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Emanuel Swedenborg

A
C O M P E N D I U M
OF THE
THEOLOGICAL AND SPIRITUAL WRITINGS
OF
EMANUEL SWEDENBORG :
BEING
A SYSTEMATIC AND ORDERLY EPITOME OF ALL HIS
RELIGIOUS WORKS ;
SELECTED FROM MORE THAN THIRTY VOLUMES,
AND EMBRACING ALL HIS
FUNDAMENTAL PRINCIPLES, WITH COPIOUS ILLUSTRATIONS
AND TEACHINGS.
WITH AN APPROPRIATE INTRODUCTION.
PREFACED BY
A FULL LIFE OF THE AUTHOR ;
WITH
A BRIEF VIEW OF ALL HIS WORKS ON SCIENCE, PHILOSOPHY, AND THEOLOGY.

SECOND THOUSAND.

“There are five classes of those who read my writings. The first reject them entirely, because they are in another persuasion, or because they are in no faith. The second receive them as scientifics, or as objects of mere curiosity. The third receive them intellectually, and are in some measure pleased with them, but whenever they require an application to regulate their lives, they remain where they were before. The fourth receive them in a persuasive manner, and are thereby led, in a certain degree, to amend their lives and perform uses. The fifth receive them with delight, and confirm them in their lives.” — SWEDENBORG.

B O S T O N :

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TO THE PUBLIC.

The design of this WORK is, to exhibit, in a condensed form, the LIFE and WRITINGS of the most wonderful man that ever lived. The developments of the present age and day make this a most timely production. The great objection to the reading of Swedenborg has hitherto been, that his Writings are too voluminous. Here is the substance of more than Thirty Volumes comprised in one, so far as it could be done even in so large a volume, with the fullest Life of the Author that has ever been published.

As a man of *Science*, and a PHILOSOPHER of Nature, as a SEER and Theologian, and as a Philosopher of spirit, it is now generally conceded that he has the most liberal demands upon the *Reason* and *Faith* of our common Humanity; and it is certainly a desideratum to have, in ONE VOLUME, a COMPENDIUM of so vast and wonderful an Author. But read the TABLES OF CONTENTS, and see the interesting and all-important subjects of which he treats.

The following is an explanation of the abbreviated titles of the works referred to in this COMPENDIUM.

<p>A. C. ARCANA CŒLESTIA. A. E. APOCALYPSE EXPLAINED A. R. APOCALYPSE REVEALED. T. C. R. TRUE CHRISTIAN RELIGION. H. H. HEAVEN AND HELL. D. L. W. DIVINE LOVE AND WISDOM. D. P. DIVINE PROVIDENCE. C. L. CONJUGIAL LOVE. E. U. EARTHS IN THE UNIVERSE. D. L. DIVINE LOVE. D. W. DIVINE WISDOM. S. S. DOCTRINE CONCERNING THE SACRED SCRIPTURES.</p>	<p>L. DOCTRINE OF THE LORD. D. (<i>Decalogue</i>) DOCTRINE OF LIFE. C. DOCTRINE OF CHARITY. F. DOCTRINE OF FAITH. H. D. HEAVENLY DOCTRINE. D. J. BRIEF EXPOSITION OF THE DOCTRINES OF THE NEW JERUSALEM. L. J. LAST JUDGMENT.—L. J. <i>contin.</i>, LAST JUDGMENT CONTINUED. I. S. B. NATURE OF INFLUX BETWEEN SOUL AND BODY. W. H. CONCERNING THE WHITE HORSE, <i>Rev. xix.</i> S. D. SPIRITUAL DIARY.*</p>
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* It should be remarked, in respect to the quotations from the "*Spiritual Diary*," that this work is not considered the same authority as the other writings of Swedenborg, being a posthumous publication, without the author's sanction. It is evidently a record of his private spiritual experience as it occurred from day to day, and appears to be the first brief notes and groundwork, from which he afterwards constructed his more matured and authorized works. If there are errors in it, they are generally supposed to be corrected in his authorized publications. See another note respecting the *Diary*, COMPENDIUM, numbers 1139, 1140. It should be well remembered that the whole of the *Diary* was written *before the Last Judgment*, which may serve to explain some otherwise obscure passages in it.

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PREFACE TO THE LIFE.

AN attempt is here made to present a fuller account than any yet, of the Life and Writings of the most extraordinary man who has ever lived. He was a man who has evidently done as much, to say the least, to benefit humanity, though not yet appreciated because of the high sphere in which he labored, as any of the world's most illustrious benefactors. We are aware, when we speak thus, that we shall not gain credence in many a mind. Let truth and time, then, speak for themselves. Swedenborg is evidently the most *unknown* man of the world. There is more to learn, and less learned, of his voluminous and interminable wisdom, than the superficial, yea, than the scientific and philosophic of this world, are by any measure aware of. And it is a pleasing contemplation at this day, to see a manifestly popular and growing desire to know more of the great Philosopher and Seer of the latter ages, than can be found in Cyclopædian, Biographical, and Theological Dictionaries, most of which bear false witness against him and his doctrines. He is still regarded by many, as an insane visionary, or somnambulist dreamer; a very *learned* and *good* man, but deranged on the subject of Theology. Others, and their number is now largely increasing, are beginning to regard him as a man of true spiritual enlightenment, of enlarged ideas of God, of Nature, and of the Spiritual Spheres, but still far from correct in many of his principles and teachings. Still another class, though as yet but small, have a right appreciation of his noble genius and mission.

It is perhaps useless, to say in this Preface to a Life and Writings which will speak for themselves, that he is unquestionably the most transcendent human luminary that has ever yet shone upon our dark world. Even in *Science* and *Philosophy*, he nobly strode a century before his time, and his works evince, not of course without minor errors, an intuitional and decided anticipation of many of the more recent discoveries. He was a man, "take him for all in all," who was the most marvellously gifted of any of the sons of earth, both on the sides of nature and of spirit. He combined them both in his God-given grasp, and there can be no question, were it not for his theological character, by which many are yet held from his scientific works, that he would at this day take a foremost rank in some of the most abstruse departments of natural physics and philosophy. His discoveries and teachings in Geology, Mineralogy, Botany, Natural History, Animal and Human Physiology, Chemistry, Crystallography, Mathematics, Mechanics, Astronomy, and Natural Philosophy, show how deeply the world is indebted

to the labors of this "Great Humble Man," in whose works on these interesting subjects can be found the seeds or principles of all that is known of the Essences, Forms, Powers and Uses of Universal Matter; and how far he was in advance of Bacon, Leibnitz, Newton, La Place, Kepler, Herschel, Cuvier, or any other man, as a theorist and author; and at the same time perfectly free from all jealousies and animosities growing out of any of them, as to who should be the greatest in the Kingdoms of Nature. It may be said of him, most truly, that "he set one foot of the compass of truth in God, and with the other, swept all creation, both animate and inanimate." And this is particularly true, when we consider him as the Seer, Theologian, and Philosopher of spirit.

In the present work, we have aimed at a fuller presentation of him as a man of *Science* and *Philosophy*, than can be found in any other Biography; and this not only for the purpose of showing the perfectly irrational character of those charges against him as a mere visionary, void of a solid understanding, and how the world is mistaken in one of her greatest sons; but also for the purpose of showing how well prepared he was, in all the natural knowledge which man could then acquire, for that sacred office to which he was at last called, as the illuminated Teacher of the New Church.

But from the character of this Work, being more of a compilation than an original composition, we here make one acknowledgment for all, of indebtedness to the various Biographers of Swedenborg, especially to Wilkinson and Rich; also to various minor publications, such as the "Intellectual Repository," "New Jerusalem Magazine," and other works. We would gladly have given the usual credit, passage by passage, for the many extracts we have made; but as the first part of the work was made up before it was contemplated to publish it as a Prefix to this "Compendium" of his writings, it would be very difficult now to refer to the many sources, for the particular page of each publication quoted from. And as the extracts from the Biographies above referred to, involve so much that is drawn from a common source and from each other, particularly from the "Documents concerning the Life and Character of Swedenborg," therefore, for all sufficient purposes, we have chosen to give this general credit. But where long extracts occur, which are characterized by the author's peculiar mode of thinking, we have, nevertheless, with the exception of the first part above referred to, given the particular credit as usual.

COMPILER.

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LIFE AND WRITINGS

OF

EMANUEL SWEDENBORG.

PART I.

SWEDENBORG, THE PHILOSOPHER OF NATURE.

1. EMANUEL SWEDENBORG was born at Stockholm, the capital of Sweden, January 29, 1688. He was the third child, and the second son, of seven children. His father, Dr. Jesper Swedberg, was for several years chaplain of a regiment of cavalry, but was finally made Bishop of Skara, in West Gothland, and also superintendent of the Swedish Lutheran churches in London, Eng., and Pennsylvania, U. S., their location in this country being about the Delaware, and their station in Philadelphia. He was a man of considerable learning and abilities, free from bigotry and sectarianism, and bore an excellent private and public character. It is said that one of the family came to America and settled in Canada. The bishop mentions in his diary, "that he, his wife, and all his children, except Catharina, were born on a Sunday."

2. The character of this prelate stood high in Sweden; his voice was heard on great occasions, whether to reassure the people under the calamity of battle or pestilence, or to rebuke the vicious manners of the upper classes, or the faults of the king himself; he labored with constant and vigorous patriotism to rouse the public spirit of the country for useful and Christian objects. Swedenborg's parentage and home were, therefore, happy omens of his future life; he was brought up with strict but kindly care; was carefully educated by his father in all innocence and scientific learning; and enjoyed the opportunities afforded by the sphere and example of family virtues, accomplishments, and high station, with which he was surrounded.

3. The only record we have of his childhood is in a letter which he wrote late in life to Dr. Beyer. "With regard to what passed in the earliest part of my life, about which you wish to be informed: from my fourth to my tenth year, my thoughts were constantly engrossed by reflecting on God, on salvation, and on the spiritual affections of man. I often revealed things in my discourse which

filled my parents with astonishment, and made them declare at times, that certainly the angels spoke through my mouth.

4. "From my sixth to my twelfth year, it was my greatest delight to converse with the clergy concerning faith; to whom I often observed, that charity or love is the life of faith, and that this vivifying charity or love is no other than the love of one's neighbor; that God vouchsafes this faith to every one; but that it is adopted by those only who practise that charity. I knew of no other faith or belief at that time, than that God is the Creator and Preserver of nature; that he endues man with understanding, good inclinations, and other gifts derived from these. I knew nothing at that time of the systematic or dogmatic kind of faith, that God the Father imputes the righteousness or merits of his Son to whomsoever, and at whatever times, he wills, even to the impenitent. And had I heard of such a faith, it would have been then, as now, perfectly unintelligible to me."

5. This information from Swedenborg himself shows at how early a period he was penetrated with that theological reform which is all in all in his latest writings; and when to this it is added, that his sayings at the time were so extraordinary that his parents used to declare that "the angels spoke through his mouth," we see how deeply were the preparations laid for that spiritual and mental condition which his mature years were to present.

6. In the sequel we shall have to point out some psychological peculiarities that occurred at "his morning and evening prayers" during his tender years; but at present we only note how free his father had left his mind of Lutheran dogmas, and how much his future course was indebted to this early respect which the Bishop paid to his son's independence. Reared as he was under a strict ecclesiastic, it is surprising that up to his twelfth year he knew nothing of "the plan of salvation," whether it argues his own inability to learn it, or his father's disbelief in it, or the omission of the latter, from whatever motives, to teach it to his son. Dr. Swedberg, however, was a serious and earnest man, and under date of April, 1729, he thus writes of the subject of our memoir:

“Emanuel, my son’s name, signifies ‘God with us’—a name which should constantly remind him of the nearness of God, and of that interior, holy, and mysterious connection, in which, through faith, we stand with our good and gracious God. And blessed be the Lord’s name! God has to this hour indeed been with him; and may God be further with him, until he is eternally united with Him in his kingdom.”

7. It may be mentioned here, also, that the father of Swedenborg had an evident natural tendency to a faith in the supernatural character of many of the occurrences of this life. “Several of Bishop Swedberg’s works,” says Sandel, “seem to show a tendency to behold in certain events a species of prophetic indications.” The bishop was particularly pleased to inform himself of supernatural appearances, one of which he recorded in his works, and also wrote an account of it to the Bishop of Bristol in 1710, wherein he said, that “its truth was certain,” and had been confirmed by the personal inquiries of Field Marshal Count Steinbock. He ended his letter to the bishop thus: “I am not inclined myself, and would be far from persuading any one, to credulity and superstition. But may not the all-wise God, in all ages, think it necessary, by extraordinary instances, to fix upon the minds of mankind some signal impressions of his overruling power, and of the truth of his holy gospel?” More may come out on this head, when Bishop Swedberg’s *Autobiography* is published. Here, also, we may see, in part, the prepared foundation for the genius of the son.

8. The subject of this memoir, from his earliest childhood, was remarkable for his great diligence and usefulness; while every thing in him tended to mature his mind in knowledge. His private character, from youth to manhood, was altogether irreproachable. At the University of Upsala, in Sweden, he received such an education as was calculated to form his character to virtue, industry, and solid learning; particular attention being given to those branches of science that were to constitute his chief occupation; such as mineralogy, the languages, mathematics, and natural philosophy. Thus he began his career, as a practical mechanic and engineer, in the deepest study of the mathematics and general physics.

9. In 1709, at the age of twenty-one, he took his degree of Doctor of Philosophy, for which occasion he published an Academical Dissertation, consisting of select sentences from Seneca, and Publius Syrus, the Mimic; giving parallel aphorisms and passages from Erasmus, Scaliger, and other writers, and illustrating them with his own comments. This work is a proof of his acquaintance with the best classical writers, at an early period of life, and of the tendency of his mind to dwell on higher subjects. It was dedicated to his

father, in language expressive of the most respectful and affectionate regard. The work displays superior scholarship, precocious judgment, and a style of classic purity, which obtained for him great praise, and which was indicated, at the time, by the dedication to him of a Greek Poetic Eulogy, in the following words: “To Emanuel Swedenborg, a youth of distinguished genius, and illustrious both by his birth and the glory of his erudition, when he published his ‘Dissertation and Comments on the Maxims of Publius Syrus, and others.’” In the same year he published a metrical Version of the Twelfth Chapter of Ecclesiastes, which is much admired for its spirit, elegance, and poetic feeling. This was succeeded, in 1710, by his *Ludus Heliconius, &c.*, a collection of miscellaneous poems in Latin, among which is an excellent ode, in celebration of a great victory, gained, principally, by undisciplined troops, under Steinbock, over their Danish invaders. The following is a translation of it:—

“Lulled be the dissonance of war — the crash
Of blood-stained arms — and let us listen now
To sweetest songs of jubilee. From harp
And thrilling lyre, let melodies of joy
Ring to the stars, and every sphere of space
Glow with th’ inspiring soul of harmony.
Phœbus applauds, and all the muses swell
Our glory on their far-resounding chords.
Well may the youthful poet be abashed,
Who sings such mighty enterprise, — his theme
So great, so insignificant his strain! —
Let Europe boast of Sweden — in the North,
South, East, and West, victorious. — Round the
Pole

The seven Triones dance exultingly,
While Jove the Thunderer sanctions his decree,
Never to let the hyperborean bear
Sink in the all-erwhelming ocean stream;
For when in the wave he bathes his giant limbs,
’Tis but to rise more proudly. Even now
The fertile Scandia wreathes her brow with
flowers,
And Victory’s trophies glitter over Sweden.
The God of battles smiles upon our race,
And the fierce Dane sues for our mercy: — Yea
The troops insidious Cimbria sent against us,
Lie scattered by a warrior young in arms.
Though Swedish Charles, our hero King’s afar
In Russian battles, his bright valor fills
The heart of Steinbock — the victorious one; —
These names of Charles and Steinbock, like a
spell,

Created armaments, and hurled pale fear
Among our foes. — Steinbock! thy red right
hand

Hath smitten down the spoiler; and in thee
Another Charles we honor, and rejoice
To hail thee hero of thy grateful country.
Bind the triumphal laurel round thy brow;
Such chaplet well becomes the invincible:
Ascend thy chariot — we will fling the palms
Before thee, while the peal of martial music
Echoes thy high celebrity around.
Hadst thou in olden times of fable lived,
I had invoked thee as a demigod.
Behold how glitteringly in northern heaven
Thy star exults: the name of Magnus fits

Both it and thee, inseparably linked :
 In thee, the genius of the North expands,
 And all the virtue of thy ancestry
 Illustrates thee. Chief of our gallant chiefs —
 Too gallant for a song so weak as mine —
 Oh ! could their names enshrined in monuments
 Appear, how would the eyes of Sweden kindle
 To read them ! Coronets of gold for thee
 Were all too little recompense ; — hereafter,
 A crown of stars is all thine own. The foe
 Lies broken by thy force and heroism :
 Numerous as Denmark's sands they came —
 how few
 Returned — their princes and their soldiery
 Repulsed with scorn, while shuddering horror
 hung
 Upon their flight — Jove's thunderstorms as-
 sailed
 Their bands of treachery, daylight was eclipsed
 In thickest clouds, and the pure cause of God
 And patriotism triumphed. Ay, the cause
 Of Sweden's royalty, which Denmark strove —
 How vainly — to despoil. Our king perceived
 Their rising hatred ; poets were forbid
 To sing his praise — his praise beyond compare :
 For this, in sooth, the land was steeped in blood ;
 Even for this, the fire and sword laid waste
 Our native soil. Then let each warrior bind
 The laurel chaplet, and the bard exult
 O'er slaughtered rebels. For the destiny
 Of Charles shall yet awake the Muse's hymns.
 Ah, soon return. — Oh, monarch of our love !
 Oh ! Sun of Sweden, waste not all thy light
 To illumine the crescent of the Ottomans ;
 Thy absence we bewail, wandering in glooms
 Of midnight sorrow — save that these bright stars
 That lead us on to victory, still console
 Thy people's hearts, and bid them not despair."

10. The poems of Swedenborg display fancy, but a controlled imagination. If we may convey to the English reader such a notion of Latin verses, they remind one of the Pope school, in which there is generally some theme or moral governing the flights of the muse. Under various forms, they hymn the praises of patriotism, love, friendship, and filial regard, and they love mythological clothing. It is noteworthy that we find so methodical a philosopher as Swedenborg making courteous passes with the muse, as though to acknowledge the truth and import of immortal song. Still his effusions were hardly more than a polite recognition of poetry, that sweeter and weaker sex of truth ; for to call Swedenborg himself a great poet, as Count Hopken has done, is blind and indiscriminating. He did indeed weave great poetry at last, but it was by the order and machinery of a stupendous intelligence, and poetry so produced is not proper poetry but reason, — is not female but masculine truth.

11. There is not, however, a poem in this collection, more beautiful than the academical dissertation, which assumes the pious and humble form of an epistle to his father. It is not in rhythm indeed, but there is the poetry in it, which is so often vainly sought in measured

syllables. As a double proof of the filial respect which attached Swedenborg to his parent, and the tender care which that parent had lavished on his education, it possesses an interest which fairly entitles it to a place in our memoir.

"To my most beloved parent, Jesper Swedberg, Doctor of Theology, and venerable Bishop of the diocese of Skara, with feelings of the utmost veneration and love : —

"As there is nothing more sacred and delightful than to follow the steps of our ancestors and parents, and especially those in which we may imitate as well as honor their example, I experience no small pleasure and delight in dedicating these first fruits of my studies and labor to that beloved parent, through whose paternal kindness and guidance my mind was first trained in piety, knowledge, and virtue. May I grow up, with increasing years, in the imitation of those deeds which have covered the name of my parent with honor and celebrity ; and resemble THEE, O Father, while I emulate thy literary accomplishments ! How much joy did I experience when I beheld thee present to witness my first appearance in public ! and what more suitable opportunity could I desire for thee to witness the nascent, feeble abilities of thy son, humbly endeavoring to imitate the genius and talents which have shone so resplendently in thee ? when thou didst behold, with an eye full of parental love and complacency, the studies to which thou didst so tenderly prompt me and guide me in my childhood and youth, daily brought to greater maturity. Accept, therefore, with a propitious smile, these first fruits of my public offering as a debt of filial gratitude and of love. Accept, O excellent parent, this humble offering, the fruit of thy paternal kindness, which derives whatever it may possess of merit and of usefulness from thy paternal care and solicitude in my behalf. If I were but permitted on this occasion to celebrate thy praises, I should consider no labor, no exertion too much in commemorating the merits thou hast deserved of thy family and thy country ; but as I know that thou wouldst rather enjoy the tacit, filial regard and veneration of thy son, than have thy praises proclaimed by the voice of applause, or the trumpet of fame, I will also obey thee in this ; and I will only say that as often as I approach the throne of mercy, and bend my knees in the presence of Almighty God, that my heart is penetrated with the most lively emotions, when the prayer is uttered for thy health, welfare, and happiness. To God, therefore, the Greatest and Best, I pour forth my grateful thanks that thy life has been hitherto so mercifully spared ; and as thy age is now advancing with rapid strides, and its venerable signs begin to appear in thy hoary locks and furrowed brow, I, with many others, sincerely pray that thy life may be prolonged, and that thy declining years may be blessed with health and peace. Spared to our heartfelt wishes, may thy years be extended beyond those of thy children. To adopt the fervent exclamation of the old Romans, — '*De nostris annis Tibi Jupiter auget annos,*' May Heaven lengthen thy days even at the expense of ours. This, dearest Father, is the prayer of thy most dutiful and obedient son,

"EMANUEL SWEDBERG."

Travels and first Publications.

12. Swedenborg's collegiate period having thus closed, at the age of twenty-one or twenty-two, according to the usual custom of his day, he commenced his travels, by taking ship to London; during which excursion, he relates, in a letter to his brother, the following adventures that befell him.

"On the voyage, my life was in danger four times: first, on some shoals towards which we were driven, until within a quarter of a mile of the raging breakers, and we thought we should perish. Afterwards we were chased by some Danish pirates, sailing under French colors; and it was with difficulty we escaped them: the next evening, we were fired into by a British vessel, which mistook us for the pirates; but providentially, we did not suffer much damage. Lastly, in London itself, I was exposed to a more serious danger. While we were entering the harbor, some of our countrymen came in a boat to us, and persuaded me to go with them immediately into the city. Now it was known in London, that an epidemic was raging in Sweden, and therefore, all that arrived from there, were forbidden, on pain of death, to leave their ships for six weeks after their arrival: so I, having transgressed this law, came very near being hanged, and was only freed, on condition, that if any Swede attempted the same thing again, he should not escape death."

Thus was manifest the watchfulness and protecting care of Providence, to preserve the young man alive, for it was not possible that his stupendous labors could be thus spared from the world.

13. After spending a year in London and Oxford, he says in another letter, —

"I went to Holland, and saw its chief cities. At Utrecht I tarried a long time, while Congress was sitting, and Ambassadors were gathering from nearly all the Courts of Europe. Thence I went into France, passing through Brussels, &c., to Paris. Here, and at Versailles, I spent a year; then I went by public coach to Hamburg, and thence to Pomerania and Griefswalde, where I remained some time, while *Charles the Twelfth* was coming from Bender to Stralsund. When the siege began, I departed in a small vessel, together with a lady by the name of Feif; and by Divine Providence was restored to my own country, after more than four years' absence."

14. During this journey, he appears to have composed a small volume of Fables and Allegories, in Latin Prose, under the title of "THE NORTHERN MUSE," *sporting with the deeds of Heroes and Heroines*, after the manner of Ovid. They shadow forth the virtues and exploits of certain Scandinavians; or, as he calls them, "kings and great people." This work was published in 1715, at the age of twenty-seven, and in the same year, his Oration on the return of Charles XII. from Turkey. In this work there is evidence of an acute faculty of observation, of considerable power of fancy and humor, and especially of a regard to the forms of mythological lore. In the latter respect it suggests the

Worship and Love of God, a work of thirty years later date, which we shall have to notice presently. At this time Swedenborg wrote to his brother-in-law, that he was "alternating mathematics with poetry in his studies," an instance of his early flexibility, and which sheds light upon his future deeds.

15. Young Swedenborg was now on the threshold of active life; and, from what his father says, it is evident that his son was at perfect liberty to choose his own profession; for the good bishop writes — "I have kept my sons to that Profession, to which God has given them inclination. I have not brought up one to the Clerical office; although many parents do this inconsiderately, and in a manner not justifiable; by which the Christian Church and the clerical Order, suffer not a little, and are brought into contempt." What a blessing to have such a wise and discriminating father! The profession, to which our Author brought his great talents and integrity, was that of Mining and Smelting, and various mechanical and engineering works: and his letters from abroad show, that few travel more usefully. Mathematics, Astronomy, and Mechanics, were his favorite Sciences, and in each of them he had already made great proficiency; but his pursuit of knowledge was ever united with untiring zeal to benefit his country: hence, whatever inventions, discoveries, and good books he met with abroad, he was sure to send home, accompanied with models and suggestions of his own.

16. His versatility of talents is seen by his attachment to Mathematical and Philosophical researches, as manifested in the publication of his *Essays on these subjects*, in a Periodical Work which he edited, called — "DÆDALUS HYPERBOREUS;" or, *experimental Mathematics and Physics*; which was issued from 1716 to 1718, inclusive. In the Preface of his Works, he showed how little he valued what the world calls "Impossibilities;" for he even then thought of vessels for navigating the Air, and spoke of them as among the things which the Age required: indeed, he was imbued with the very spirit of our *Steam, Railroad, and Telegraphic Era*: as we shall perceive in his works hereafter to be examined.

17. In 1716, at the age of twenty-eight, he was invited by Polheim, "the Archimedes of Sweden," and Counsellor of the Chamber of Commerce, and Commander of the order of the Polar Star, to go with him to Lund, and meet Charles XII. (who had just escaped from Stralsund,) and engage in such works as demanded the exercise of his practical skill; as an instance of which, the fact may be stated, that young Swedenborg contrived to transport, (on rolling machines of his own invention,) over valleys and mountains, two galleys, five large boats, and a sloop, from Stromstadt to

Iderfjol, (which divides Sweden from Norway on the south,) a distance of fourteen miles; by which means, the King was able to carry on his plans, and, under cover of the galleys and boats, to transport on pontoons, his heavy artillery, to the very walls of Frederickshall. It was under those circumstances, that Charles became acquainted with our Author, and took him under his royal patronage, expressing a wish that he should become Polheim's assistant, and eventually his successor. Swedenborg, without solicitation, had his choice of two offices; either a Professorship in the University of Upsala, or Extraordinary Assessor of the Board of Mines, which was a Constitutional Department of the Government, having inspection over the Mines and Metallic Works, embracing the whole mineral wealth of Sweden: he preferred the latter, and a warrant was made out accordingly, and signed by the King, who also wrote a letter to the College of Mines, ordering, that Swedenborg should have a seat and voice in the Institution, whenever he could be present, and especially, when any business of a mechanical nature was to be considered.

18. Swedenborg was never married; which was not owing to any indifference towards the other sex, for he esteemed the company of an intellectual woman, as one of the most agreeable pleasures. Here, however, it may be proper to mention an interesting circumstance in the life of our Author, who was not only Polheim's coadjutor, and pupil in Mathematics and Mechanics, but was a sojourner at his house. Emerentia, the second daughter of Polheim, was a beautiful and an accomplished young lady; and it is not at all strange that Swedenborg should become attached to her; nor that the King should persuade her father to give him his daughter in marriage: but when Swedenborg perceived that his love was unreciprocated, and that Emerentia was unhappy under her written agreement to marry him at some future day, he freely relinquished his claims, and left the house with a determination never to enter into the marriage covenant; and considering the nature of his studies, and the life of prodigious concentration and labor he was thenceforth to lead, demanding the quiet of a single life, and the absence of ordinary impediments to solitary and public energy, we are rationally satisfied with his self-imposed celibacy; thus Providence overruled it for greater good: he could not then have entered into a marriage, which would have corresponded to his subsequent state.

19. In 1718, at the age of thirty, he furnished additional proofs of his talents and industry, by publishing an "Introduction to Algebra," under the title of "*The Art of Rules*;" which was honorably reviewed in the "*Literary Transactions of Sweden*;" not only that the Author was the only Swede,

who wrote on the higher branches of the subject, but for its excellence, clearness, and practicability. It is comprised in *Ten Books*, and treats on the following subjects: Book one contains the Definitions and Explanations of the Terms employed, and the simple Arithmetical Processes. Book two, The Mechanical Powers, the Lever, Pulley, Inclined Plane, &c., with a variety of Problems. Book three, Laws of Proportion; also numerous Problems. Book four, Geometrical Theorems, Stereometry, and Specific Gravity. Books five and six, The Properties of the Parabola and Hyperbola, with numerous other Problems. Book seven, Theory of Projectiles and Artillery, with many Problems. Books eight, nine, and ten, On Adfected Roots and the Integral and Differential Calculus. This profound Work was followed by his *New Method of Finding the Longitude of Places by Lunar Observations*.

20. Here we may observe, that from certain Letters, written by Swedenborg, it appears that he was far from being satisfied with his position and prospects; although he enjoyed to its full extent, the King's patronage and friendship; for he complains,—"That his labors are not appreciated, that his productions are looked down upon by a number of political blockheads, as mere scholastic exercises, which ought to stand back, while their presumptuous finesse and intrigues step forward." And we find that a majority in our day look upon the Arts and Sciences in a similar manner; which is one great reason why they and Humanity do not progress more rapidly.

21. In 1719, the family of Swedberg was ennobled, by Queen Ulrica Eleonora, from which time our Author bore the name of SWEDENBORG, (by which his nobility was signified,) and he took his seat with the NOBLES OF THE EQUESTRIAN ORDER, in the TRIENNIAL ASSEMBLIES OF THE STATES: but his new rank conferred no title, beyond the change of his name; nor was he a Baron, or Count, as some have supposed. In Sweden he was always spoken of as the *Assessor Swedenborg*.

22. In 1719, he published four Works, first, *A Proposal for fixing the Value of Coins, and determining the Measures of Sweden, so as to suppress Fractions, and facilitate Calculations*: after which, he was commanded by his Sovereign to draw up an Octonary Computus, (a mode of computing by eighths,) which he completed in a few days, with its application to the received divisions of Coins, Weights, and Measures: a disquisition on Cubes and Squares, and a new and easy way of extracting Roots; all illustrated by appropriate examples. It may here be mentioned that he had the honor of introducing the *Differential Calculus* into Sweden; also that he wrote to Norberg, the

Biographer of Charles XII., that this King, in a conversation with him and Polheim, not only proposed, but actually produced in his own handwriting, a *Decimal Mode of Numeration*, founded on ciphers up to 64: and as he gave this specimen to our Author, he observed, "that he who knows nothing of the Science of Mathematics, does not deserve to be considered a rational man:" a sentiment, adds Swedenborg, truly worthy of a king. 2. His next Works were, "*A Treatise on the Motion and Position of the Earth and Planets.*" 3. *Arguments derived from the various Appearances in the North of Europe, in favor of the Depth of the Waters and greater Tides of the Sea, in the Ancient World.* 4. *On Docks, Sluices and Salt Works."*

23. And here again, we hear him lamenting that his country does not appreciate his labors, nor take any interest in the mechanical and mathematical sciences: he further says, truly, "In every age there is an abundance of persons, who follow the beaten track, and remain in the old way; while there are a few who bring forward inventions, founded on reason and argument. I find that Pluto and Envy possess the Hyperboreans, (people of the north :) and that a man will prosper better among them by acting the idiot, than by remaining a man of understanding." The world around him was in the midnight of the Past; but he clearly saw, in the distribution of human talent, that there was no just proportion kept up between antiquity and genius; and he labored for the New Era, which is now dawning upon the earth, — the day of the great *installation* of arts, sciences, philosophy, and religion. His ardent pursuit of geology, (then a new science), was converting itself into speculations about the universe; and all his works, up to this date, display great industry, fertile plans, a belief in the penetrability of problems usually given up by the learned, — a gradual and experimental faculty, and an absence of immaturity. In regard to general truths, he gave the evidence of a slowly-apprehending, persevering, and, at last, thoroughly comprehending mind. His filial love was very strong, and his energy and fidelity in business were more useful to him, than family connection, or clever courtiership. His religious belief does not any where appear as yet; but from his books and letters, it is certain that his mind was not inactive on the greatest of all subjects, and that he was a plain believer in revelations, though probably not without his conjectures as to its meaning and import. Such was Swedenborg in the spring and flower of his long manhood.

24. In 1721, at the age of thirty-three, he visited Holland for the *second* time, with a specific view to professional objects, to examine the mines and smelting works, and to study the natural sciences; and, besides being a contributor to "The Literary Transactions

of Sweden," he published the following works at Amsterdam: 1. "Some Specimens of Works on the Principles of Natural Philosophy, comprising new Attempts to explain the Phenomena of Chemistry and Physics by Geometry;" 2. "Observations and Discoveries respecting Iron and Fire, and particularly respecting the Elemental Nature of Fire, with a new Construction of Stoves;" 3. "A New Method of finding the Longitude of Places, on Land, or at Sea, by Lunar Observations;" 4. "A New Mechanical Plan of constructing Docks and Dikes;" 5. "A Mode of Discovering the Powers of Vessels, by the application of Mechanical Principles;" 6. "New Rules for maintaining Heat in Rooms;" 7. "Remarks on the Primeval Ocean;" 8. "An Elucidation of a Law of Hydrostatics, demonstrating the Power of the deepest Waters of the Deluge, and their Action on the Rocks, and other Substances, at the Bottom of their Bed;" 9. "A New Mechanical Plan of constructing Docks, whereby Vessels may be repaired in Harbors that are not reached by the Tides;" 10. "A New Construction of Dams, or Moles, for arresting the Course of Rivers, Torrents," &c.

25. The air-tight stove, which has come into very extensive use in this country, for a few years past, was patented, it is believed, by Dr. Orr, of Washington city. The validity of the patent was tried in one of our courts of justice, in this city, and the case was dismissed, on the ground that the specifications of the patent were not sufficiently explicit. It appears that the principle of this stove was discovered and made known by Swedenborg more than a century ago.

26. From Amsterdam, in 1722, at the age of thirty-four, he went to Leipsic, when he published his "Miscellaneous Observations about Natural Things, Especially about Minerals, Iron, and Fire, on the Strata of Mountains: and an Essay on Crystallization." This work demonstrated a rare power of collecting *facts*, of applying principles, and of making them useful to mankind. (The expenses of this journey were defrayed by the Duke of Brunswick, who made Swedenborg many valuable presents, as tokens of favor, friendship, and benevolence.) In this work, our author began his travels into *future ages*, and intrepidly attempted to scale the heights of Nature, that he might see its connection with spirits. He approached the fortress of mineral truth, with geometry on one hand, and mechanics on the other; while the laws of pure science were to be the interpreters of the facts of chemistry and physics. "The beginning of nature," he says, "is identical with the beginning of geometry:" he therefore attempted to traverse chemical essence and combination by the fixed truths of mathematics, and to carry the pure sciences into those which are mixed, — interpreting the *latter* by

the former. The mixture of theory and practice in his works, shows the extraordinary activity of his mind, as well as his good sense, and makes every thing interesting and useful; for it was not only the *mines* that he meant to examine, but all that could fix the attention of a traveller: hence, nothing seemed to escape his observation.

27. One of his discoveries at this time was that of the gradual subsidence of the Baltic Sea, which, with his geological observations in the field, led him to conclude that deep waters once covered the inhabited ground; and that the unevenness of the land was owing to the accumulation of mud, sand, shells, and stones, at the bottom of the ocean. He also explained the translation of the huge bowlders which are dropped here and there over the plains, by alleging the powerful action of the waves—a point in which his mathematical skill has been confirmed by modern science; in numerous instances, he may be said to have anticipated the enlightened speculations of modern geologists; but it would be inconsistent with our limits to dwell upon particulars of this nature. We will only add that the celebrated Dumas ascribes to Swedenborg the origin of the modern science of crystallography. We quote, here, from the New Jerusalem Magazine, of November, 1830:—

“The science of *crystallography* is of recent origin, and has lately attracted the notice of some very able men. Nearly all simple substances and many of the compounds found in nature have regular forms. These are of almost every variety of shape, but each substance *has its own*; and this original figure, as it may be called, often serves to distinguish substances which it would be difficult otherwise to discriminate. The basis of the science is an analysis of the various figures, so that they may be reduced to a very few simple forms, which, by addition one to the other, may make all the existing varieties. This subject is mentioned in a work on ‘Chemical Philosophy,’ recently published in Paris, consisting of a course of lectures delivered in the college of France, by M. Dumas, a gentleman of much and deserved celebrity. There is a notice of this work in the forty-fifth number of the Foreign Quarterly Review, published in London. M. Dumas distinctly ascribes to Swedenborg the origin of the modern science of crystallography. He says, ‘It is, then, to him we are indebted, for the first idea of making cubes, tetraedres, pyramids, and the different crystalline forms, by grouping the spheres; and it is an idea which has since been renewed by several distinguished men, Wollaston in particular.’ The reviewer afterwards says, that the systems of Swedenborg and Wollaston differ essentially, but *he does not state wherein the difference consists.*”

28. We cannot forego, here, a notice of another subject, which was the object of Swedenborg’s remark at this time. We allude to the theory of the *Central Fire of the Earth*.

“The opinion has been very prevalent,” he says, “that the nucleus or interior of the earth is hollow, and filled with a peculiar fire; and this has been attempted to be proved by the following arguments. 1. The earth appears to have been at

first a star, which in process of time was incrustated, and formed a planet. 2. The earth is balanced in the solar vortex, which seems to be owing to an internal vacuum, whereby the crust might be balanced like a hollow globe of metal. 3. There are many volcanoes in existence at the present day, and formerly they were still more numerous; furthermore, there are thermal springs and boiling waters gushing from the bowels of the earth. 4. Minerals are formed, and metals, and many substances undergo various changes in the bosom of the earth; moreover flowers spring up, and the earth’s crust becomes covered with vegetation. 5. And many mountains have been converted into lime, and seem to have been burned up by fire. All these circumstances appear to prove the existence of a central fire, which, in particular places, bursts through the crust that encloses it.

“I admit that it is undeniable that a certain subterranean fire really exists; that is to say, that in some parts of the earth’s crust a degree of heat is perceptible, which causes thermal springs, volcanic eruptions, and many other phenomena; but whether this heat proceeds from the earth’s centre, and whether there be a cavity full of fire, or an igneous void—this is to the last degree questionable, and for the following reasons. 1. Because fire cannot live, unless it be enclosed in hard bodies, as in carbonaceous matter already mentioned as shut up with the fire in a furnace. 2. But if the furnace contain no solid fuel, although it be full of flames, no sooner is it closed, than the fire dies out, lasting in fact no longer than the heat remains in the hard bodies. Consequently fire cannot be kept in a cavity unless solid substances be present. If, therefore, there be any heat in the centre (supposing a central vacuum to exist), such heat must come from the substances of the crust, instead of the crustal heat proceeding from the centre. 3. Hence we may conclude that heat exists in many parts of the earth’s crust, and not in others; but as for its source, and the manner in which it is kept up, see the observations on Thermal Springs.”—*Miscellaneous Observations*, pp. 100, 101.

29. We quote the following from his remarks on Thermal Springs. After mentioning various facts and experiments, he continues:—

“From these examples we may now proceed to consider the subterranean heat which causes the warmth of thermal springs; and we may argue that it will diffuse itself through a whole mountain from a very small beginning; *i. e.*, from some commingling of sulphur, vitriol, iron, and water. These substances would prove quite sufficient for this result, especially in stratified mountains, where the diffusion would easily take place, according to the reasoning and experiments already adduced. These arguments also prove, that when heat is once shut up in these mountains, it may remain for centuries without being extinguished; but as soon as an opening is made, it breaks forth in flames.

“That there is some sort of subterranean fire, confined, however, to the crust of the earth, is sufficiently proved by, 1. The existence of volcanoes, which vomit flames, as Vesuvius, *Ætna*, and others. 2. Also of mountains which are occasionally hot, and emit hot fumes or vapors. 3. Of others from which the hottest springs gush forth. 4. In many places calcareous stones are found to be converted into true lime, and whole mountains into chalk; strata of calcareous stone with sili-

cious matter still enclosed in them, scissel stones, shells, &c., are also converted into lime in like manner. These facts render it impossible to deny the existence of a crustal fire sufficient to penetrate whole mountains, especially such as are lamellated or stratified; in which, after they have once been heated, the fire, provided it be shut up, may last for ages, without any great consumption of materials."—*Miscellaneous Observations*, pp. 34, 35.

30. The above extracts are merely fragmentary, taken from the author's passing remarks, and only given to show his manner of thinking at this stage of his experience. Modern geology may think of it as it pleases.

31. The following, also, is the concluding paragraph of his "Reasons to show that Mineral Effluvia, or Particles, penetrate into their Matrices, and impregnate them with Metal, by means of water as a vehicle,"—in other words, his idea of the generation of metals in the bowels of the earth. He says, however,

"I am not at present speaking of the origin of the effluvia or exhalations, but only of their ingress into the veins: should any one be inclined to deduce the origin of the particles from any kind of fire, above or below, I shall not here oppose him. Nor shall I object to any one concluding that there is an influx of metallic particles from the rays of the planets, or from the lightest and most mobile rays of the sun, which may still be extremely cold."

32. He thus concludes the article:—

"Since, therefore, the above-mentioned waters are of such very different kinds, some being impregnated with sulphurs, others with mercury, and others again with salt or other particles adapted to this combination, and if we may form an opinion accordingly, we conjecture that such or such a metal grows or is composed by the meeting of these different waters. And perhaps posterity will discover some art, unknown to us, of making certain species of metals by the mixture of different waters impregnated with sulphurs, vitriols, &c. On the above principle it is, that in the same matrice, and in the same stratum, we frequently find four or five kinds of metals together, thus silver is frequently mixed with copper, lead, and gold; copper with zinc, bismuth, tin, cobalt, and marcasites of the most various kinds; which, in our opinion, may have derived their origin from the meeting of different waters, that brought with them the most simple particles of sulphur, salts, mercuries, &c., &c."—*Miscellaneous Observations*, pp. 118, 126, 127.

33. Another paragraph we give on *Petrification*:—

"If, then, we may use conjectures and ideas, in conjunction with experience, to enable us to prosecute those subjects that are not obvious to the external senses, we may suppose that the petrifying juice is the fluid which oozes and exudes from the harder stones, such as spar, quartz, stalactite, &c.; or is the same fluid that converts soft substances into rock or stone, and otherwise forms into crystals. Our reason is, that this fluid is much more subtle than the dropping water already mentioned as producing the stalactite, and the stony particles contained in it are smaller and subtler than those existing in the latter; in the same way as when salt water is subjected to

distillation, the larger saline particles are broken into smaller ones, that is, into acids, which in this state appear to exert quite a different effect from that of the salts when larger and entire."—*Miscellaneous Observations*, p. 132.

34. Take, also, a brief remark on *Taste*:—

"Every metal has particles of its own of a peculiar form; silver has its own particles; lead and iron also; as proved by the phenomena of crystallization. Thus silver crystallizes in one way, iron in another, lead in a third. Every metal forms crystals corresponding to the shape of its particles. This is also proved by the very different tastes of different metallic solutions. The solution of one metal is austere; that of another is sweet; a third is exceedingly nauseous, of which mercury is an example; a fourth is very bitter, like silver. This variety of taste must surely result from the form of the particle, which, in proportion as it is pointed, impresses a varying sensation on the papillæ of the tongue."—*Miscellaneous Observations*, p. 75.

35. The following is interesting on *Light, Sight, and Sound*:—

"It would appear that the exquisitely minute particles of ether cannot exhibit the phenomena of light, unless they are struck by particles equally fine and small. If the latter be too large, nothing more than a slow and exceedingly dull undulation will take place in the former; but the reverse if both sets of particles be of one smallness. Thus, 1. The ether may be set vibrating by mercury with its very minute particles, especially in a vacuum. 2. In like manner the ether may be made to vibrate, or the ray to undulate, by any very subtle exhalations, either whole, or decomposed in the air, for instance, by saline ramenta, by urinous and sulphurous matters, provided their particles be extremely minute. 3. By the most delicate ramenta of salts, when broken, as in the sea. 4. By decayed wood, whilst emitting subtle particles. 5. And by the effluvia of certain animals excited by motion and friction. 6. I need hardly say, also by fire, whose particles are so amazingly subtle, and when undulating will cause an undulation in the rays, or a vibration in the ether. 7. So, also, the rays from the sun will undulate through the whole sky. Hence, according to the bullular hypothesis, it appears, for the reasons already stated, that light may arise in cold substances as well as in hot, and in the dry and the moist alike.

The sensation of sight points in a manner to a similar conclusion. The sensations that we have appear to be nothing more than the very subtle motions in the smaller particles: and as the most subtle motion amongst such particles can hardly be other than undulatory and vibratory, so I do not know why those persons should be mistaken, who maintain that sensations are merely vibrations or very subtle motions in the membranes of our frame. It does not seem possible that the light in our eyes can be, 1. Any quiescent or passive thing. 2. Or any occult quality, for we find in the organ a mechanism for receiving the rays. 3. We see the internal tunics or meninges brought from the interior of the head, and exposed immediately to the rays. 4. We see a variety of different tunics and fluids in the eye. 5. In the inner part, where the rays are collected, we observe a reticular lining, so that no ray can escape coming in contact with a considerable portion of the membrane therein. 6. We find these membranes conjoined

with the internal membranes, and the rays received communicated to the meninges of the brain. 7. As, therefore, sensation must consist of some motion, and as the smallest motion is the vibratory and undulatory, I am not aware that there is any impropriety in assuming that sight or vision consists in the undulation of the rays in the membranes of the eye. 8. In the same manner as sound, which we know for certain is produced by the undulation of the air; for the ear is mechanically formed for its reception; it is tortuous, furnished with membranes, a tympanum, cochlea, various nerves of the utmost delicacy, malleus, incus, and all the apparatus necessary for vibration. These subjects, however, will be treated upon elsewhere. At present it is sufficient to have pointed out, that light is nothing more than a motion of the smallest particles, that is to say, of rays; and as the vibratory is the most subtle motion, we may perhaps find fresh proofs of the existence of light in the bullular hypothesis, and the principle of the undulation of rays. But as we are treating of invisibles, and as thought and geometry are alone at our service in the investigation, so we will submit our views to the criticism of the learned; and if they can bring forward facts to refute our notions, we shall receive the information in the most grateful spirit."—*Miscellaneous Observations*, pp. 104-6.

36. Our author's remarks on improved *Stoves*, *Fireplaces*, and the Cause and Cure of *Smoky Chimneys*, exhibit the Count Rumford and Franklin spirit to a remarkable degree; but we have no room for extracts.

37. In the preface of his *Treatise on the Principles of Chemistry*, he observes, that physics and chemistry are essentially geometrical, and that the variety of experiments in both, can be nothing more than variety in position, figure, weight and motion of the particles of bodies; consequently, that the facts of these sciences must indicate the geometrical forms and mechanical motions of the elements of substances. As the phenomena of the heavens have at length suggested an astronomy, founded on mechanical laws, and involving definite forms and movements, so, it was his design to elicit from the phenomena of chemistry, the shapes, motions, and other conditions of the atoms, or unities of bodies, and thus to introduce clearness into our conception of chemical combinations and decompositions. He did not doubt, that chemistry, in its inmost bosom, was amenable to the rules of mechanics, and that there was nothing necessarily mysterious in it, nothing occult, nothing but a peculiar portion of the ubiquitous clockwork of time and space. His theory is, that roundness is the form adapted to motion; that the particles of fluids, and specifically of water, are round hollow spherules, with a subtle matter, identical with ether, or caloric, in their interiors and interstices; that the crust, or crustal portion, of each particle, is formed of lesser particles, and these again of lesser, and so on; water being, in this way, the sixth dimension, or the result of the sixth grouping

of the particles; that the interstices of the fluids furnish the original moulds of the solids, and the rows of crustal particles, forced off, one by one, by various agencies, furnish the matter of the same; that after solid particles are thus cast in their appropriate moulds, their fracture, aggregation, the fillings in of their pores and interstices, by lesser particles, and a number of other and accidental conditions, provide the unities of the multifarious substances of which the mineral kingdom is composed; according to which theory, there is but one substance in the world, which is the first; the difference of things is difference of form; there are no positive, but only relative atoms; no metaphysical, but only real elements; moreover, the heights of chemical doctrine can be scaled by rational induction alone, planted on the basis of analysis, synthesis and observation. The *Newton* of chemistry has not yet arisen, but when he does appear, Swedenborg will doubtless be recognized as its Copernicus.

38. After his return from Germany to Stockholm, in 1722, he published, anonymously, a work on the *Rise and Depreciation of the Swedish Currency*. He was decidedly opposed to a paper currency, unless it represented a specie basis of equal amount; remarkable, in his Memorial to the Senate of Sweden, "that an empire which could submit with only a representative currency, would be without a parallel." And we plainly see the folly of such an attempt, in the issuing of the old Continental Paper, by the American Colonies, millions of which were never redeemed.

39. At this time he entered upon the duties of the Assessorship, whose function he had previously been unwilling to exercise, until he had acquired perfect knowledge of Metallurgy; hence, he cannot be ranked with those, who, without capacity, solicit and obtain places of trust and profit, while destitute of the requisite knowledge to fill them properly. During the next eleven years, he divided his time and labors between the Royal College of the Board of Mines, and his studies illustrating Practice and Theory in BUSINESS, and Practice and Theory in SCIENCE.

40. In a letter to his brother-in-law, about this time, he makes the following amusing remarks: "It is the fatality of Mathematicians to remain chiefly in theory. I have often thought it would be a capital thing, if, to each ten Mathematicians, one good practical man were added, to lead the rest to market; he would be of more use and mark than all the ten." One can now see why he would not accept the Professorship of pure Mathematics that was offered him, but preferred the Assessorship; for he evidently desired to see all truths and principles brought into practice.

41. In 1729, at the age of forty-one, he was

lected a member of the Royal Academy of Sciences, at Stockholm; and was one of its most useful and efficient members, both at home and abroad. The eminence of this Institution may be inferred from the fact, that so learned and scientific a man as Swedenborg, was not made one of its members before.

The Principia.

42. We now enter upon another era, in this great man's life, when his experimenting youth and manhood were past, and he came into possession of a region all his own, and ruled there without a rival, for owing to a want of discernment in his contemporaries, he inhabited his intellectual estate, unquestioned, unlimited, uncontradicted, and alone. His wondrous career now commences, in the publication of that *masterpiece* of human workmanship — the PRINCIPIA.

43. In May 1733, at the age of forty-five, with the permission of Charles XII., king of Sweden, he went abroad for the *third* time, for the purpose of storing his mind with every kind of knowledge, which was necessary to the success of his undertaking, and to publish his great work, in three folio volumes, of about four or five hundred pages, each, — entitled *Philosophical and Mineral Works*; embracing the results of the profoundest researches into the domains of nature, from her primordial elements, to her greatest organic phenomena. Although there are three distinct works, each treating on different subjects, and dedicated to different persons, yet they are all published together, and were always alluded to by Swedenborg, as one work.

44. The first volume is called, "The Principia, or the First Principles of Natural Things, being a New Attempt towards a Philosophical Explanation of the Elementary World." This part may be regarded as a *Treatise on Cosmogony*, in which the Author attempts to arrive at the *cause*, or *origin* of the universe, by modes of inquiry peculiar to himself. He takes the position, that nature, in all her operation, is governed by one and the same general law, and is always consistent with herself: hence he says, there is necessity in explaining her hidden recesses, to multiply experiments by observation. The means leading to *true philosophy*, he represents as *threefold*. 1. A knowledge of facts, or experimental observation, which he calls *Experience*. 2. The orderly arrangement of those facts, phenomena, or effects, which he calls *Geometry*, or Rational Philosophy. 3. The Faculty of *Reasoning*: by which is meant, the ability to analyze, compare, and combine these facts, after they have been reduced to order, and they present themselves distinctly to the mind. Among other positions he takes, is this, which is proved by modern science; "it is possible, that many things of opposite natures, may

exist from the same first cause; as *fire and water, and air* which absorbs them both."

45. The above three folio volumes, were beautifully printed in Latin, at Leipsic and Dresden, enriched and adorned with a vast number of copperplate engravings, illustrative of the subjects treated of, and an engraved likeness of the Author; all done at the expense of the Duke of Brunswick, at whose cost Swedenborg was always entertained, with distinguished favor. The Principia is translated into English and published in two large octavo volumes, at the price of seven dollars. This is truly a magnificent work, and will speak for itself, centuries to come. Indeed, in many respects, but little advance has since been made, beyond the points which our Author reached. It is regarded by many, as far superior to the Principia of Newton.

46. One would hardly imagine, that there are such mighty principles to be found, under the modest and simple title of "Philosophical and Mineral Works;" but there is great meaning in this uncommon blending: for Philosophy is nothing, unless united with *all things*; and in the ascending scale of its alliances, it solicits the aid of the mineral universe before arriving at the higher degrees of *elementary forces*, the region of *Causes*, the HUMAN, and the ETERNAL. This Work is rendered more interesting, on account of its containing the *germs* of the sublime system of Geological Science, which stands forth so prominently at the present day.

47. In his chapter, "On the Means which conduce to True Philosophy, and on the True Philosopher," he maintains that no one can acquire the former, and not become the latter; also, that no one can become a true philosopher, who is not a *good man*. Previous to the Fall, he says, "when man was in a state of integrity, he had all the essentials of wisdom and true philosophy inscribed on his heart: he had then but to open his eyes, in order to see the causes of all the phenomena of the universe around him; but in his present state of sin and nonconformity to Divine Order, he is obliged to investigate truths by a laborious external application of the mind."

48. R. M. Patterson, late Professor in the University of Pennsylvania, says respecting the Principia, — "It is an extraordinary production of one of the most extraordinary men that has ever lived. The air of mysticism, which is generally thought to pervade Swedenborg's Ethical and Theological Writings, has prevented philosophers from paying that attention to his physical productions, of which I now see they are worthy. Many of the experiments and observations on Magnetism, presented in this work, are *believed to be of much more modern date, and are unjustly ascribed to much more recent authors.*"

49. "Its pervading idea is the recognition of external objects as the product of internal powers, and this not as to form only, but as to their matter and subsistence. In other words, it occupies high ground in explaining the generation of the elements, and ultimately of solid matter, from the occult forces playing within nature, as well as in its attempted explanation of those forces themselves, — their origin, and their procedure till they become materialized; the great end which its Author already had in view carrying him beyond mere appearances in one of the most material branches of physiology. Two things are virtually assumed in all its deductions, namely, the absolute reality of the Infinite and the existence of finite entities; it has a good foundation, therefore, in common sense, and has necessarily a religious tendency. Descending from 'The First Natural Point,' — a term by which pure motion is designated, Swedenborg defines the phenomena of heat, light, magnetism, and the elementary substances themselves, as so many graduated manifestations of Infinite Activity. In the course of his demonstrations he anticipated many discoveries which are considered of more recent date, and amongst others the identity of electricity and lightning, and the stellar constitution of the Milky Way, together with a complete theory of tellurian magnetism." It was in June 1752, we believe, that Franklin's celebrated experiment was performed with the lightning, by which its identity with electricity was established. Yet no less than nineteen years previously, in 1733, Swedenborg's *Principia* was published, in which this same truth is *reasoned out* as a minor consequent to his philosophy. "Such are the coincidences," remarks a London reviewer, "which have never yet failed in us in any attempted application of Swedenborg's philosophy, and which might surprise even the sceptic into a belief of the brilliancy and originality of his genius." In respect to tellurian magnetism, "the theory of Swedenborg incontestably proves the existence of the magnetic *element*; it establishes, that the particles of this element being spherical, the tendency of their motion is either spiral, or vortical, or circular; that as each of these motions requires a centre, whenever the particles meet with a body, which, by the regularity of the pores, and the configuration and position of its parts, is adapted to their motion, they avail themselves of it, and form around it a magnetical vortex; that if this body possesses an activity [that is, an active sphere] of its own, if its parts are flexible, and if its motions are similar to that of the particles, it will be so much the more disposed to admit them. . . . Whence it follows that the magnetism of bodies depends not on their substance but their *form*.' Some of the results of this theory are confirmed by the brilliant

discoveries of Farraday, and it is probably destined to take its place, along with Swedenborg's general doctrine of spheres, or exhalations, as the only hypothesis capable of explaining the phenomena and correlation of forces.

50. "Various hypotheses intended to explain the phenomena of planetary motion had been constructed, from time to time, on the general principle that the planets were carried round the sun by its supposed ambient ether, or vortex. The most remarkable of these theories were those of Kepler, Descartes, and Leibnitz, who not only preceded Swedenborg, but were already thrown into the shade by the successes of Newton, — who made his calculations on the presumption that the planets moved in a vacuum, — before our philosopher published his '*Principia*.' Far from dismayed by these circumstances, Swedenborg boldly attempted to reconcile the laws of gravity with the existence of a vortex, and, though it still remains for the highest authorities to pass judgment on this attempt, it is sufficient evidence of his great genius that the circumstances affecting the periodicity of the comets of Encke and Beila, have left Astronomers no alternative but an accommodation of this nature. Every one may perceive how irrational it would be to suppose an immense void between the soul and the body. On the same principle, it is equally contrary to reason to imagine its interposition between the sun as the moving power, and the earth. One of its first consequences is inconsistent with all analogy; plants and animals invariably grow from a central point, and tracks of sensation or vital energy are always laid between that centre and its remotest appurtenances; this is the one unvarying plan on which all unities are constructed. To look at the Universe as a whole, it is perfectly consistent with this analogy to regard a planet as one mighty limb; or, more humbly, as a single leaf on the tree of universal life; and then how unreasonable it becomes to suppose that it was ever endowed with the separate and independent forces ascribed to it by the Newtonian hypothesis! It would be as easy to imagine that the leaf was created by itself, and hung upon the tree, or that all the parts of the body were separately produced, and their independent functions subsequently formed into a system. Swedenborg, therefore, has wisely endeavored to reconcile the demonstrations of Newton with the ancient hypothesis of a solar vortex, and to show how the planets, and planetary motion, are derived from the Sun." — *Rich's Sketch*, pp. 17–20.

51. In short, Swedenborg makes the magnetic element the agency which controls the planetary movements. In other words, he resolves the power of gravitation into magnetism, and shows, moreover, that precisely the same laws

which govern a single particle of matter in its properties of motion, govern also all the heavenly bodies in their orbital revolutions.

"Inasmuch," he says, "as nature maintains the highest similarity to herself, both in her greatest and in her least entities, we may, from what we see and feel, arrive at a knowledge of what we neither see nor feel. Thus has nature designed that we should be instructed through the medium of the senses: in addition to which is imparted to us a soul, and to the soul a faculty of reasoning and analyzing, a faculty which may extend its operations even to the senses; so that, by help of reasoning and analysis, or of the ratios of the things we sense, we may arrive at some knowledge of those we do not.

"The magnet with the play of its forces we both see and we do not see; hence our wonder at the phenomena it presents. In the magnet and its sphere there is however a type and effigy of the heaven; a mundane system in miniature presented to our senses and brought within the limits of our comprehension. In the sphere of the magnet are spiral gyrations or vortices; in like manner in the sidereal heavens there are spiral gyrations and vortices. In every vorticle round the magnet there is an active centre; in every vortex in the heaven there is also an active centre. In every vorticle round the magnet the motion is quicker near the centre than it is at a distance from it; the same is the case in every vortex in the heaven. In every vorticle round the magnet the spiral gyration is of greater curvature in proportion to its nearness to the centre; the same is the case with every vortex in the heaven. In every vorticle round the magnet there are, in all probability, corpuscles fluent round the centre and revolving round an axis; such also is the case with every vortex in the heaven. The vortices round the magnet mutually colligate themselves by means of their spiral motions; and, thus colligated, form a larger sphere; the same is the case in the sidereal heaven;—not to mention other points of agreement of which we shall speak in the sequel. All things are similar one to the other; because in small things as well as in large, nature preserves the greatest similarity to herself; especially as the vortices round the magnet possess particles and elements of the same nature as the vortices of the great heaven; and inasmuch as these vortices are similar, as well as their causes, therefore the effects produced are similar.

"Now inasmuch as man is not created prone to the earth like beasts, but is endowed both with an upright mien in order to enable him to look upward to the heavens, and with a soul derived from the aura of a purer and better world, in virtue of which he is allied to heaven; let us avail ourselves of this privilege to exalt our thoughts to the regions above; and from a vile stone of the earth and its magnetic powers, contemplate what is similar on the largest scale, and learn the nature and laws of the material heavens both visible and invisible."—*Principia*, vol. ii. pp. 230, 231.

52. What can be more philosophically beautiful than the above analogy? Swedenborg moreover observes that the axis of our own universe is in the galaxy; that here consequently the magnetic power is the strongest, and hence that here we find the greatest condensation of solar systems; that our own sun

is not in this axis but a little out of it, and hence the original cause of the ellipticity of the planetary orbits, which he supposes to be attracted in the direction of the axis of the common sphere.

Theories of Gravitation.

53. We cannot fail here to bestow a passing notice upon some *recent* attempts, as indeed upon suspicions which have always more or less existed, to account for the motion of the planets by some better theory than mere gravity, or such separate and independent forces as the universe is supposed to be endowed with, by the Newtonian hypothesis. A work, for instance, entitled "Outlines of a System of Mechanical Philosophy, being a research into the Laws of Force, by Samuel Elliott Coles." In this work, the author has taken strong grounds against the Newtonian theory of gravitation, conceiving of a more spiritual theory, and recognizing the Divine Author of creation altogether more present and immanent than mere gravitation, or simple attraction of one body by another, can possibly enable us to do. It is to be observed that the author here alluded to does not deny the fact of gravitation, or rather, similar consequences, but not precisely nor all, which gravitation would produce, but simply asserts, and by numerous facts shows, that such power is not innate in the bodies themselves, and therefore, that the theory of mere attraction of one body by another is false, and also insufficient to account for the movements of the Universe. For this attempt at opposing great names, for calling Newton to account, the amiable author has encountered the usual sneers of certain pert tyros in science, who follow hard upon authority, and his book remains quite harmless, though not without the recognition of its truths, by a few discriminating and appreciating minds. Thus we go, and thus the spiritual and the divine are ever sure to get the ascendancy, and as sure to be scouted at first by the sensual and material. It is sufficient to say that our modern author has been impressed with a great truth here, and has not failed triumphantly to show it. But we are only led into this notice, to set forth all the more prominently the grand and simple theory of Swedenborg. The existence of a vortex, or of planetary spheres, analogous to the sphere of the magnet, and of every particle of matter, so that each planet and sun is but the nucleus, as it were, or centre of an immense body of finer and invisible matter, graduated by different degrees of attenuation, and these all interpenetrating one another, constituting one mighty whole, without a vacuum, and united with and interpenetrated by the spiritual universe, the spiritual centre of which is the Deity Himself, who also interpenetrates the whole,—this is the true

theory, and here gravitation is simplified, and the spiritual and material meet and touch each other. Of course there must be gravity where all things touch and move together. And there cannot be a gravity which does not, by fine intermediates, involve touch! Swedenborg regards both gravity and magnetism as having the same original, and it has since been discovered that the magnetic attractions and repulsions observe the same law as gravitation, according to which the intensity of the force is inversely as the square of the distance. The *real cause and nature* of gravitation, so far as we can conceive of it, is undoubtedly to be found in the similarity of the primary forms of the particles of matter, and more deeply, in the similarity of essences which produce those forms, thus in simple affinity which like has for like. But it is to be found *most* deeply, in the *spiritual*, thence in the invisible material, and thence in the visible material. Hence the profound remark of Swedenborg, that nothing can be truly known of the visible world without a knowledge of the invisible, for the visible world is a world only of effects, while the invisible or spiritual is the world of causes. *Repulsion* is not a positive principle, like attraction, or gravitation, and is only caused by *dissimilarity* of essences. There is some similarity and some dissimilarity, in all material bodies; hence, either perceptible or imperceptible, both attraction and repulsion. He who will pursue this course of thought, making due allowance for relative distances, or the nearness or remoteness of other bodies, will arrive, as far as possible, in the present state of our faculties, at the true theory of gravitation, or of attraction and repulsion. In other words, he will find a kind of chemical affinity on a large scale!*

54. But our remarks would not be complete here, without a further reference to Swedenborg's theological system, although we may subject ourselves to the charge of mixing up theological ideas with possibly physical errors. But the reader must judge, while we only wish to say that "Swedenborg maintains, that the *constitution of the visible heavens never can be understood without first understanding the constitution of the invisible*. That the invisible are far more immense than the visible, of which the Lord is the one only and central sun; that they consist of distinct ordinations of angelic hosts or societies into the human form, according to the apostolic idea of the constitution of a church; that every distinct society has its distinct place in the universal body; that united into one it exhibits the splendor of a spiritual star, to which there

is a corresponding natural sun; that natural suns are aggregated or grouped according to their correspondences to the spiritual; thus that the natural is the outbirth of the spiritual, the visible of the invisible, the temporal of the eternal, the finite of the infinite; and that the concentrations and dispersions of universes is but the outward manifestation of the changes going on in the inward and spiritual heavens, which refer to ever new varieties of state in consequence of ever new progressions from glory to glory." — *Introduction to Principia*, p. 79.

The Planetary System.

55. "We now proceed (says the same writer) to a more direct comparison of Swedenborg's cosmogonical theory with that of La Place.

"After the suggestions of Newton upon this subject, with the existence of which I know not whether La Place was acquainted, it was asserted by the latter that Buffon was the first writer whom he knew, who, since the discovery of the true system of the world, had attempted to investigate the origin of the planets and their satellites. Now Swedenborg published his *Principia* in the year 1734; that is to say, ten years before Buffon published his theory, and Buffon himself had read Swedenborg's *Principia*, as may be concluded from the circumstance that a copy of Swedenborg's *Principia* was not very long since sold by an eminent bookseller* in London, containing Buffon's own autograph; therefore if La Place himself was not acquainted with Swedenborg's treatise, it is reasonable to presume that Buffon was. Ten years, then, before Buffon published his theory, and about thirty years before La Place offered his own to the public, Swedenborg had propounded his theory in the *Principia*, in the year 1734; and again in his treatise on the *Worship and Love of God*, in the year 1745, or about twenty years before La Place's theory. In these two works it had been observed by Swedenborg, that the sun is the centre of a vortex; that it rotates upon its axis; that the solar matter concentrated itself into a belt, zone, or ring at the equator, or rather ecliptic; that by attenuation of the ring it became disrupted; that upon the disruption, part of the matter collected into globes, and part subsided into the sun forming solar spots; that the globes of solar matter were projected into space; that consequently they described a spiral orbit; that in proportion as the igneous matter thus projected receded from the sun, it gradually experienced refrigeration and consequent condensation; that hence followed the formation of the elements of ether, air, aqueous vapor, &c., until the planets finally reached their present orbit; that during this period the earth experienced a succession of geological changes which originated all the varieties in the mineral kingdom, and laid a. it were the basis of the vegetable and afterwards of the animal kingdoms. This is the general view of Swedenborg's cosmogonical theory, with which Buffon was acquainted, but of which La Place, according to his own account, was ignorant.

"Now the points of difference and agreement between the theory of La Place and that of Swedenborg are the following. Swedenborg begins at

* "Beyond certain limits of distance, the interblending actions of any two bodies, however dissimilar in constitution, is always harmonious — and hence attractive; within those limits of distance, the action is crowding and conflicting, and hence repellent." — Fishbough's "Macrocosm and Microcosm." v. ii. p. 124.

* The late Mr. Bohn, of Henrietta Street, Covent Garden.

the centre, La Place at the circumference. Swedenborg traces the process of creation from the centre to the circumference, La Place traces it from the circumference to the centre. According to Swedenborg, the centre created the circumference; according to La Place, the circumference created the centre. On the other hand, both agree that the planets were formed by a condensation of zones, and hence that planetary matter was originally solar. The latest experiments are unfavorable to the order observed by La Place, and favorable to the order observed by Swedenborg." — *Introduction to Principia*, vol. ii. pp. 79–81.

56. What is most remarkable is, that Swedenborg alleges in his "Worship and Love of God," that there were *seven planets* created from the sun at the same time. And he has, in his *Principia*, several drawings illustrative of the subject, in all of which, seven planets are laid down. And this was *more than forty years* before the discovery of the seventh planet by Dr. Herschel.

57. We must also observe here, that, contrary to the testimony of the scientific world, Swedenborg was the first to designate the *precise spot* — the actual *locality and situation* of our solar system amongst the stars of the universe. So truly is this the real state of the case, that, without the slightest exaggeration, he may be represented as affirming, "I have formed a *comparison of the magnetic sphere with the sidereal heavens*, chap. i. Part 3, and have gauged geometrically the stratum of the milky path; I have examined its parts and discovered its construction, and have found, by a geometrical calculus, the exact spot in that galaxy where the sun's system is placed." As if, placing his finger on that spot, he had exclaimed, "*It is there!*" At the point where the main trunk of the milky stream has a considerable incurvation or divergence into branches, there the sun's system is placed. Seek, and you will find it."

58. Five years subsequently, Herschel is born (1738). In the year 1789, he directs his monster telescope to the sides and surfaces of the galaxy, and without knowing of Swedenborg's announcement of the sun's position therein, conjectures the *identical spot*, seeks for evidence of its truth by a species of star gauging, and a few efforts reward his labors with the most abundant confirmation of the reality of his conjecture. Certainly, never did a more bold assertion receive a more striking confirmation!

59. To whom should the honorable wreath be awarded — to the man who, by a series of careful observations on the elliptical and eccentric form of the planetary orbits, and by a careful deduction, arrived at by geometrical reasoning, from the facts thereby established, indicated the exact situation in the heavens where our solar system is placed; consequently, before human eye had looked upon it, or mind conjectured it, and confidently predicted the exact location amongst the stars, where,

fifty years subsequently, the eye of Herschel sought and found it? Or, shall it be awarded to the man who first made the literal but less meritorious discovery?

60. How like the recent case of Leverrier, and his discovery of the planet Neptune! Was Leverrier, who saw it mentally, or Dr. Galle, who saw it telescopically, the real discoverer of the boundary planet? The whole civilized world have, without the slightest demur, decided in favor of the person who revealed its *situation* (for the planet's existence was long suspected), who saw it by intellectual vision, before bodily eyes could even suspect *where to look for it*. There is the same essential difference between Leverrier's discovery of Neptune and Herschel's discovery of Uranus, as there is between Swedenborg's discovery of the situation of our sun among the stars of the milky way, and Herschel's discovery of the same. In both Swedenborg's and Leverrier's case, the discovery is intellectual, and shows forth the triumphs and superiority of reason over mere sensation. — *New Church Repository*, vol. iii. p. 199.

61. Again, concerning the *Stability of the Solar System*, Swedenborg's theory declares, that, as the solar system is carried along the milky path, and afterwards compelled to diverge therefrom, the planetary orbits will change their form and eccentricity to a certain amount, and then return to their original condition, when they will again change, and again return, and so on to eternity. — *Principia*, vol. ii. pp. 233–38.

62. The beautiful demonstration by La Grange, of the stability of the solar system, is a direct proof of Swedenborg's theorem. The changes in the character of the planetary orbits, were already known and seen to be at work undermining the *present form of the system*, and fears were entertained that they might become exorbitantly great, so as to subvert those relations which render it habitable to man. This was a difficulty which appeared insurmountable to the astronomers of Swedenborg's day, and for some time afterwards. Theologians every where accepted it as an obvious demonstration of their doctrine of the final destruction of all things. Newton and Leibnitz had both bowed with submission to the order of things, which was winding up the operations of the great whole, and bringing on an inevitable doom. Geometers, philosophers, and theologians, accepted the fact as evidence of the common declaration, "that the end of all things," if not at hand, was at least certain. Every where the profoundest mathematical resources were employed to their utmost limits, but the equation on one side always equalled nothing, and the quantities only seemed to converge without the slightest possibility of their opening out, and again returning to a new development of being. Only *one bright refreshing spot* existed like

an oasis, where weary man, had he known it, might have refreshed himself; and that was the *Principia* of Swedenborg. *There alone*, amongst all the works of this period, is shown the now accepted doctrine of a *cyclical return*. At length, La Grange appears with a demonstration, grounded on the discovery of a certain relation which prevails in the system, between the masses, orbital axes, and eccentricities; by which the doctrine is completely established, that though the solar system is liable to certain mutations in the form and eccentricity of its orbits, of very long periods, yet its orbits return again exactly to what they originally were, oscillating between very narrow limits. The same matter has been recently investigated by Leverrier with the same successful results. So that the doctrine of a *cyclical return* in the form of the solar system, first propounded by Swedenborg, is now received as one of the most beautiful conceptions of man, under the name of *La Grange's Theory of the Stability of the Solar System*.

63. Swedenborg, also, not only explains the doctrine of a *cyclical return*, but also most satisfactorily exhibits the reasons *why it is so*. The intelligent reader would well be rewarded by a perusal of his grand theory. La Grange is the acknowledged *first* suggester of the *cyclical* theory, and Bessel the *first* suggester of the theory of its cause. Yet the *whole doctrine* is repeatedly given, by Swedenborg, in the compass of half a dozen sentences; yea, a score of times in the course of the chapter on "The Heavens," vol. ii. This doctrine was published forty-four years before La Grange put his forth, seventy-one years before Mayer, and ninety-one years before Bessel.

64. Again, concerning the *Translatory Motion of the Stars along the Milky Way*. This motion of the whole starry heavens had not been even conjectured when the theory of Swedenborg, affirming this fact, was given to the world; but that, as we have shown, instrumental measurements have now qualified it with an empirical certainty. As stated above by Humboldt, "every portion of the vault of heaven," comprising "the countless host of fixed stars," are "moving in thronged groups," so that the fact of universal motion in space, of the whole starry heavens, is an established truth, of which conjecture forms no part, and which, though considerably less obvious, is nevertheless not less certain than the motion of those wandering stars called planets. But in what direction do the stars move in space — do they move along the milky way? Echo answers — They do. The theory of Swedenborg, and the theory of observation, both echo — They do.

65. Here is the proof. Recently this theory of sidereal observation has had its exposition in an introductory lecture delivered at the

opening of the Corfu University Session, 1839, by O. F. Mossotti, Professor of pure and applied Mathematics in the University of the Ionian Islands. The following striking contrast between the theory of Swedenborg, when the scientific world, without exception, had not even conjectured the general fluxion of the starry heavens, and the theory of Mossotti, as expressive of that fact when completely and satisfactorily established, solicits the reader's examination: —

Swedenborg in 1733, before even conjectured.

"The common axis of the sphere or sidereal heaven seems to be the galaxy where we perceive the largest congeries of stars . . . the solar or stellar systems afterwards proceed from the axis, and infect themselves in different directions; but that nevertheless all have reference to that axis . . . the largest congeries is in the milky way . . . here lies the chain and magnetic course of the whole of our sidereal heaven." — *Vol. II., p. 237.*

Professor Mossotti in 1839, after empirically determined.

"The countless stars of the milky way may therefore constitute an unchangeable system, circulating in an annular space to which they are always limited. . . . The solar system revolves, therefore, in the milky way from west to east, exactly in the direction in which all the bodies of this system revolve.

To give, in a few words, a clear image of what has been said, consider a cluster of countless stars in the immensity of space, all placed along a ring of enormous dimensions, and all moving in it in periods which only myriads of centuries can measure: following them in their long and slow courses, imagine them to approach promiscuously but alternately the outer and inner edge of the ring, and you will have an idea of the sidereal system in which we are placed." — *Phil. Mag.* vol. xxii., No. 143, Feb., 1843 pp. 63-9.

66. This contrast presents the two extremities of an age. At its commencement all is negation. It exhibits the Swedish philosopher in bold and striking relief. Behold him! he stands alone in an age of darkness. In the background the past is black as night. It brings him out like the sudden apparition of a new star bursting with glory, and whose brilliancy outshines the whole heavens, as if in advance thereof. It enables us to perceive, that the genius of Swedenborg had traversed an unknown path, and explored an unknown region, — had watched intellectually the stars in their magnetic courses, and followed them in their revolutions, and had grasped, with almost superhuman intelligence, the whole sum of this vast starry universe; to make it subservient to his thoughts, long before other men even suspected the existence of such translatory phenomena. With the striking theoretical discoveries present before the mind, given in this and the preceding article, who can doubt the transcendency of his genius, or object to his claims for the highest order of anticipative originality?

67. Swedenborg also goes into other considerations, concerning the immensity of creation, beyond or outside the boundaries of the visible firmament of the starry heaven, and the groups or systems of stars, which have no immediate connection with each other, and yet which are connected in one mighty system of systems. Thus, again, was he first in thi.

grand conception, as appears from a reference to the facts in the case.

"The ingenious Mr. Michell, more than fifty years ago, started the idea of the stars being formed into groups or systems, which are entirely detached from one another, and have no immediate connection." — *Dick's Sidereal Heavens*, p. 210.

"The next object alluded to was the systematic arrangement of the stars. It was an Englishman, named Michell, who first observed this systematic arrangement." — *Prof. Nichol's Lecture on Astron.*, see *Manchester Guardian*, May 15th, 1847.

"Mr. Herschel improved on Michell's idea of the fixed stars being collected into groups." — *Encyclopædia Britannica*, vol. 2, part ii. p. 472, Astronomy.

"Another doctrine published at Venice in the year 1763, by M. Boscovich, said to have been first thought of by Mr. Michell," &c. — *Young's Essay on the Power and Mechanism of Nature*, p. 64.

68. It would appear from the above quotations, that Michell was the first, in the history of hypothesis, to propose a true conception of the cosmical structure of the starry heavens. He suggested, that gravitation might cause the stars to cluster together into distinct systems: that as planets are parts of solar systems, so are solar systems parts of what may be called star systems. Michell's proposition, given in 1767 (*Phil. Trans.* 1767 and 1783), contains, according to the unanimous opinion of the scientific world, as shown above, the first suggestion on record of the grouping of stars into separate and distinct systems.

69. But the true history of the matter stands thus:— Kant, the celebrated German transcendentalist, was the first who published a true conception of the distribution of matter in space. The work was called, *On the Theory and Structure of the Heavens*, and published at Königsberg in 1755. About this time Michell was revolving the matter in his mind, but had not published any thing thereon. Lambert, in 1757, followed Kant in his *Lectures on Cosmogony*. Two years subsequently (1759), Boscovich published his celebrated theory of the *Constitution of the Universe*. All advocating similar views of the arrangement and distribution of matter in space. In 1767 Michell presented his views, but, differently from all previous theorists, gave certain illustrations which brought the theory at once before the attention of observers, so as to be capable of demonstration. On this account, I suppose, he is regarded as being the first who presented a true theory of the starry heavens, the former being entirely overlooked or unknown. In 1780, Herschel gauges the heavens, and literally beholds what had hitherto been only theoretical, and to some, absolutely impossible.

70. Yet preceding all these, and when Kant was only ten years of age, Swedenborg had formally given the same ideas and views of creation, — expressly calling his Essay — "The *Theory of the Sidereal Heavens*" — in

his immortal *Principia*, published in 1733, — being twenty-two years before Kant, twenty-four years before Lambert, twenty-six years before Boscovich, thirty-four years before Michell, and forty-seven years before Herschel. This work, which preceded all others in the suggestion of true views regarding the clustering of stars, and their arrangement and distribution in space, was published under royal auspices, and at the expense of the then reigning Duke of Brunswick. Yet, even this idea was as a drop in the expansive ocean, compared with the lofty grandeur and mighty ubiquity of the ideas and conceptions which opened to his view, when the starry clusters of the inner universe were subsequently discoverable to the inner vision of his spirit. The following contains a brief summary of his statement of the fact, that stars cluster or associate themselves into societies or systems. As to the formative process, our former article will suggest an exposition:—

"That one vortex, with its active centre, constitutes one heaven of itself, or one mundane system; that several vortices, with their centres, form together a certain sphere; that a sphere, consisting of many vortices of the same kind, has its own proper figure." — *Principia*, vol. i., p. 233.

"That the whole visible sidereal heaven is one large sphere, and that its suns or stars, together with their vortices, are parts of a sphere connected one with the other, in the manner we have mentioned." — Page 234.

"That there may be innumerable spheres or sidereal heavens in the finite universe; that the whole visible sidereal heaven is perhaps but a point in respect to the universe. The sidereal heaven, stupendous as it is, forms perhaps but a single sphere, of which one solar vortex constitutes only a part. Possibly there may be innumerable other spheres, and innumerable other heavens similar to those we behold; so many indeed and so mighty, that our own may be respectively only a point." — Page 238.

71. By the joint labors of the two Herschels and the Earl of Rosse, the heavens have been gauged above, below, and on all sides, with their gigantic telescopes: and the result has been, these theoretical suggestions, so lofty and sublimely elevating, have now to be regarded as *matters of fact*. This happy observation, by the elder Herschel, of a conception first published by Swedenborg, about fifty years previously, enriched astronomy with a gem far exceeding in value any thing preceding it. Hitherto, creation was considered a globular universe, bounded by the visible heavens. Beyond this there was no creation, but the spiritual heavens — the theological universe. Within this the material universe was enclosed, in the centre of which our solar system was placed; whilst its interior surface was our visible heaven, over whose ethereal vault were strewed, in unnumbered myriads, the glimmering lights of other worlds.

72. Swedenborg was the first intellectually to break through this enclosure of the heavens,

and with powerful arm to burst asunder its confines, to draw aside the dark curtain of ages, to overthrow the barriers raised by ancient prejudices, and advance to some distance, though with cautious steps, over the uncertain ground beyond. With unwearied labor he had essayed every probable path, and having found the right one, proceeded along it to the very gate of truth. Wonderful, indeed, were the results. At once, by a single effort of his genius, worlds innumerable, in congregated spheres, were beheld in harmonious operation, without end or limit—the boundaries of the universe, so to speak, became to man at once illimitable; and the scattering goodness of the Divine Hand, strewing mercies and blessings amongst unnumbered worlds, hitherto unseen, unknown, and un conjectured, was a scene worthy of the Almighty—a prospective into a field so entirely new and unprecedented, that admiring millions are struck with awe at the Mighty Power and Infinite Love and Wisdom of that Being who moves, provides for, and supports the whole. It was a *Revelation* of the attributes of his Being and the Resources of his Power, infinitely beyond any thing which the wildest imagination of the Atheist could ever have conceived, in demand for evidence of his existence. Literally, the heavens were opened—that most glorious and magnificent region in the material universe, the *Heaven of Heavens*, formed, as Swedenborg expresses it, of innumerable heavens, in congregated spheres, beyond or outside our own—was displayed first to the intellectual, and subsequently to the ocular vision, when one universal blaze of glory burst forth on an astonished world. “Behold!” says Swedenborg, on drawing aside the dark curtain of ages, which had intercepted creation from the view of mortals, “behold these new walks of the Almighty! Lift up your heads on high, and behold Him traversing the innumerable spheres with the same flowing richness, beauty, and care, as is so conspicuous on this atom of a world on which we dwell.”

73. This humble and devout philosopher was the first happy mortal on whom the high duty devolved of developing these mighty truths for the benefit of mankind. He was a suitable instrument for so glorious a Revelation. When the immensity of God’s work, beyond or outside the visible starry heavens, had thus been opened to him, and, for the first time in human history, he had gazed mentally on the peculiar mechanism of our own immediate universe; had watched and measured the play of its mighty forces; had proclaimed, after geometrical measurement, the precise system or cluster of stars to which our sun’s system belongs; yea, had placed his finger on the very spot in that cluster *five years* before Herschel was born;—when these had been accomplished, nothing more, as to uni-

versal principles and universal mechanism, could be revealed to or made known by him, to be useful to mankind now. To progress further, the opening of the inner universe to mental vision must needs follow. For, as to *universal principles and mechanism*, he had seen all that man could now see where man doth dwell. He stood betwixt the darkness of the past and the light of the present, a humble instrument, holding in his hands the germs of those extraordinary discoveries and revelations which even now astonish the world. To enumerate them here, or even to hint their nature, would be to exceed our present limits.

74. One thing is clear to all who may have read attentively these papers, and carefully studied his voluminous writings,—as a child writing down his thoughts and experience, so has he been with regard to his opinions, his discoveries, and his almost universal experience. But it is equally clear “the world knows him not.”—*New Church Repository*, vol. iii., pp. 198, 199, 202–205, 249, 250, 293–297.

Magnetic Spheres.

75. We cannot take leave of our extracts from this work, without noticing another feature of it, the coincidence of which, with a work that has recently appeared by Baron Von Reichenbach, marks another peculiarity of our author’s genius. We refer to what has already been alluded to, viz., the doctrine of *spheres* around every material object, particularly around magnets. Many have been struck, recently, with the facts and illustrations contained in a work entitled “*Physico-Physiological Researches on the Dynamics of Magnetism, Electricity, etc., etc.*,” by Baron Charles Von Reichenbach.” Here we are presented with many engravings, showing the actual, substantial *flame* which goes forth from the ends of magnets, and from all sides of them, also from the human hand, body, and other materials. Reichenbach discovered these flames, at first, by what he calls “*sick-sensitives*,” or cataleptic patients, (partially clairvoyant subjects,) when shut up in a dark room. The flames sent forth from the poles of a large horseshoe magnet, capable of supporting ninety pounds, were described as about eight inches in length, mingled with iridescent colors, flickering and waving, yielding when blown upon, and when the hand or other solid body was passed through them. Various experiments with other bodies are also here detailed, and the force which developed these flames is called the “*odic*,” or “*odylic*,” force.

76. But it is interesting to observe, that, in Swedenborg’s *Principia*, we find precisely similar drawings, and in great variety, illustrating the same sphere around magnets and around iron. Reichenbach’s discoveries are, indeed, of a somewhat different nature; for he demonstrated the existence of these spheres, not as spheres merely, but as magnetic *flame*

and *light*, by means of his "sick-sensitives" in the dark, in a way that we do not find in any other author. But Swedenborg has the same, or similar drawings, going to illustrate precisely the same thing, all but the flame; of which any one may be convinced by looking into the first and second volumes of the *Principia*. And as the spheres, of course, include the flames, though not seen, we can but regard this coincidence as decidedly interesting. We should have thought, if we had not known the contrary, that we were looking at some of Reichenbach's engravings. But the difference appears to be, that in Reichenbach's case, he was led to his fact by the eyes of his partially clairvoyant subjects, while Swedenborg *reasoned his out*, as he did the identity of electricity and lightning. And yet we know not but we misjudge the keenness of his vision, for we shall find that he was no stranger even to *flames*, and those, too, of a more spiritual character, even before the full opening of his spiritual sight, as will appear when we come to notice his advances into the spiritual region.

77. We cannot here present any of his drawings, but we will quote a few of his remarks, and then take leave of the subject:—

"By reason of the connection between the vortices which extend from one pole to another, and of the formation of the sphere, there exist poles, one on each side of the magnet: there exist, in like manner, polar axes *extending in the sphere to a distance from the magnet*; and these axes do not receive their determination from the magnet, but from the sphere and its figure. That not the magnet, but the sphere forms the polar axis on each side, is evident from this circumstance; that the polar plane passes through the whole magnet from one side to the other; as in *Fig. 10*, where the whole side, *f, o, g*, is polar, as also the opposite side, *a, c, b*, and the *elements of the effluvia travel within the mass rectilinearly from f, o, g, to a, c, b*, according to the interior texture. Hence the polar axis cannot have any fixed place in the magnet, but the place and situation of the poles are owing entirely to the sphere, which is compelled to encircle the magnet according to the figure of the latter; thus sometimes in one way, sometimes in another.—*Principia*, vol. i. p. 230.

"By the application of two or more magnetic spheres, the figure of each is immediately changed; from two or more spheres arises one that is larger; and the whole of the distance between the spheres becomes an axis."—p. 234. This is a declared fact, precisely similar to Reichenbach, who instances and illustrates, by engravings, how the flame of one magnet will displace that of another. Swedenborg has also a drawing to illustrate the same displacement of one sphere or flame by another.

"The sphere of the effluvia around iron extends itself to a considerable distance; so that the vortices or gyrations of effluvia emit themselves like radii on every side, and dispose the magnetic element itself into the same situation, whence the magnetic element regards the iron as its pole or centre from which the vortices issue in a long series. Not only does a tide of effluvia perpetually emanate from the iron, but it also constipates and surrounds its surface; a circumstance so evident,

and from so many phenomena arising from the conjunction of the magnet with magnetic needles, as to be placed beyond a doubt."—Vol. ii. p. 64.

78. In the work which we are now considering, our author has much to say of the magnetic needle, and the causes of its variations, the matter of which is so abstruse and extended, that we cannot here go into it.

79. On the whole, this is so magnificent a work, that one feels little able to guide another through the chambers of that vast edifice. It is easy to see and admire the unrivalled ingenuity of the conceptions, the consistency of the details with the whole, and the self-supporting proportions of the theory; its congeniality with thought, and felicity with which its principles apply themselves and other things, and marshal around them new details; the practicability of that genius, which studied the elementary world, as a fourth kingdom of nature; above all, the noble undertone of theology, which breathes throughout, like a tacit psalm, and gives life to our notions of the Divine Majesty and Wisdom, making atoms instinct with the same order as solar systems; concentrating, to intensity, what we have hitherto felt of admiration and wonder, over that nature, which is greatest in the least things, and least in the greatest. As a walk of science, the embryology of worlds has had few cultivators; and probably no one has broached such precise ideas upon it, as Swedenborg. The work, to be rightly appreciated, must not only be read, but profoundly studied. The due meed of praise will yet be given to it, and it will at least take its place, in the public estimation, side by side with the immortal principles of Newton.

80. But Swedenborg does not stop here. The essential reasons of chemistry, some branches in most departments of physics, and many arts tending to improve the natural life, have employed the mind and pen of our author; yet still the watchword is on—*onwards*, to witness other displays of his genius and industry. Did we all toil like him, and improve our talents to the utmost, how would the world bless our tillage with a new, supernatural productivity. Verily, heaven would tell out unknown riches into the hand of humanity.

81. The PEOPLE have a perfect right to claim Swedenborg as one of their best champions and benefactors; because, for them he labored, wrote and published. He says,—

"There are persons, who love to hold their knowledge for themselves alone, and to be the reputed possessors and guardians of secrets: such persons grudge the Public any thing; and if any discovery comes to light, by which art and science will be benefited, they regard it askance with scowling looks, and probably denounce the discoverer as a babbler, who lets out mysteries. I know it is impossible for me to gain the good will of this class; for they think themselves impoverished whenever the knowledge they have, becomes the knowledge of the MANY. For surely no man has

a right to hold his knowledge for himself alone, but rather for others, and for the whole world. Why should such things be grudged to the Public? Whatever is worthy to be known, should by all means be brought to the great and general *Market of the World*. The rights of civilized man convince us of this; the natural functions of the individual, equally with the laws of the *Republic of Letters*, attest and enforce it. Unless we all contribute to make the arts and sciences flourish more and more, we can neither grow wiser nor happier, with time."

82. Notwithstanding the signal learning and sincere piety displayed throughout the *PRINCIPIA*, the work was prohibited by the Pope, in 1739; probably because the Church of Rome professed to believe that God made all things out of *nothing*, and could not reconcile such a process of creation as Swedenborg presents, with their literal interpretations of the first chapter of Genesis. Did not the Papists imprison GALILEO for proving that our earth turns on its axis every day, and goes round the sun once a year? Now, no definition is more common, than that TRUTH is that which IS; hence, in a corresponding sense, UNTRUTH, *error*, or *falsehood*, is that which is NOT; and, of course, that which is the genuine nonentity, is *nothing*. Upon this ground, to say that God created all things out of *nothing*, is to attribute the origin of all things to error, and hence, to evil or the *devil*! Behold the result of denying the truth and believing a *lie*!

83. The *second volume* of this great work treats of the various methods employed, in different parts of Europe, for smelting *iron*, and converting it into steel; of iron ore, and the examination of it; and also of several experiments and mechanical preparations, made with iron and its vitriol: but neither this, nor the *third volume*, is rendered into our language; though the authors of the magnificent French works, called *Descriptions of Arts and Manufactures*, published at Paris, in 1772, have thought so highly of the *second volume*, that they have translated a large portion of it into French, and inserted it in their collection.

84. The *third volume* treats of the various methods adopted for smelting copper, of separating it from silver, and converting it into brass, and other metals; of lapis calaminaris of zinc; of copper ore, and the examination of it; and lastly, of several chemical preparations and experiments made with copper. In England, this work is esteemed very highly; and in the translation of Cramers, "*Elements of the Art of Essaying Metals*," given by Dr. Cromwell Mortimer, Secretary of the Royal Society, in 1764, it is mentioned by the translator in the following terms: "For the sake of such as understand Latin, we must not pass by the magnificent and laborious work of Emanuel Swedenborg, entitled '*Principles of Natural Things*;' in the *second and third volumes* of which he has given the best

accounts, not only of the methods and newest improvements, in metallic works, in all places beyond the seas, but also those in England and our colonies in America, with draughts of the furnaces, and of the instruments to be employed."

85. "In forming our estimate of Swedenborg's calibre at this time," as we have observed elsewhere, "we cannot omit taking notice of his large *Treatises on Iron and Copper*, each occupying a folio volume, and busied with the practical details of mining in various parts of the world. That a mind of such potent theoretical tendency should have had strength to undergo the dry labor of these compilations — that one who breathed his native air in a profound region of causes, should come for so long an abiding into the lower places of the earth, to record facts, processes, and machineries, as a self-imposed task in fulfilment of his station as Assessor of Mines — this is one remarkable feature of a case where so much is remarkable, and shows how manly was his will in whatever sphere he exerted himself. The books of such a man are properly *WORKS*, not to be confounded for a moment with the many-colored idleness of a large class who are denominated '*thinkers*.'"

86. During the journey, which our author undertook, to facilitate the publication of the above-mentioned works, he improved every opportunity of making himself acquainted with distinguished mathematicians, astronomers, meechanists, &c.; and of examining public libraries and museums, galleries of arts and trades, churches and governments, as well as mines, mineralogy, forests, gardens, climate, and every thing else that was worthy of memory and attention.

87. In the memorial of his travels, we find traces of the books he read, of the notes he made, and abundant evidence of a growing taste for *anatomical* and *physiological* researches: whence it is quite obvious, that he was now reflecting a passage, with laborious and cautious steps, from the *Elementary World*, which he had previously examined, towards the well-spring of *Life and Motion*. He was, indeed, looking through Nature, up to Nature's God. He applied the whole force of his mind, to penetrate into the most hidden things, to connect together the scattered links of the great chain of universal Being, and to trace up every thing, in an order agreeable to its nature, to the First Great Cause.

Philosophy of the Infinite, and the Intercourse between Soul and Body.

88. We now contemplate Swedenborg in another capacity: he has dived so profoundly into nature, always commencing from the surface of *common sense*, that he has entered a sphere, where identical principles take new forms, where physics become philosophy, and

where all things lie outspread in one great amity and coöperation within the mighty horizon of natural truth. Matter, nature, geometry, animation, thought, all suppose each other, and subsist in the region of principles and ends in inseparable union. Humanity cannot dispense with one of them, but resumes them all. Thus, in 1734, in his forty-sixth year, he published his "Philosophy of the Infinite, or Outlines of a Philosophical Argument on the Infinite, and the Final Cause of Creation: and on the Intercourse between the Soul and the Body." This work, published in 1734, in his forty-sixth year, is an attempt to prove, not the existence of God and the soul, but equitably to take the suffrage of reason and experience respecting it, and to abide, once for all, by its decision; for the author was too really industrious, to waste his efforts on impetuous scepticism; indeed, no man parleys long with *that*, who is not more than half a sceptic himself, or else troubled with a sad irresolution of understanding. After duly certifying himself of those great realities, he proceeds at once to inquire how much of their nature may be known, and what is the means to know it.

89. The course of the work is somewhat as follows: First, the existence of an Infinite is extorted from reason, as a necessity of thought; as presupposed in the whole finite, and especially in the inmost and primordial finites; next, the same is gained from the contemplation of nature, and the final causes extant throughout the human body; and it is alleged, that there is a tacit consent of mankind to the existence of an infinite God; a consent which, like reason, comes both from within and from without, from the nature of the soul, and the senses, and circumstances of the body. Having established, for all sane reason, the existence of the Infinite, the question occurs, What is the connection between the Infinite and the finite? Is creation for the Infinite or finite, as a primary end? To which the author replies, that the connection, or nexus must itself be infinite, and the creation, for the Infinite. He then asks, whether, besides reason, there be any other source of information respecting this connection; and here Revelation at once occurs, and asserts the same thing, viz., the existence of a nexus in the person of the Only-Begotten Son, and the infinity of the nexus. He concludes the First Part, by showing that the divine and infinite end of creation is attained in finite and fallen man, in the person of a Mediator; and thus obviates the objection, that if the realization of the divine end depends on the sustained goodness and wisdom of man, that end has failed; an objection which would otherwise raze to the foundation the doctrine of ends, and, like a central darkness, scatter obscurity through all the sciences.

90. The Second Part is, *On the Mechanism of the Intercourse between the Soul and Body.*

The title indicates the scope of its contents. Is the soul finite, or infinite? As certainly as it is not God, so certainly it is finite. Is it amenable to laws? Surely; for apart from laws, the finite is not finite — is not at all. But the laws of the finite sphere are ultimately presented by geometry and mechanics, and presuppose extension, or some analogue of extension: hence, the soul is, in an eminent sense, a real body, and amenable to finite, i. e., geometrical and mechanical laws, which latter come from the Infinite, and admit of superlative perfection, as well as any other laws. He then deduces the immortality of the soul in a manifold argument: from the connection of man with God by acknowledgment and love; from the fact, that those who truly believe in the existence of God, ever believe in immortality; also because the soul's sphere is so inward, that there is nothing in creation, which can touch or harm it; but it can conform to all the impressions of its own sphere, without ceding its essence; also, from love of offspring, in which the soul declares its own immortality, by imparting a yearning for perpetual life to the mortal body itself; whence parental love increases in order as it descends to our children's children; also from the love of fame, or natural immortality; and from the desire of good men for the deathless condition of the soul; and again, from the connection of the Infinite with the soul, as of the soul with the body. And here the author declares his aim, to "demonstrate immortality to the *very senses*;" for he remarks, "we are better led to acknowledge the Infinite by effects and the senses, than by the reasons of the soul:" and again, "the end of the senses is, to lead us sensually to an acknowledgment of God."

91. But the connection between the soul and the body is next to be considered; a connection which is rendered intelligible, the moment we apprehend with clearness, that there is no absolute, but only a relative distinction between the two terms — that both are finite, both real forms, — that difference of form, in finite things, is real difference of essence: therefore, that the soul may, and must be, contiguous to the body, and conterminous to the bodily series; that the soul itself has its passive side, or surface. Our author here joins issue with Materialism on its own ground, by admitting all that it urges, on the score of organization, agreeing to call the means of intercourse *between* the Soul and Body a Mechanism; and having established a certain consent between the principles of Faith and Scepticism, he rests his case on the fundamental tenets of the *Principia*, which are admitted in evidence of what *Mechanism* and *Matter* itself really consist. We can but admire the sagacity here manifested, and its approach, even at this early stage of his development, to that true spiritual seeing which afterwards demonstrated the human soul a substantial form

and organism in the heavens. On all these subjects, this Part of the Outlines is at once plain and profound, and brilliantly suggestive; especially on the doctrine of physical limits, or ends, and their correspondence to ends properly so called, its instructions are worth taking; also on the correspondence of the body with the mundane system, of the *elemental contiguum* with the *human contiguum*, for the "corporeal space of man," plenitude of limits or ends, is a complete respondent to the universal space of nature, and the membranes are exactly and geometrically formed for the reception of the motions of the elements.

92. To pursue further this very inviting book, is impossible; suffice it to say, that it displays a noble liberty of thinking, and claims the right to philosophize on the deepest subjects; and itself plants positive conceptions in some of the dimmest regions of inquiry, discarding metaphysics as a mere simulation of method and knowledge, and leaning on the sciences, as the needful step between common sense and Universal Philosophy. Like all the rest of Swedenborg's works, it insists, or implies, that the human mind has no innate ideas, but that man begins from total ignorance, and has every thing to learn; and that all knowledge may properly be questioned, which is not capable of being carried on by stages and series, from less to more, and involving greater multiplicity of details, as well as increased unity of principles: thus those intuitions, which are supposed to arrive at once at completeness, may safely be thrown into the retort of the receiver, to be distilled into other and more tractable forms; for progress is a law at once most general and particular.*

93. The publication of the "Principia and the Philosophy of the Infinite and Finite," gave Swedenborg a European reputation, as a scientific man, and a Christian Philosopher, and his correspondence was eagerly sought by such learned men as Wolff, Flamstead, Delahire, Varignon, Lavater, &c., &c., and in December of 1734, the Imperial Academy of Sciences, at Petersburg, appointed him a corresponding member. At this time, he was a diligent student of Wolff's philosophy; and whoever compares the works of those two men, will find that those of our Author's are immeasurably superior.

Travels, and Remarks on Political and Religious Institutions.

94. From 1734 to 1736, at the ages of forty-six and forty-eight, he remained at home; during which time he conceived the project of his great Physiological Works: and in July 1736, he again obtained from the King leave of absence in order to execute his plans, which involved a tour of three or four years' duration. Impelled by the same law of knowledge

and sympathy with humanity, he passed through Denmark, Hanover, and Holland, and arrived at Rotterdam during the Fair. Here he pauses a while in admiration of its Republican Institutions, in which he says, he "discovers the surest guaranty of civil and religious liberty, and a form of government better pleasing in the sight of God, than an absolute Monarchy. In a Republic," he continues, "no veneration or worship is paid to any man; but the highest and lowest think themselves equal to kings and emperors: the only Being they venerate is GOD; and when He alone is worshipped, and men are not adored in His place, it is most acceptable to Him. None are slaves, but all are lords and masters, under the government of the Most High God; and the consequence is, that they do not lower themselves, under the influence of shame and fear, but always preserve a firm and sound mind, in a sound body; and with a free spirit and an erect countenance, commit themselves and their concerns to God, who alone ought to govern all things and beings. It is not so in Absolute Monarchies, where men are educated to simulation and dissimulation; where they learn to have one thing concealed in the breast, and bring forth another on the tongue; and where the minds of men, by long custom, become so false and counterfeit, that even in Divine worship, they say one thing and think another, and then palm off upon God their adulation and hypocrisy." Are not those great thoughts, to come from a man whom the people have been taught by sectarians, to calumniate and despise? The ardent love of freedom, that breathes in every word, was the result of no short-lived impulse; for years afterwards the same ideas are presented in his Memorials to the assembled Nobles of Sweden, of which notice will be taken in the proper place.

95. In his journey from Antwerp to Brussels, he seems to have paid great attention to the condition and ordinances of the Popish church, and deeply felt the destitutions of those times. He could not help observing how fat, lazy, and sensual a large portion of the priests were, giving nothing to the poor but fine words and blessings; while they rapaciously helped themselves to all the good things of this life. He says — "The monks are fat and corpulent, and do nothing; an army of such fellows might be banished without loss to the State." And did not the Revolution that took place half a century afterwards, furnish ample evidence of the deplorable influence of that whole religious institution? Thus Swedenborg was unconsciously preparing himself, in 1738, to comprehend the spiritual conditions of Christendom in 1745, and the subsequent years.

96. In 1738, at the age of fifty, he arrived in Paris, where he spent more than a year. Of this city he says, — "That pleasure, or more properly speaking, *sensuality*, appears

* This work is translated into English, and sells in London for \$1.50; but it has been stereotyped in Boston, and printed in excellent style, on fine paper, and sells for 25 cents, single, and \$12 per hundred copies.

to be carried to its highest possible summit. It is found," he continues, "that the tax, which they term the *tenth*, yields one hundred and fifty millions of dollars; and that the Parisians spend two thirds of this amount over their own city. In the remote Provinces, the tax is not in general fairly paid, because the people make false returns. One fifth of the whole possessions of the French kingdom, is in the hands of the ecclesiastical order; and if this condition of things lasts long, the ruin of the empire will be speedy." Who will not think of the most terrible page of modern history, as he reads these quiet and sagacious words of Swedenborg? When it is remembered that we are writing of one, whose deep thoughts live in the hearts of thousands, and soon will of millions, whose life marks an epoch, and whose character was formed under Providence, to qualify him for his great mission, no circumstances should be regarded as unimportant: for they make us better acquainted with the man and the author, and, to know that he visited every place that usually attracts a stranger in a great city, — to follow him to the Catholic Churches and Monasteries, the Hotels, Palaces, Public Gardens, Galleries, and even the Theatres of Paris, is to be satisfied that he was an experienced observer of human life, that he was not a secluded visionary, moralizing on things of which he had no knowledge, but was qualified to speak from what he had heard and seen in our world. Attention is called to these facts, because it has been objected, that Swedenborg was wanting in that eminent *sanctity* and retirement, which it is supposed, should distinguish an apostolic mind; an objection which has been made by those who admit at the same time, the probity and innocence of his character, from the beginning to the end of his long and eventful life. As the objection implies, that the "*gifts of the spirit*" can be imparted only to those who possess an ascetic contempt for society and its duties, it really pays an involuntary tribute to his honesty, and recommends his case on the grounds of common sense and intelligence. Indeed, his whole life answers the purport of the Savior's prayer, that his Disciples might not be *taken out of the world, but that they might be kept from the evil.*

97. As characteristic of our author's genius, we find the following item in his note book, made during his sojourn in Paris. After recording a visit to the Tuileries gardens, he adds, "My walk was exceedingly pleasant today; I was meditating on the forms of the particles in the atmospheres."

98. Leaving Paris in 1739, our author directed his steps towards Italy, crossed the Alps, and passed through Turin, Venice, Verona, Mantua, Milan, Genoa, Florence and Pisa, and entered Rome in the fall of the year. Of the works of Art which he saw, he could

not find words to express his admiration; and his Journal breaks off abruptly in Genoa, and leaves him admiring the Portrait of Christopher Columbus, the discoverer of a *New World*. His visit to Rome is remarkable for bringing the church of the Past, and that of the *Future*, the *dead* and the *living*, into a singular connection with each other. **ROME**, in the still atmosphere and fading light of Autumn, with all its trophies of Roman and Christian Art, and its hoary traditions; and Swedenborg, the predestined Seer of the Last Ages, whose eye was just kindling with the light of Inspiration. Sadolet, Bishop of Corpentras, once said, "I know not how nature has created me, but I cannot hate a person because he does not agree with me in opinions;" and Swedenborg, ardently as he loved **PROGRESS** and **LIBERTY**, could not hate Rome for its dissent on these momentous subjects. It was no more possible, so deeply was he impressed with a passion for the Beautiful, and a love of Antiquity, to detect a pestilence in the air of Italy, and crime in its regal sumptuousness, as Luther had done, than to have followed the earlier examples of this Reformer, and fallen on his knees, in adoration of its sanctity. At this period, Swedenborg does not seem to have had any more than an ordinary consciousness of spiritual things, and perhaps no one had less personal feeling, or troubled his head less about points of faith and doctrine, than he did. He was only one of the favored sons of Learning, whose highest ambition was to perfect a philosophy of the soul: while inwardly, and deeper than his own consciousness, God was maturing him to evangelize the Church. And whoever would comprehend our author, must begin by understanding how necessary it was, before the New Ages could be announced, to Christianize Science and Philosophy, at least in the mind of one man, before they could become universally, the stepping stones to Heaven.

Economy of the Animal Kingdom.

99. Swedenborg nowhere informs us what the work was he went abroad to publish: at one time, we find him meditating a Treatise, to prove that "*The Soul of Wisdom has in it the knowledge and acknowledgment of the Deity:*" It is reported that while at Rome, he published, "*Two Dissertations on the Nervous Fibre and the Nervous Fluid;*" and another "*On Intermittent Fever:*" and one on "*Thoughts on the Origin of the Soul, and Hereditary Evil.*" During his stay at Venice, he says in his Diary, that he "had completed his work:" which is supposed to be his "**ECONOMY OF THE ANIMAL KINGDOM,**" published at Amsterdam, in 1740 and 1741.

100. At the outset of these studies, he informs us that he had come to the "determination to penetrate from the very cradle to the ma-

turity of Nature ;" from the atoms of Chemistry to the atoms of Astronomy ; from the smallest group to the largest ; from the molecular to the universal : and this determination, which had impelled along the varied line of Physics, now took wings, and, combining with a higher nature, carried him into the realms of Organization. He had touched upon this region many times, in the course of his previous efforts, but quietly and modestly, as it were, with pausing footsteps. In his *Miscellaneous Observations*, he had admired the easy and graceful circulation of the blood in the Capillaries, or hair-like vessels ; in a manuscript work of about the same date, he went into a discussion of the doctrines of the Membranes, and followed the same track as Dr. Hartley afterwards, in his famous scheme of vibrations. In the *Principia*, he had laid down the law, that the Human Frame is an organism respondent to the vibrations and powers of all the earthly elements ; that there is a membrane and a fluid in the body, beating time and keeping time, with the airs, and auras of the Universe ; and that Man and Nature are coördinate in the anatomical sphere ; that the body is one vast instinct, acting according to the circumstances of the external worlds. In his *Philosophy of the Infinite*, this Correspondence is reasserted in a masterly style, and the human body is opened, as a machine, whose wisdom harmonizes with God alone, and leads rightly-disposed minds to Him : but in all these works, the author's deductions are close to facts, comparatively timid, and limited to the service of the particular argument in hand. Yet it is easy to see, from all, that he was laboriously wending his way from the first, to the temple of the body, at whose altar he expected to find the SOUL, as the priest of the Most High God.

101. His studies, for compassing this grand object, were of no common intensity : he made himself acquainted with the works of the best anatomists of his time, (and there were giants in those days,) and formed from them a manuscript Cyclopædia for his own use : it is said, that he attended the instructions of the great Boerhaave, at the same time as the elder Munroe ; and he informs us that he had practised in the dissecting room, though he derived his principal knowledge from Plates and Books. Evidently, his vocation lay in the interpretation of facts, rather than in their personal collection ; he received the raw materials, and wrought them into the beautiful fabrics of wisdom.

102. And now, after full preparation — after having considered the indefinitely small sphere and the indefinitely great, and laid down a flooring of intelligible doctrine in the vagueness of both, after having sailed in observation around the known shores of the external world, we next find Swedenborg, face to face

with the TEMPLE OF OUR BODY ; the most really finite of the pieces of physics, because it contains the gathered ends of all things. Here humanity is no longer perplexed by laws and forces, apparently alien to itself, but final causes, and the principle of the sufficient reason, begin to bear absolute rule : accordingly, in his fifty-second and fifty-third years, the Economy of the Animal Kingdom is published ; and though the range of thought is loftier than heretofore, yet it comes more home to our business and bosoms ; it presents us with more of sensation, and of understanding, and penetrates with a more rightful directness to our sympathies as men. In this most precise finite, we feel that the Infinite is nearer than in the world, separated only by that thinnest wall and membrane, which, in constituting our first ends or limits, also forms the ground of our peculiar life.

103. Man as an individual body — as a denizen of the universe — man, therefore, as interpreted by anatomy, by the circle of the physical sciences, by trite observation, and the whole breadth of common sense — man as indicated to himself by private and public history ; and human speech and action, (for always "the substantial form coincides with the form of action,") — this is the man, and this the body, which our author undertook to investigate : In such an inquiry, so defined, it is obvious, that metaphysics is at once refunded into physics and the experimental and historical sciences, and disappears from the scene it has obscured, never to return. Without denying credit to other writers, or pretending that Swedenborg knew all our modern facts, or has in any way exhausted even his own method and subjects, still, we are bound in honesty to declare, that we know of no works like these, for giving the whole mind satisfaction on the doctrine of the body. And if there is one obligation which we owe to them, deeper than another, it is, that by filling the understanding with accurate and cardinal instances of the Divine Wisdom and Love, in his living creation, they leave no place for metaphysics ; and thus, without a frown or a blow, they achieve an intellectual redemption from that great pestilence, which has oppressed the world for more than two millenniums — that miasm of an inhuman theology, which nothing but a *plenius* of respirable truth could shut out of our orb : and they give us more order, law and life in the subjects of the lower sciences, than the philosophers have been able to find or show, in the whole of "consciousness" hitherto, and thereby fairly planted the foot of even those lower sciences, upon the haughty neck of metaphysics ; in short, they comply with the conditions of the Baconian logic, producing "not arguments but arts, not what agrees with principles, but principles themselves."

104. *The Economy of the Animal Kingdom*

considered Anatomically, Physiologically, and Philosophically, consists of Three Parts, the First on the Blood, Blood Vessels and Heart, with an introduction to Rational Psychology; the Second, on the Animation of the Brain synchronous with the Respiration of the Lungs; on the Cortical Substance of the Brain, and on the Human Soul; the Third treats principally of the Human Fibres, and expounds the various manner, in which the beams and timbers of the body are laid; especially the construction of the Frame, somewhat as the Principia unfolds the elementary construction of the Universe. It also considers the different kinds of fibres; the form of their fluxion, and the Doctrine of Forms generally; and lastly, in a most masterly style, and with a power of observation and analysis new in medicine, the Diseases of the Fibres. In the weightiness of its truths, in sustained order of exposition, in felicity of phrase, and in finish and completeness, it is not surpassed by any scientific work that the author published: and it contains so much that is peculiar, as to form an indispensable addition to his other volumes.

105. We here introduce a notice of some discoveries, in this work, which were afterwards attributed to others. The coincidences were noticed and published by Mr. C. A. Tulk, of London, a gentleman who has paid much attention to Swedenborg's philosophical words.

In a work entitled, "The Institutions of Physiology," by Blumenbach, treating of the brain, he says, "that after birth it undergoes a constant and gentle motion correspondent with respiration; so that when the lungs shrink in expiration, the brain rises, a little, but when the chest expands, it again subsides." In the note he adds, that Daniel Schlichting first accurately described this phenomenon in 1744. Now it does so happen that Swedenborg had fully demonstrated, and accurately described, this correspondent action, in that chapter of the *Economia Regni Animalis*, which treats of the coincidence of motion between the brain and lungs. In another part of the same "Institutions of Physiology," when speaking of the causes for the motion of the blood, Blumenbach has the following remark: "When the blood is expelled from the contracted cavities, a vacuum takes place, into which, according to the common laws of derivation, the neighboring blood must rush, being prevented, by means of the valves, from re-gurgitating." In the notes, this discovery is attributed to Dr. Wilson, the author of *An Inquiry into the Moving Powers employed in the Circulation of the Blood*. But it appears that the same principle was known long before to Swedenborg; and is applied by him to account for the motion of the blood, in the *Economia Regni Animalis*. For in the section on the circulation of blood in the fœtus, and on the *foramen ovale*, he says, "Let us

now revert to the mode by which the cerebrum attracts its blood. or, according to the theorem, subtracts that quantity which the ratio of its state requires. If now these arteries, veins, and sinus are dilated by reason of the animation of the cerebrum, it follows, that there must necessarily flow into them thus expanded, a portion of fresh blood, and that indeed by continuity from the carotid artery, and its tortuous duct in the cavernous receptacles, and into this by continuity from the antecedent expanded and circumflexed cavities of the same artery; consequently from the external (or common) carotid, and thence from the aorta and the heart; nearly similar to a bladder or syphon full of water, one end of which is immersed in the fluid; if its sides be dilated, or its surface stretched out, and more especially if its length be shortened, an entirely fresh portion of the fluid flows into the space thus emptied by the enlargement; and this experience can demonstrate to ocular satisfaction. Now this is the beneficial result of a natural equation, by which nature, in order to avoid a vacuum, in which state she would perish, or be annihilated, is in the constant tendency towards an equilibrium, according to laws purely physical. This mode of action of the brains, and their arterial impletion, may justly be called physical attraction; not that it is attraction in the proper signification of the term, but that it is a filling of the vessels from a dilation or shortening of the coats, or a species of suction such as exist in pumps and syringes. A like mode of physical attraction obtains in every part of the body; as in the muscles, which having forcibly expelled their blood, instantly require a reimpement of their vessels." In another part, 458, he says. "There exists a great similitude between the vessels of the heart, and the vessels of the brains, so much so, that the latter cannot be more appropriately compared with any other. 4. The vessels of the cerebrum perform their diastole, when the cerebrum is in its constriction, and *vice versa*; so also the vessels of the heart. 5. In the vessels of the cerebrum there is a species of physical attraction or suction, such as that of water in a syringe; and this too is the case with the vessels of the heart, for in these, by being expanded and at the same time shortened, the blood necessarily flows, and that into the space thus enlarged." Swedenborg says also, "that it is this constant endeavor to establish a general equilibrium throughout the body, which determines its various fluids to every part, whether viscus or member, and which being produced by exhaustion, the effect is such a determination of the blood, or other fluid, as the peculiar state of the part requires."

The Blood and the Spirituous Fluid.

106. As we wish to present the reader with

as full a view as possible, consistently with our limits, of the way in which Swedenborg wended his way through matter to the soul, and of the profundity of his genius while laboring among the occult powers and substances of the human mechanism, we introduce here another extract from "Rich's Sketch" concerning his doctrine of the blood and the spirituous fluid. It will be interesting at least to certain scientific men and half-way materialists, or to those treading on the borders of the spirit world, but still lingering amid a subtle materialism; and it is highly interesting as showing the near approach, by gradual steps, of Swedenborg to his grand discovery.

107. "All the separate elements of this doctrine had been extant, some for years, and some for ages, before Swedenborg's time. The fact of a spirituous or nervous fluid, for example, had always been entertained in the orthodox creed of physiology; its eminent subtlety, and active force being also, of necessity, recognized at the same time. Some mode of reciprocation or mutual exchange of offices in the Animal Economy, between this fluid and the red blood, had likewise been divined. To which may be added, the functions of the cortical glands first observed by Malpighi, under the microscope, who remarked that the animal spirit was carried from them into the medulla oblongata through little channels proceeding from every separate gland. The globule of red blood and its composition of minute pellucid spherules, again, were subjects of recent observation; and similar remarks apply to the volatile and fixed salts; and also to the nature of the serum. These things were subjects either of general or particular experience, but there were no philosophical doctrines which bound them all together into a perfect system; and much less which proposed to make them the basis of a Rational Psychology. The materials were ready; the edifice was to be built.

108. "In the following summary it will be easy to discover the points where the application of Swedenborg's new doctrine has fairly entitled him to the rank of a master builder in this branch of science. It must be admitted that the doctrine of degrees, which is the bond or cement of the whole, had been anticipated by Christian Wolff, and applied by him to the auras of the universe; but the history of the "Principia" affords sufficient proof that Swedenborg's discovery of its important laws was an independent one.

109. "Commencing in the highest degree, we find that a certain fluid, transcending all others in purity, which is interiorly conceived in the cortical substance of the brain, the medulla oblongata, and medulla spinalis, and is thence emitted into all the medullary fibres or origins of the nerves, runs through the most diminutive and attenuate vessels, stamina and fibrules, and traverses and supplies with moist-

ure every living point and corner of the body. The circulation of this fluid establishes a communication between the fibres and the vessels, by means of which it enters into the blood as its vital essence. Its principal stream, likewise, descending through appropriate channels from the brain, is poured into the subclavian vein, and is there associated with the chyle of the Thoracic duct, and conveyed to the heart, where it concurs in the formation of the blood.

110. "In the second degree, proceeding genetically, certain aromal, ethereal, or exceedingly volatile substances, are associated with this pure fluid and constitute a middle kind of blood. The third degree arises from the further accession of various salts, oils, etc., affording the means by which the second or purer blood coalesces with the body, and is enabled to discharge the functions of the soul in the animal kingdom. The red globule is also surrounded by a serum, which is the atmosphere, so to speak, in which the blood flows, and from which it derives its elements, namely, the spirits, oils, and salts of every kind already alluded to, which are perpetually conveyed to the serum through the medium of the chyle, and in water as a vehicle. Similar substances are also conveyed into the serum by means of the air in which they are fluent, and by the instrumentality of the lungs; the open mouths or little lips of the veins sucking in the atmospherical salts which agree with them and which are drawn towards them by every inspiration.

111. "The blood therefore, is the storehouse and seminary, the parent and nourisher, of all the parts of the body, solid, soft, and fluid, in its own kingdom: for nothing can enter into the texture of the general system, except by passing through the sanguineous passages. It is obvious, also, that all the contingents of animal life, are dependent on the constitution, determination, continuity, and quantity of the blood: and that in it we may reasonably look for the exciting causes which determine the quality and variation of state attributable to the life of the body.

112. "From an attentive consideration of all the elements which enter into the composition of the blood, and especially of the imponderable elements, the ether, etc., it is demonstrable that the spirituous fluid constitutes the essence of the life and activity proper to the blood; and that from this fluid, and by the medium of a copious volatile substance derived from the ether, there exists a pellucid or middle blood. Lastly, through the medium of various salts employed in tempering the intense activity of the spirituous fluid, in promoting the unity or consistence of the whole, in the local determination of form, and in various ministrations to animal life, there emerges the red and heavy blood. Into these original principles the latter suffers itself to be

divided according to degrees, during its progress through corresponding vessels, namely, those of a like order with itself, the capillary tubes, and the fibres.

113. "If therefore we would lay open the nature of the globule, we must conceive that the spirituous fluid constitutes the first order or degree; the pellucid blood consisting of plano-oval spherules, the second order; and the red blood, which thus enjoys, as it were, a triple maternity, the third. The latter is presumed to consist, for the most part, of six plano-oval spherules, (the blood of the second degree,) fitted into so many hollow sides of a single particle of fixed salt, and hence arises the spherical figure of the whole, as clearly discerned by Leuwenhoek, and confirmed by the most recent observations. Thus, given the external structure of the blood globule, we find it resolvable into what may be called its internal structure; and Swedenborg has clearly demonstrated that the latter is the causal form or latent order of the former. It is equally remarkable that the fluxion itself indicated by the globule resolves into that indicated by the parts of the globule; for, 'the first principle of the spherical form is the perpetually spherical or cubico-spiral, in which substances, while in their state of utmost activity, describe an ellipsis distinguished by its poles and greater and lesser circles, according to the irrefragable laws of geometry;' (*Economy*, 101.) This ellipsis is exactly represented by the plano-oval spherules observed by Leuwenhoek, and designated the middle, or purer blood, or blood of the second degree, by our Author.

114. "Passing from the nature and composition of the blood itself to the *circulation*, we enter the science of Angiology, or the doctrine of the arteries and veins, which Swedenborg has extended — in view of his great unitary principles — so as to include the doctrine of the fibres, or Neurology, that of the glands, and of the muscles. The arteries and veins themselves are regarded as determinations or mechanisms of the blood; and as the latter is of a threefold origin, degree, nature, composition and name, so are the former. In other words, the vessels are always accommodated to the fluid circulating in them. One simple membrane encloses and conveys the spirituous fluid; a reticulated membrane which may be considered as woven of the former answers in degree to the pellucid blood; and a strong muscular tunic forms what is commonly understood by the blood vessel. In conformity with these various degrees of vessels, and of the fluid which they convey, the circulation itself, — though it forms one universal system or circle of life, from the spirituous fluid to the gross blood, — is subduplicate, or divisible into three. The red blood, passing into vessels of the second degree, separates the saline, urinous, or sulphurous atoms at the place of ingress.

and thus enters them in its pellucid state; and the pellucid blood, entering in its turn the nervous canals and vessels of the third degree, separates the ethereal elements, and enters them in its naked spirituous state. These separations being effected by glands and vesicles of several kinds, is the reason of these organs, — so little understood by physiologists even of the present day, — being comprehended by Swedenborg in his general doctrine of the circulation. After reaching the fibres, the blood continues its passage through them, returns into the vessels of the second and third orders, and becomes again compounded by passing through degrees similar to those by which it had become divided. It is in this returning circulation that the genial spirit of the nervous fibre infuses itself into the vessels, and constitutes itself the vital essence of the blood, in every point of the body, as observed at the commencement of this abstract.

115. "It would be extending our sketch to limits wholly incompatible with its design, were we to transcribe, however briefly, the application of the Author's new doctrines to Miology, or the more purely mechanical part of the circulation. Enough has been said to convince the reader that Swedenborg alone has taken up this great discovery at the point where it was left by the illustrious Harvey, and harmonized it with the rest of the animal economy. It remains, however, to show in what measure the realization of the Author's great object, — the knowledge of the human soul, — was promoted by this course of philosophy.

116. "It was obvious to Swedenborg from the moment he had conceived the doctrine which we have contemplated in some of its results, that animal life and animal functions were impossible without such degrees. If exterior structures and laws were not in correspondence with a certain interior economy, whence could the system derive its animation and instincts, but from external impulses? And, as a necessary consequence, what other laws could be admitted in explanation of its powers, but those of hydraulics and mechanics? The same, in fact, which are supposed to account for the flowing of the streams and the waving of the grass. And what philosopher, short of the stark materialist, would presume to account in this way, even for the lowest forms of intelligence and feeling? On the other hand, those who admit the fact of an internal economy, and are willing to regard it as the immediate cause of the external, can have no means of realizing their own thoughts separate from the doctrine of degrees, either expressed or understood; for the nearest cause is always a degree above the effect, and can never be ascertained to the satisfaction of Inductive Philosophy, except by the resolution of the latter, and that by a process fairly demonstrable to reason.

117. "Now such a resolution of the blood globule had led Swedenborg, both experimentally and reflectively, to its inner structure, or causal form, namely, the spherules of the pellucid blood; but he was by no means willing to pause here in contemplation of the soul, except indeed to observe the method by which she proceeded to coalesce more closely with the body. The next step, therefore, was to resolve the pellucid blood, and obtain its causal form. In this attempt he was aware that direct experience would fail him, on account of the exceedingly volatile nature of the animal spirit, which, according to tradition, and all the reason of the case, was exactly what he sought. It was possible, however, to obtain a good deal of indirect evidence, chiefly from observations on the brain, and the formation of the chicken in the egg, and on the fœtal stage of human existence; hence a large portion of the *Economy* is devoted to an examination of the phenomena presented by these subjects. On the reflective side of this problem, again, it was necessary to resolve the forces of the pellucid blood, and to accomplish this, we have already seen that our philosopher proposed to extend the limits of pure mathematics. We shall hereafter see that his continuous and profound thought on this problem was coincident with his earliest intimations from the world of spirits.

118. "Thus, the deepest anatomical experience, and the most profound evolution it could undergo in the rational mind, ended in exposing this subtle fluid, just hovering on the borders of the unknown, yet just within the boundary of intuition. The question was whether this was the soul. 'If we grant,' Swedenborg observes, 'that the soul, as ours, is to be sought in ourselves, anatomical experience presents this fluid, as the highest and most inward, to the mind of the anatomist; and then hands it over to the philosopher to be discussed, and for him to settle whether what he knows from his own axioms, and from the rules of analytic order, should be attributed to the soul, be predicable of this fluid. For the anatomist proceeds no further than the above step, unless he at the same time assume the character of a philosopher. Something of this kind seems to be taken as the fixed boundary of their ideas by Aristotle and his followers; the former of whom treated systematically of the parts of the soul, and the latter of its physical influx. Wherefore if the animal fluid and the soul agree in their predicates, no sound reason will reject the fluid as disagreeing; if otherwise, no sound reason will embrace it.' (*Economy*, 224.) Nothing can surpass this statement of his position, in honesty and clearness. It conceals nothing; and it assumes nothing but what shall be granted as a fair deduction from experience and reason. But we have yet to see the conclusion to which it led him.

119. "The spirituous fluid, then, makes its appearance as the *substantia prima*, or first substance of the body; but Swedenborg has a doctrine of *Series* which always accompanies that of Degrees, and according to which the first in a given system, or number of phenomena, may be the last or any other denomination in another system. In this manner, the spirituous fluid, which is regarded as the form of forms in the body, and as the formative substance, which draws the thread from the first living point, and continues it afterwards to the last point of life, is itself *formed* or passive, when viewed in relation to the whole universe; and consequently derives its being from a still higher substance. On this universal substance, according to Swedenborg, the principles of natural things are impressed by the Deity, and in it are involved the most perfect forces of nature: hence it may be regarded as coincident with what Aristotle denominates pure reason, or the entelechia of substances, and with the Platonic heaven of ideal forms. The *substantia prima*, however, according to Swedenborg, does not itself *live*, and consequently, the spirituous fluid of the body, which is derived from it, cannot be said to live, much less to feel, perceive, and understand, or regard ends. 'Life,' he remarks, in treating of this subject, 'corresponds as a principal cause to nature as an instrumental cause. For what is motion in nature is action in a living subject; what is modification in nature is sensation in a living subject; what is effort in nature is will in a living subject; what is light in nature is life in a living subject; what is distinction of light in nature is intellect of life in a living subject; what is cause and effect in nature is end in a living subject, etc.' (*Economy*, 235.) Life and intelligence, therefore, are regarded as flowing into nature from their First Esse, or Infinite Source.

120. "Now, (following the Author,) it is by the continual influx of this life and intelligence that the Deity impresses the ideal forms or principles of natural things on the primordial fluid of the universe, and by a similar influx into the spirituous fluid, that men acquire intelligence and active power. 'But,' to quote Swedenborg's own words, 'to know the *manner* in which this life and wisdom flow in, is infinitely above the sphere of the human mind: there is no analysis and no abstraction that can reach so high: for whatever is in God, and whatever law God acts by, is God. The only representation we can have of it, is in the way of comparison with light. For as the sun is the fountain of light and the distinctions thereof in its universe, so the Deity is the sun of life and of all wisdom. As the sun of the world flows in one only manner, and without union, into the subjects and objects of its universe, so also does the sun of life and of wisdom. As the sun of the world flows in

by mediating auras, so the sun of life and of wisdom flows in by the mediation of his spirit. But as the sun of the world flows into subjects and objects according to the modified character of each, so also does the sun of life and of wisdom. . . . The one is physical, the other is purely moral: and the one falls under the philosophy of the mind, while the other lies withdrawn among the sacred mysteries of Theology.' 251. Thus two distinct principles are supposed to concur in forming the human soul, namely, the spirituous fluid, formed and determined by the *substantia prima* of the universe, and a continual influx of life and intelligence from God, the one natural, the other spiritual.

121. "After establishing these principles, Swedenborg does not hesitate to call the spirituous fluid itself, or, strictly speaking, its operation, *the soul*, and to speak of it as having intelligence, and all the attributes, in fact, which constitute man; although before explaining its reception of an influx from God — and consequently, when describing it as an organic substance or body of the soul — he had spoken of it as incapable of feeling and perception. The inference is that a man's real individuality — his interior man — consists in a state of consciousness being occasioned by the influx of God's universal spirit into the subtile fluid which runs through the nervous channels of the body — and which has since been called, in the vocabulary of animal magnetism, the *nerve spirit*. Beyond this spirit or pneumatic vehicle, as it was termed by the ancients, there is no identity or individuality provided for man in the *Economy of the Animal Kingdom*; and accordingly it becomes an important question whether the spirituous fluid is to be called material or immaterial. This question Swedenborg has answered for himself.

122. "We have often said," he observes, "that in regard to substance the soul is a fluid, nay a fluid most absolute; produced by the aura of the universe; enclosed in the fibres; the matter by which, from which, and for which the body exists; — the supereminent organ. We have also said that the influxion of its operations is to be examined according to the nexus of organic substances, and according to the form determined by the fibres: also that its nature, or operations collectively, regard this fluid as their subject; and that these operations, in so far as they are natural, cannot be separated [from the fluid] except in thought; so that nothing here occurs but appears to be fairly comprehended under the term matter. But, pray, what is *matter*? If it be defined as extension endued with inertia, then the soul is not material; for inertia, the source of gravity, enters the posterior sphere simply by composition, and by the addition of a number of things that through changes in the state of active entities have become inert and gravitating; for instance, all the mere

elements of the earth, as salts, minerals, etc. The first aura of the world is not matter in this sense; for neither gravity nor levity can be predicated of it; but on the contrary, active force, the origin of gravity, and levity in terrestrial bodies, which do not of themselves regard any common centre, unless there be an acting, causing, and directing force. Hence neither gravity nor levity can be predicated of this fluid, made up as it is of this force or aura. When, according to the rules of the doctrine of order, I have shown what matter is, what form is, what extension is, and what a fluid is, we shall confess that the controversy is about the signification of terms, or about the manner in which something that we are ignorant of is to be denominated, — we shall confess that we are fighting with a shadow, without knowing what body it belongs to: however, this slight garment alone is prepared, before we have the measure, or have seen the form of the body; and in order to make it fit, we figure to ourselves an idea of the body, which idea may be immaterial. But tell me whether the ideas of the animus are material or not? Perhaps they are, inasmuch as images, and even the very eyes are material. But, as it is the office of the soul to feel, to see, and to imagine, equally as to understand and think; yet the ideas of the latter faculties are called immaterial, because intellectual; perhaps because the substances that are their subjects are not comprehended by sense; and still material ideas not only agree but communicate with immaterial; are they then any ideas at all before they partake of the life of the soul? Apart from this, are they not modifications? If they are modifications, or analogous to modifications, then I do not understand in what way an immaterial modification is distinguished from a material modification, unless by degrees, in that the immaterial is higher, more universal, more perfect, and more imperceptible. Is not every created thing in the world and nature a subject of extension? and may not every thing as extended be called material? In fact, the first substance itself in this sense is the *materia prima* of all other substances, and every controversy, even our present one, is a matter of dispute. But let us trifle no longer. According to sound reason, whatever is substantial and flows from a substantial in the created universe of nature, is matter: therefore modification itself is matter, as it does not extend one iota beyond the limit of substances. (Part II., n. 293.) But as for the more noble essence or life of the soul, it is not raised to any that is more perfect, because it is one only essence; but the soul is an organism formed by the spirituous fluid, in which respect greater and lesser exaltation may be predicated of it. This essence and life is not created, and therefore it is not proper to call it material: so for the same reason we cannot call the soul material in respect to its

reception of this life; nor therefore the mind; nor therefore the animus, nor the sight, nor the hearing, nor even the body itself, so far as it lives. For all these live the life of their soul, and the soul lives the life of the spirit of God, who is not matter, but essence; whose esse is life; whose life is wisdom; and whose wisdom consists in beholding and embracing the ends to be promoted by the determinations of matter and the forms of nature. Thus both materiality and immateriality are predicable of the soul; and the materialist and the immaterialist may each abide in his own opinion.' — n. 311.

123. "This was the point then which Swedenborg reached by his first effort to obtain a knowledge of the soul *analytically*, or by rigid induction; and every one must admit how advanced his perceptions were, and how admirably he preserved the idea of man's entire dependence upon the Infinite source of life and wisdom, though, as yet he was far from the solution of the great problem with which he had set out. It is the innocence of his wisdom with which we are delighted even more than with the wisdom itself. The more cogent or logical his reasons, the more clearly we discern God in them, and man's utter impotence and nothingness: the more glowing and ornate his style, the deeper is the reverence and awe which he breathes into it, so that self-intelligence is constrained to hang its head, where it would otherwise glory in its gifts and apparent attributes. Granting Materialism the utmost demand it could sustain by any show of argument, Swedenborg proves that, even so, its machinery is utterly helpless without the perpetual influx of the breath of God; and here we may remark that the establishment of this theological tenet was the first step towards the preparation of science for the Church. The genius of religion, therefore, only imitated, in her humble sphere, the Descent and Incarnation of the Divine Being, when she came to the salvation of philosophy in its own frailties; and it is praise enough for Swedenborg that he was her chosen and faithful apostle."

Brains, Heart and Lungs.

124. "Before closing the Economy we must not omit to record the Author's discovery of the animation of the brains, and of its coincidence during formation with the systole and diastole of the heart, and after birth with the respiration of the lungs. Connected with this is another great discovery which can hardly be said to have transpired beyond the circle who are acquainted with his works, even to the present moment. We allude to the universal motion generated by the lungs and distributed to the whole animal machine. 'It would seem at first sight, as if the effect of respiration did not extend far beyond the thorax; but if we contemplate the several varieties of respira-

tion, and reduce them to one common or general result, we shall perceive, that if the respiration does not always actually extend beyond the thorax, still it is in the effort to do so, or to be in action every where.' (367.) This action is shown to extend even to the smallest blood vessels, and to the nerves, in which it promotes the circulation of the fluids by an external action, which coincides with the internal action of the cerebellum through the same fibres. This law, indeed, is a part of the general concordance between the animation of the brains and respiration, and is a beautiful provision for insuring muscular action. For, 'if the circle of the red blood were performed in the arterics at the same intervals as the circle of the nervous fluid in the nerves, I scarcely know,' Swedenborg observes, 'whether any muscle in the body, with the exception of that of the heart and arteries (which are stimulated to action solely by the influent blood), would suffer itself to be excited to act; for in proportion as the nerve acted, the blood would react, when nevertheless, in order to produce any alternate motion, action and reaction must be so ordered that one may alternately overcome the other.' (P. II., c. i. § 9.) To sum up the whole, the leading principles established by Swedenborg on this curious and important subject are these. 1. The animation of the brains is the universal motion of the whole body, and of all the nervous fibres, which, during animation are provided with their spirit or fluid. 2. The intercostal nerve and the par vagum are kept in this animatory or universal motion, and the latter reduces the subaltern motions of the body to it. 3. The lungs, as already observed, are in the same motion. 4. By means of the lungs, and through the mediation of the pericardium, the heart is also associated in this regimen, so that it never loses its vital spirit on the one hand, or its state of perfect liberty on the other. (551-2). We close the work here, not because we have alluded to all its disclosures in physiology, but because it is impossible to do so within the limits to which we have confined ourselves; and we have dwelt upon it at sufficient length to establish its claims to respectful and earnest attention."*

Posthumous Tracts.

125. Connected with the same period of our author's life as the *Economy*, are the Posthumous Tracts, which are, for the most part, condensed statements of the subjects and arguments of the larger works, to the study of which they furnish good introductions. They are on the following subjects: 1. *The Way to a Knowledge of the Soul*; 2. *the Red Blood*; 3. *the Animal Spirit*; 4. *Sensation, or Passion of the Body*; 5. *the Origin and Propagation of the Soul*; 6. *Action*; 7. *Fragment*

* The price of this Work is now \$7.50.

on the *Harmony Subsisting between the Soul and the Body*; 8. *Faith and Good Works*. The first one again proclaims the absence of metaphysical modes and investigations from the mind of the author; for he says, psychology is to be pursued by gaining a previous knowledge of the whole of the sciences, including the experience of the mental, or of the bodily senses; and proximately by anatomy; because "it is impossible to know the inner action of the mind, without examining the *face* of the mind; i. e., without investigating its *brains* and *marrows*; and the soul is nowhere to be found but in her own kingdom." Then, on the basis of the science, by a higher and higher generalization, must be reared our unitary science, a Mathematical Doctrine of Universals, which science is the philosophy of the soul. Other roads, which do not pass through acquired knowledge on either side, — knowledge referable, whether immediately or ultimately, to effects and the senses, — lead only to increased ignorance of the subject; especially so, the pretended investigation of consciousness; a thing which Swedenborg quite left out, as a means of edification: for what is man's intellect, other than the understanding of Nature's Revelation, and Society? When he understands these, or in proportion as he understands them, his own faculty will be worth being conscious of — worth investigating as a distinct object; but originally, there is nothing in it, either to digest, classify, or account for. Vacancy, i. e., metaphysic consciousness, involves no series, and wants no theory: it is puerile, nay cruel, publicly to invite analytic attention.

126. In the work above alluded to, on the *Red Blood*, there is a mention made of the *vitality* of the blood, which again shows how far in advance of the times our author stood in this respect. "It is said in the Bible, 'But the flesh with the life thereof, which is the blood thereof, shall ye not eat.' (Gen. ix. 4). And the opinion that the blood was a living substance has existed from the remotest antiquity. Harvey, the celebrated discoverer of the circulation of the blood, held this opinion very strongly, and it has been adopted by some other learned men at different times, as may be seen in the works of Good, Carpenter, Elliotson, and others on *Medicine* or *Physiology*. But it was never, — at least in modern times, — generally received, and was held by all who maintained it, only hypothetically, and as a supposition of greater or less probability. From this we must, however, except Swedenborg. In his philosophical works, written more than one hundred years ago, he distinctly asserts the vitality of the blood, not only as a truth, but as a fundamental truth of all sound physiology. The Swedenborg Society of London have just published a thin volume of his 'Opuscula,' or little works, in the original Latin, from his manuscripts in the library of the Royal Academy

of Stockholm. One of these little works is 'De Sanguine Rubro' — 'Of the Red Blood.' We do not propose to give an account of his views on this subject; for they are so exceedingly condensed in this small treatise, that a further abridgment would be unintelligible. It is enough to say, that he declares the blood to be more than merely living matter; it stands, as it were, half way between spirit and matter, partaking of the qualities of both; it is as if the point of contact between the soul and the body; and from it, or rather through it, the body derives its life. Thus the heading of the eleventh chapter of this treatise is, 'That the globule of the red blood contains in itself purer blood and the animal spirit, and that the purest essence and soul of the body is here; so that the red blood is a spirituous and animated humor' (humor spirituosus et animatus). The heading of the next chapter is, 'That the red blood partakes almost equally of soul and body, and that it may be called as well spiritual as material.'

127. "Now it is an interesting circumstance, that while this long-neglected work was passing through the press, science has at last, and by accident, discovered the vitality of the blood, and placed this fact upon a firm basis. The number of *Silliman's Journal*, just published, contains, on page 108, under the head of 'Researches on blood,' some experiments of the celebrated chemist, M. Dumas, published by him in June last. After some account of his experiments and their results, the statement goes on thus: in attempting to overcome this difficulty, 'M. Dumas discovered the remarkable property of the blood globules, that as long as they were in contact with the air or aerated water, in short, as long as they were in the arterial condition, the saline solution containing them passed colorless through the filter, and left them upon it: on the contrary, as soon as the globules have assumed the violet tint of venous blood, the liquid passes colored.' After detailing certain experiments then tried by Dumas in consequence of this discovery, the following statement is made: — '*Thus the globules of the blood seem to possess vitality, as they can resist the solvent action of sulphate of soda as long as their life continues, but yield to this action readily when they have fallen into asphyxia from privation of air.*'" — *New Jerusalem Magazine*, Feb., 1847.

128. *The Fragment on the Soul* is mainly a criticism on the Preestablished Harmony of Leibnitz; on principles, however, which cause it to apply to the whole of modern philosophy. The author arraigns Leibnitz, and, by implication, the Philosophers, for aiming to convert common, into systematic ignorance, or to make emptiness the grand organ of the spiritual: for philosophy takes a number of dates, by no means peculiar to itself, but which it draws from common experience, such as the fact, that things, sensations, imaginations, perceptions, and the like, exist: and, without inquiring *what* they

are, and thereafter, what their *causes* are, it revolves incessantly round the already plain fact of their bare existence, casting it into a new jargon, looking idly at its uniform surface on every side, and ending, for the most part, not by realizing any thing, but by questioning the reality of even that mean object of thought. Such philosophy, therefore, consists of a few of the poorest generalities of common sense, spoiled by interpolation with various formulas of ignorance. Now Swedenborg first brushes away the irresolvable terms of the current philosophies, and leaves behind the small nucleus to its rightful place under common sense, or the sciences, from which it was stolen at the beginning, only to be modified for the worse. Of the bare existence of things, the clown is better aware than the metaphysician, because he has not made it his business to question them: to him, therefore, the true philosopher would rather appeal on gross questions of fact, than to the other.

“He knows what’s what; and that’s as high
As metaphysic wit can fly.”

But on the question of Cause and Reason, there is no light to be gained from either; nor is there any difference between the two, save the difference between ignorance, culpable and innocent, conscious and unconscious, personal and accidental. The upshot hitherto has been, that what is true in philosophy is not new; but existed as well, and better, before philosophy was born; also exists better at this moment in the common world, where philosophy is unknown. And the conclusion is, that in regard to the affections, metaphysics, after a two thousand years’ opportunity given, has done nothing more, than obstruct and regurgitate the current of the lifeblood of humanity; and in regard to the understanding, nothing more than deepen our initial ignorance of all things, by actuating it into pernicious falsity.

129. *A Hieroglyphical Key to Natural and Spiritual Mysteries, by way of Representatives and Correspondences* — is a small work, which belongs to the same series as the *Economy*; it is mentioned in the Third Part of that work as the Part on Correspondences. This Tract is an attempt to eliminate a natural doctrine of correspondences, and to show its application by examples; and although it may appear little successful, in comparison with the plenitude of bodily truth on the same subject, in the author’s theological works, yet, it should be observed, that the aim in the two cases is somewhat different, and that the truth of one series does not exclude that of the other; analogies of nature to nature, being perfectly compatible with the more vital or concrete analogies between the spiritual world and the natural.

The Animal Kingdom.

130. In 1744 and 1745, at the ages of 56 and 57, he published another work — “THE

ANIMAL KINGDOM, *considered Anatomically, Physiologically, and Philosophically:*” that is, at first in its dead truths; secondly, in its relations with the physical universe, which sways it with motion, as the herald of vitality; and thirdly, as possessing our common sense, in the lowest degree: the first volume treats of the Viscera of the Abdomen; the second, of the Viscera of the Thorax, or Chest; and the third, of the Organs of Sense; which has not yet been translated. The first and second make two large octavo volumes, which sell at \$7.50. The new doctrines and the general method of the *Economy* of the Animal Kingdom, are pursued in this work; but they are pressed to results far exceeding those of the former. The author says in his Preface, — “Not very long since I published the *Economy of the Animal Kingdom*, and before traversing the whole field in detail, I made a rapid passage to the Soul, and put forth a prodromus respecting it: but, on considering the matter more deeply, I found that I had directed my course thither both too hastily and too fast: after exploring the blood only, and its particular organs, I took the step, impelled by an ardent desire for knowledge. But as the Soul acts in the supreme and innermost things, and does not come forth, until all her swathings have been successfully unfolded, I am therefore determined to allow myself no respite until I have run through the whole field, to the very goal, until I have traversed the universal animal kingdom, to the Soul. Thus, I hope, that by bending my course inwards, continually, I shall open all the doors that lead to her, and at length, by the Divine permission, contemplate the *Soul Herself.*”

131. The plan of this great undertaking is thus alluded to in the Prologue: —

“I intend to examine,” he says, “physically and philosophically, the whole Anatomy of the body; of all its Viscera, Abdominal and Thoracic; of the Genital Members of both sexes; and of the Organs of the five senses. Likewise,

“The Anatomy of all parts of the Cerebrum, Cerebellum, Medulla Oblongata, and Medulla Spinalis.

“Afterwards, the cortical substance of the two brains, and their medullary fibre; also the nervous fibre of the body, and the muscular fibre; and the causes of the forces and motion of the whole organism; Diseases, moreover; those of the head particularly, or which proceed by defluxion from the Cerebrum.

“I propose afterwards to give an introduction to Rational Psychology, consisting of certain new doctrines, through the assistance of which we may be conducted, from the natural organism of the Body to a knowledge of the Soul, which is Immaterial: these are, the Doctrine of Forms: the Doctrine of Order and Degrees: also, the Doctrine of Series and Society: the Doctrine of Influx: the Doctrine of Correspondence and Representation: lastly, the Doctrine of Modification.

“From these Doctrines I come to the Rational Psychology itself; which will comprise the subjects of action; of external and internal sense; of

imagination and memory; also of the affections of the animus. Of the intellect, that is, of thought and of the will; and of the affections of the rational mind: also, of instinct.

"Lastly, of the Soul; and of its state in the Body, its intercourse, affection, and immortality; and of its state when the body dies. The work to conclude with a Concordance of Systems."

132. This design, be it observed, was not laid out *in nubibus* and built up there like the magnificent philosophy of Coleridge, but, for the most part, was actually realized in the course of a few years. The first part of the work, treating of the Abdominal Viscera; the second part, treating of the Thoracic Viscera; and the third part, treating of the skin, the senses of touch and taste, and organic forms generally, — by way of introduction to the superior region, — were published in 1744 and 1745. Many of the remaining subjects were also prepared for the press, and, the manuscripts having been carefully preserved, are now in the course of publication. The circumstance which occasioned the author to abandon these labors, was the opening of his spiritual sight, of which we shall speak in the next chapter.

133. From the above summary of the plan of Swedenborg's labors, it is easy to see the goal towards which the great philosopher was tending.

"When my task is accomplished," he says, "I am then admitted by common consent to the soul, who sitting like a queen in her throne of state, the body, dispenses laws, and governs all things by her good pleasure, but yet by order and by truth. This will be the crown of my toils, when I shall have completed my course in this most spacious arena. But in olden time, before any racer could merit the crown, he was commanded to run seven times round the goal, which also I have determined here to do."

134. Those who are skilled in anatomy and have read his *Economia Regni Animalis*, state, that Swedenborg was familiar with many truths in anatomy, which were unknown to other learned men of his day. A passage of communication between the right and left, or two lateral ventricles of the cerebrum, was thought to have been first discovered by a celebrated anatomist of Edinburgh. But this is a mistake.

The first discovery and description of this passage was claimed by the celebrated anatomist, Dr. Alexander Monro, of Edinburgh, and has since been conceded to him by succeeding anatomists: hence it goes by the denomination of the *Foramen of Monro*. Dr. Monro read a paper before the Philosophical Society of Edinburgh, on this subject, December 13th, 1764; but in his work entitled, 'Observations on the Structure and Functions of the Nervous System,' he says that he demonstrated this *Foramen* to his pupils so early as the year 1753.

He allows that a communication was known and asserted to exist between those ventricles

and the third, long prior to his time; but he shows that it was never delineated after such a manner, nor in any way that could convey a precise idea respecting it; much less was implied the existence of the *Foramen* he describes.

The channel of communication seemed to be referred, chiefly, to the posterior part of the lateral ventricles, whilst the *Foramen of Monro*, is situated at their anterior part.

Now in the *Regnum Animale*, p. 207, note (r) the following striking observation occurs: "The communicating *Foramina* in the *Cerebrum* are called *Anus* and *Vulva*, BESIDES the passage or emissary canal of the lymph; by these the lateral ventricles communicate with each other, and with the third ventricle."

This work was printed in the year 1714-15; but written, as we have reason to think, two or three years before its publication: hence the *foramen* here spoken of must have been described by Swedenborg from ten to twelve years prior to the earliest notice taken of it by Dr. Monro.

135. We confess, however, to the justice of a remark by Wilkinson on this subject. "Swedenborg is not to be resorted to as an authority for anatomical facts. It is said, indeed, that he has made various discoveries in anatomy, and the canal named the 'foramen of Monro' is instanced among these. Supposing that it were so, it would be dishonoring Swedenborg to lay any stress upon a circumstance so trivial. Whoever discovered this foramen was most probably led to it by the lucky slip of a probe. But other claims are made for our author by his injudicious friends. It is said that he anticipated some of the most valuable novelties of more recent date, such as the phrenological doctrine of the great Gall, and the newly-practised art of animal magnetism. This is not quite fair: let every benefactor to mankind have his own honorable wreath, nor let one leaf be stolen from it for the already laurelled brow of Swedenborg. True it is that all these things, and many more, lie *in ovo* in the universal principles made known to him, but they were not developed by him in that order which constitutes all their novelty, and in fact their distinct existence."

136. Swedenborg's object was not to astonish the world by discoveries in natural science; hence no pains were taken to give circulation to his discoveries. He affirms with the most characteristic innocence, that "he knows he shall have the reader's ear, if the latter be only persuaded that his end is God's glory and the public good, and not his own gain or praise."

137. Again, at the close of the *Principia*, he says:—

"In writing the present work, I have had no aim at the applause of the learned world, nor at the acquisition of a name or popularity. To me it is a matter of indifference whether I win the favorable opinion of every one or of no one, whether I

gain much or no commendation; such things are not objects of regard to one whose mind is bent on truth and true philosophy; should I, therefore, gain the assent or approbation of others, I shall receive it only as a confirmation of my having pursued the truth. I have no wish to persuade any one to lay aside the principles of those illustrious and talented authors who have adorned the world, and in place of their principles to adopt mine: for this reason it is that I have not made mention of so much as of one of them, or even hinted at his name, lest I should injure his feelings, or seem to impugn his sentiments, or to derogate from the praise which others bestow upon him. If the principles I have advanced have more of truth in them than those which are advocated by others; if they are truly philosophical and accordant with the phenomena of nature, the assent of the public will follow in due time of its own accord; and in this case, should I fail to gain the assent of those whose minds, being prepossessed by other principles, can no longer exercise an impartial judgment, still I shall have those with me who are able to distinguish the true from the untrue, if not in the present, at least in some future age. Truth is unique, and will speak for itself."

138. Again, he observes in the *Economy*: "Of what consequence is it to me that I should persuade any one to embrace my opinions? Let his own reason persuade him. I do not undertake this work for the sake of honor or emolument; both of which I shun rather than seek, because they disquiet the mind, and because I am content with my lot: but for the sake of the truth, which alone is immortal, and has its portion in the most perfect order of nature; hence in the series of the ends of the universe from the first to the last, or to the glory of God; which ends he promotes: thus I surely know who it is that must reward me." Of his sincerity in these declarations, the repose which pervades his books, and the hearty pursuit of his subject at all times, bear incontestable witness.

139. The absence of his laurels never troubled him, he was not afraid of pillage or plagiarism, there was none of the fire of competition in him, he was never soured by neglect, or disheartened by want of sympathy. It is, however, remarkable how entirely the foregoing works were unknown even to those who knew him best personally. His intimate friend Count Höpken says, that "he made surprising discoveries in anatomy, which are recorded somewhere in certain literary transactions," evidently in complete ignorance of the great works that he had published, and moreover ill informed upon the subject of the "Transactions." And yet Swedenborg was not mistaken in his estimate of his own powers, or in the belief that posterity had work and interest in store in writings that, at the time, were utterly neglected. The history of literature is eloquent upon the fate of those who were before their age, and that fate was never more decisive for any man, or more cheerfully acquiesced in by any, than Swedenborg.

140. With this admirable spirit, and with talents only equalled by their modesty and unselfishness, our author produced, in his fifty-fifth and fifty-seventh years, the "Animal Kingdom." There is in it, the clearness of the faultless logician; the utmost severity of the inductive reasoner; the order of the consummate philosophical architect; the beauty, freedom, and universal cordiality of the mighty poet; the strength of a giant, and the playfulness of a child. Never was the path of science so aspiring, or strewn with such lovely and legitimate flowers, as in these two astounding volumes. But praise is a needless tribute of their goodness; they point only to applications and works, and beseech us, not to stand long in the stupefaction of amazement, but to gather up our energies, and summon our understanding, for whatever the arts and sciences have yet to contribute to the true advancement of our race. Those only follow their spirit, who are actively endeavoring to extend their principles in new fields, unexplored even by the renowned author himself.

141. The doctrines made use of by Swedenborg in the "Animal Kingdom," are the Doctrines of Forms, of Order and Degrees, of Series and Society, of Influx, of Correspondence and Representation, and of Modification. These doctrines themselves are truths arrived at by analysis, proceeding on the basis of general experience; in short, they are so many formulas resulting from the evolution of the sciences. They are perpetually illustrated and elucidated throughout the "Animal Kingdom," but never stated by Swedenborg in the form of pure science, perhaps because it would have been contrary to the analytic method to have so stated them, before the reader had been carried up through the legitimate stages, beginning from experience, or the lowest sphere. Each effect is put through all these doctrines, in order that it may disclose the causes that enter it in succession, that it may refer itself to its roots and be raised to its powers, and be seen in connection, contiguity, continuity, and analogy with all other things in the same universe.*

142. One of the most important discoveries in the "Animal Kingdom," is that the lungs supply the body and *all its parts with motion*. This is a discovery, not less wonderful in its consequences, than in its simplicity and obvious truth. If the reader can once succeed in apprehending it, there will be no danger of his letting it go again even among the perilous quicksands of modern experience. It is one of those truths that rest upon facts within the range of the most ordinary observation, and require but little anatomical investigation to confirm and demonstrate them. It is visible in its ultimate effects during every action that we perform and at every moment of our lives.

* By a universe, Swedenborg appears to mean any complete series as referable to its unities.

Perhaps there is nothing in the history of physical science that is more illustrative of the native ignorance of the mind, or that better shows how far we have departed from the simplicity of nature, than the manner in which this grand office of the lungs has been overlooked; particularly when coupled with the fact, that it should have required a great and peculiarly instructed genius, by an elaborate process, to place it once again under our mental vision. But nature is simple and easy; it is man that is difficult and perplexed. Not only in the lungs, but in the whole body, the primary office is disregarded, and the secondary substituted for it. It has been supposed that the lungs inspire simply to communicate certain elements of the air to the blood; and expire for no other end than to throw out by means of the returning air certain impurities from the blood. Under this view, their motion is only of use for other things, or instrumentally, and not as a thing in itself, or principally. And yet it is not confined to the sphere in which these secondary offices of the lungs are performed, but pervades the abdomen as sensibly as the chest, and according to the showing of the experimentalists, extends also to the heart, the spinal marrow, and the head. It was therefore incumbent on the physiologist to show what its function was in all the regions where it was present, and to declare its action as a universal cause, as well as its action as a particular cause. Now the motion itself which the lungs originate is their grand product to the system; the inspiration and expiration of the air are but one part of its necessary accompaniments, being performed in the chest alone. Granting that the inspiration and expiration of the air are the particular use of this motion in the chest, what then is the use of the rising and falling which the lungs communicate to the abdomen, the heart, the spinal marrow, and the brain? What office, analogous to respiration, does the motion of these parts communicate to the organs? It manifestly causes them all to respire, or to attract the various materials of their uses, as the lungs attract the air. For respiration is predicable of the whole system as well as nutrition: otherwise the head would not be the head of the chest, nor the abdomen the abdomen of the chest; but the human body would be as disconnected, and as easily dissipated, as the systems that have been formed respecting it. The universal use, therefore, of the respiratory motion to the body, is, to rouse every organ to the performance of its functions by an external tractive force exerted upon its common membranes; and by causing the gentle expansion of the whole mass, to enable the organ, according to its particular fabric, situation, and connection, to respire or attract such blood or fluid, and in such quantity, as its uses and wants require, and only such. Each organ, however, expands or con-

tracts differently, according to the predicates just mentioned; the intestines, for instance, from articulation to articulation, to and fro; the kidneys, from their circumference to their sinuosity or hilus, and *vice versa*, the neighborhood of their pelvis being their most quiet station and centre of motion: and so forth. In a word, the expansion as a force assumes the whole form of the structure of each organ. In all cases the motion is synchronous in times and moments with the respiration of the lungs. The fluids in the organs follow the path of the expansion and contraction, and tend to the centre of motion, from which these motions begin, to which they return, and in which they terminate. The lungs, however, only supply the external moving life of the body; but were it not for them, the whole organism would simply exist in potency, or more properly speaking, would cease to be; or were it permeated by the blood of the heart,—a condition which can by no means be granted,—the latter would rule uncontrolled in all the members, subjugate their individualities, and not excite them to exercise any of the peculiar forces of which they are the forms. In a word, the whole man would be permanently in the fetal state, forever inchoate and ineffective.

143. There is no part of Swedenborg's system which is better worthy of attention than the doctrine of the skin. As the skin is the continent and ultimate of the whole system, so all the forms, forces and uses of the interior parts coexist within it. Moreover as it is the extreme of the body, and the contact of extremes, or circulation, is a perpetual law of nature, so from the skin a return is made to the other extreme, namely, to the cortical substances of the brain. Hence the first function of the skin is, "to serve as a new source of fibres." For the fibres of one extreme, to wit, the brain, also called by Swedenborg the fibres of the soul, could not of themselves complete the formation of the body, but could only supply its active grounds; and therefore these fibres proceed outwards to the skin, which is the most general sensorial expanse of the brain, and there generate the papillæ; and again emerging from the papillæ, and convoluted into a minute canal or pore, they take a new nature and name from their new beginning, and become the corporeal fibres, or the fibres of the body, which proceed from without inwards to the brain, and unite themselves to its cortical substances. These are the passives of which the nervous fibres are the actives; the veins or female forces of which the nervous fibres are the arteries or males; and "they suck in the purer elemental food from the air and ether, convey it to their terminations, and expend it upon the uses of life."

144. Besides this, the skin has a series of other functions which there is not space to

dwell upon at present. Inasmuch as it is the most general covering of the body, therefore it communicates by a wonderful continuity with all the particular coverings of the viscera and organs, and of their parts, and parts of parts. And as it communicates with all by continuity of structure, so it also communicates by continuity of function; the whole body being therefore one grand sensorium of the sense of touch. In short, the animal spirit is the most universal and singular essence of the body and all its parts; the skin, the most general and particular form corresponding to that essence.

145. The professional reader of the "Animal Kingdom" will not fail to discover that the author has fallen into various anatomical errors of minor importance, and that there are occasionally marks of haste in his performance. This may be conceded without in any degree detracting from the character of the work. These errors do not involve matters of principle. The course which Swedenborg adopted, of founding his theory upon general experience, and of only resorting to particular facts as confirmations, so equilibrates and compensates all misstatements of the kind, that they may be rejected from the result as unimportant. To dwell upon them as serious, and still more to make the merit of the theory hinge upon them, is worthy only of a "minute philosopher," who has some low rule whereby to judge a truth, instead of the law of use. Such unhappily was the rule adopted by the reviewer of the "Animal Kingdom" in the "Acta Eruditorum Lipsiensia" (1747, pp. 507-514): the book was despised by this critic because Swedenborg had committed an error in describing the muscles of the tongue, and because he had cited the plates of Bidloo and Verheyen, which Heister and Morgagni had then made it a fashion to disparage; and for other equally inconclusive reasons. All they amounted to was, that Swedenborg had not accomplished the reviewer's end, however thoroughly he had performed his own.

146. But fortunately such criticisms are never decisive; a single truth can outlive ten thousand of them. The "Animal Kingdom" appeals to the world at this time, a hundred years since the publication of the original, as a new production, having all the claims of an unjudged book upon our regards. For during that hundred years not a single writer has appeared in the learned world, who has in the slightest degree comprehended its design, or mastered its principles and details. — *Introductory Remarks to the Animal Kingdom*, by J. J. G. Wilkinson.

147. In stating, however, any one point as remarkable in such a genius, we are in danger of having it understood that his claims in this respect can be enumerated by any critic or biographer. On the contrary, we should have to write a volume were we barely to devote

but a few lines to each detail of his excessive fruitfulness. Suffice it to say, that there is no inquirer into the human body, either for the purposes of medical or general intelligence, above all, there is no philosophical anatomist, who has done justice to himself, unless he has humbly read and studied — not turned over and conceitedly dismissed — the *Economy and Animal Kingdom* of Swedenborg. These works of course are past as records of anatomical fact, but in general facts, that are bigger than anatomy, they have not been excelled, and none but a mean pride of science, or an inaptitude for high reasons, would deter the inquirer from the light he may here acquire, in spite of meeting a few obsolete notions, or a few hundreds of incomplete experiments.

148. In this connection we extract from the London "Forcers" for Nov., 1844, the following summary view of the "Animal Kingdom."

"This is the most remarkable theory of the human body that has ever fallen into our hands; and by Emanuel Swedenborg, too! a man whom we had always been taught to regard as either a fool, a madman, or an impostor, or perhaps an undefinable compound of all the three. Wonders, it seems, never will cease, and therefore it were better henceforth to look out for them, and accept them whenever they present themselves, and make them into ordinary things in that way. For thereby we may be saved from making wonderful asses of ourselves and our craft, for enlightened posterity to laugh at.

"To return to our book, we can honestly assure our readers (which is more than it would be safe to do in all cases), that we have carefully read through both volumes of it, bulky though they be, and have gained much philosophical insight from it into the chains of ends and causes that govern in the human organism. What has the world been doing for the past century, to let this great system slumber on the shelf, and to run after a host of little bluebottles of hypotheses which were never framed to live for more than a short part of a single season? It is clear that it yet 'knows nothing of its greatest men.' The fact is, it has been making money, or trying to make it, and grubbing after worthless reputation, until it has lost its eyesight for the stars of heaven and the sun that is shining above it.

"Emanuel Swedenborg's doctrine is altogether the wisest thing of the kind which medical literature affords, and cast into an artistical shape of consummate beauty. Under the rich drapery of ornament which diversities his pages, there runs a framework of the truest reasoning. The book is a perfect mine of principles, far exceeding in intellectual wealth, and surpassing in elevation, the finest efforts of Lord Bacon's genius. It treats of the loftiest subjects without abstruseness, being all ultimately referable to the common sense of mankind. Unlike the German transcendentalists, this gifted Swede fulfils both the requisites of the true philosopher; he is one 'to whom the lowest things ascend, and the highest descend, who is the equal and kindly brother of all.' There is no trifling about him, but he sets forth his opinions, irrespective of controversy, with a plainness of affirmation which cannot be mistaken; and in such close and direct terms, that to give a full idea of his system in other words would require that we

lesser men should write larger volumes than his own.

"The plan of the work is this: Swedenborg first gives extracts from the greatest anatomists of his own and former times, such as Malpighi, Leuwenhoek, Morgagni, Swammerdam, Heister, Winslow, &c., &c., so that these volumes contain a body of old anatomy (translated now into close English) such as cannot be met with in this shape elsewhere. He then gives his own unencumbered deductions from this 'experience,' under the heading 'analysis.' Each organ of the thorax and abdomen in this way has a twofold chapter allotted to its consideration, which chapter is a complete little essay, or we may say, epic, upon the subject. The philosophical unity of the work is astonishing, and serves to unlock the most abstruse organs, such as the spleen, thymus gland, suprarenal capsules, and other parts upon which Swedenborg has dilated with an analytic efficacy which the moderns have not even approached; and of which the ancients afforded scarcely an indication. Upon these more mysterious organs, we think his views most suggestive and valuable, and worthy of the whole attention of the better minds of the medical profession. Of the doctrine of series, since called by the less appropriate term, 'homology,' he has afforded the most singular illustrations, not confining himself to the law of series in the solids, but boldly pushing it into the domain of the fluids, and this with an energy of purpose, and a strength of conception and execution, such as is rarely shown by 'any nine men in these degenerate days.' We opened this book with surprise, a surprise grounded upon the name and fame of the author, and upon the daring affirmative stand which he takes *in limine*; we close it with a deep-laid wonder, and with an anxious wish that it may not appear in vain to a profession which may gain so much, both morally, intellectually, and scientifically, from the priceless truths contained in its pages."

149. These are among the great works that revolutionize our consciousness, and engender new wants, and a new mind, in the human soul; and yet, it is surprising how little the author was controversial, or directly critical; with the exception of his *Fragment* on Leibnitz, he scarcely wages formal battle with another writer; neither scolding science for its servility, nor metaphysical philosophy for its artful obscurations, he supplies elevated truths on the stage of his own mind, and leaves them to gain their prevalence, without a syllable of literary recommendation: a safe and the only course; for these principles inhabit a region, where they have no opponents; where old falsities are clean out of their senses, and without being aware of the consequences of the admission, confess to seeing nothing at all. But the medical bearing of these works, and their intimation of new principles and practices to the healing art, render them of great value to the Profession and to the world. The author shows, as no one else has conceived to do, how the whole corporeal system is a manifold organ of appropriation, exquisitely responsive, in its several parts, to the influences of the circumambient universe; and therefore, depending on cosmical and local circumstances for a vast supply of causes.

Miscellaneous Works. Their Character and Tendency.

150. Swedenborg, however, fulfilled but a portion of his plan, being led to something better than the direct reconstruction of the sciences; to something, from which that event will hereafter issue with a divine certitude of success; but still, it is satisfactory to know, that his manuscripts give an outline of his views on all the subjects of which he intended to treat. Thus, we have a continuation of the *Chemical Specimens*; of the *Animal Kingdom*, two treatises *On the Brain*, forming together 1900 pages; a treatise on *Generation*; two treatises on the *Ear*, and the sense of *Hearing*; one *On the Human Mind*, involving the *Five Senses*, and the various faculties, both concrete and abstract, the human loves and passions, and whatever follows therefrom; a treatise on *Common Salt*; a tract on the rise and fall of *Lake Wenner*, with a sketch of the *Cataracts of the river Gotha Elf*; also several others on a variety of subjects, all of which clearly indicate the author's researches and corresponding versatility of powers; and will make about 30 volumes, octavo.

151. The treatise on *Generation*, above alluded to, has recently been translated into English, by J. J. G. Wilkinson. It bears the following title:—"The *Generative Organs*, considered Anatomically, Physically, and Philosophically." It is in two PARTS. PART I. treats of The *Male Generative Organs*; PART II. treats of The *Female Generative Organs*.

In the Advertisement to this Work, the Translator says:—"The work, as it stands, is a worthy integrant part of that extraordinary series of works, which, more than a century ago, appeared in Latin, and which, within the last ten years, has been coming forth in the English tongue. What its precise merits may be, we will not prejudice; that is a question which belongs to the future. We see in it great intuitions of order, with a most ingenious application to details: much that is as new to the human mind now, as when the manuscript was written. We see in it also a constant amalgam of physics and metaphysics, like what there is in the human body itself; but which we do not know where to find in any author but Swedenborg. And moreover we recognize in it, an affinity to *Man*, an addition to central truths and principles, which is too absent from the corresponding works of this age. Yet we own that it is worth but little as a handbook for the kind of information now sought in the medical schools. In truth, the work is non-medical: it is one of those productions, which must exist more and more in all departments, and which are designed to promote a non-professional, public, or universal view of the matters in hand. Science, in its universals, is no tradesman, and works not for the improvement of any calling; but solely because truth

is good. Such science for the human body has been cultivated by the non-medical Swedenborg."

152. For the rest, the present treatise shines for us with the clear, mild genius of our Author. With our last literary accents we would fain claim the attention of the new men of this age, to what there is in Swedenborg's scientific works, accordant with their own necessities and discoveries. In particular we suppose that there is no writer before or since who has treated as he has done, of the continuity of the body on the one hand; or of the permeation and penetration of vibrations and living influences through it, on the other. Let us take a common example. A man catches cold; straightway he feels stiffness and pains in every joint of his body; his whole head is sore; his nose runs with serous *defluxion*, &c., &c. Now, strange as it may appear, the present science does not present any physiological knowledge of what these pathological states may be. What is the condition of his periosteum, of the sheaths of all his stiff muscles, and of his creaking joints? How does it all happen? Neither science nor imagination knows. The feelings of the patient have no commerce with the skill of the doctor. This demonstrates at any rate that the science which lies at the basis of pathology is not yet opened. Pains, aches, swellings, and symptoms generally, glide along the body by terribly broad bridges of structure of which the anatomist wots not. Well then, there is wanted somebody besides this prim anatomist, to unfold the case. Our Swedenborg, Licentiate of No College, is one of the men in whose works we have found a beginning of instruction on this subject. He has wonderfully indicated to us many of the great bridges and highways of vibrations and influences, and in so doing has thronged with living states and forms parts which were previously dispersed, lying in sand heaps of cell germs. To the new pathology, which chronicles the passage of states through Man, he is as yet the most important contributor from the physiological side.

153. It gives us pleasure to end these brief lines by recording publicly that the Royal Academy of Sciences of Stockholm, the body of which Linnæus and Berzelius were *alumni*, has lately paid a fitting tribute to the memory of Swedenborg. We excerpt the following from the official account of their last annual festival.

"1852. The Academy has this year caused the annual medal to be struck to the memory of the celebrated Swedenborg. It represents Swedenborg's image on the obverse: over it his name: under it *Nat.* 1688, *Den.* 1772. On the reverse: a man in a dress reaching to the feet, with eyes unbandaged, standing before the temple of Isis, at whose base the goddess is seen. Above it: TANTOQUE EX-

SULTAT ALUMNO; beneath: MIRO NATURÆ INVESTIGATORI SOCIO QUOND. ÆSTIMATISS. ACAD. REG. SCIENT. SVÆC. MDCCCLII." The eulogium on Swedenborg was delivered by the President of the Academy, General Akrell.

154. All these works, covering the whole field of Materiality, are so many undying proofs of Swedenborg's universal learning, and of his ability to grasp subjects requiring the deepest reflection, and the most profound knowledge. Nor did he wish to shine in borrowed plumes, passing off the labors of others as his own, dressed up in a new form, and decorated with some new turns of expression. Indeed, as was before observed, he rarely took up the ideas of others, except when he was collecting facts, but always followed his own; and he makes numerous remarks and applications which are nowhere else to be found. Nor was he content with merely skimming over the surface of things: but applied the whole force of his mind to penetrate the most hidden things, to collect together the scattered links of the great chain of universal being, and to trace up every thing, in the most perfect order, to the GREAT FIRST CAUSE. Neither did he, as certain other natural philosophers have done, who, dazzled by the light they have been in search of and found, would, if it were possible, eclipse or extinguish to the eyes of the world, the ONLY LIVING AND TRUE LIGHT. He delighted, with love and adoration, to look through Nature, to Nature's God: and he found the ladder that leads from earth to heaven.

155. "No man," he says, "can be a complete and truly learned philosopher, without the utmost devotion to the Supreme Being. True philosophy and contempt of the Deity, are two opposites." Accordingly, Swedenborg took full advantage of the religion of his time, and the belief in a personal God was with him the fountain of sciences, which alone allowed a finite man to discover in nature the wisdom that an infinite man had planted there. Nothing is more plain than that only in so far as man is the image of God, and can think like God, can he give the reason of any thing that God has made. Not to admit then a personal God is to deny the grounds of natural knowledge, to make it what the philosophers call subjective, that is to say, true for *you*, but not God's truth or true in itself.

156. It becomes now a question of peculiar interest — Did Swedenborg, in the course he marked out, find that to which all his labors were directed? Did he find the soul? No: but he found what was much better, on a higher stage of observation, as will be seen hereafter. By the course thus far pursued, he came to the inner parts of the living body, but not to the soul. It was an achievement to dissect the body alive without injuring it,

may with its own concurrence; to disintegrate brain, lungs, heart, and vitals, and to see them as individuals, as partial men; so to endow them with the whole frame, that they could subsist to the mind as human creatures; and this Swedenborg has done to a considerable extent: but to see the soul, or the spiritual body, was not accorded to him at this stage. The doctrine of correspondance might have shown it; but then before correspondance works there must be two experimental terms, two visible things; the soul must be already seen, after which, correspondance will show its fitness with the body, and illustrate each by each. In a word, sight or experience is the basis of knowledge; the invisible is the unknown, and no doctrines can realize it, or honestly bring it near to our thoughts. It rests upon Swedenborg's confession, not less than upon his quitting the before-mentioned track, that his principles so far did not and could not lead him to an acquaintance with the soul.

But if, whilst engaged upon an impossible quest, he lost himself among nervous and spirituous fluids and the like entities, which are most real, only not the soul, still he shed surprising light upon the plan and life of the human body. His method was eminently good for this. The doctrines he worked with, the preliminaries he believed in, are the common sense of all plans and organizations.

Worship and Love of God.

157. We are now brought to a notice of the last of our author's natural works, published in 1745, the very year in which HIS SPIRITUAL SIGHT WAS OPENED, and the 57th of his age. It is a series of Philosophical Essays ON THE WORSHIP AND LOVE OF GOD: Part First, *treating of the origin of the Earth, on the state of Paradise in the Vegetable and Animal Kingdoms, and on the Birth, Infancy, and Love of Adam, or the First-born Man*: Part 2d, *on the Marriage of the First born; and on the Soul, the Intellectual Mind, the state of Integrity, and the Image of God*. This work may be regarded as an attempted bridge from philosophy to theology; an arch thrown over from the side of nature, towards the unseen shore of the land of life. As it is a kind of link, so it has some of the ambiguity which attaches to transitional things, and by those who judge of it from either side, may be misunderstood. Those who study matter and spirit in connection, see in its exuberant lines, no want of clear truth, but simply the joy and recreation of one goal attained; the Harvest Home of a scientific cycle; the euthanasia of a noble intellect, peacefully sinking back into its own spiritual country; the Pentecost thence of new tongues as of fire, in which every man is addressed in his own language, not of words, but of things. For here has science become art, and is identified with nature in the very

middle and thicket of her beauty: here, the forgotten lore of antiquity begins to be restored, and principle ratified into truths, takes a body in mythological narrative, the first creation of the kind since the dawn of the scientific ages: here the doctrine of Correspondances commences to reassert its sublime prerogative, of bearing to man the teeming spirit of heaven in the cups of nature. All this accounts for the singularity of the work; for its standing, in a manner by itself, among the author's writings. It is an offering up of both science and philosophy on the altar of Religion. Whatever of admiration one has felt for Swedenborg's former efforts, only increases as we enter the interior of this august natural temple. A new wealth of principles, a radiant, even power, such as peace alone can communicate, a discourse of order, persuasively convincing, an affecting and substantial beauty more deep than poetry, a luxuriance of ornament, instinct with the life of the subject; intellect, imagination, fancy, unitedly awake in a lonely vision of primeval times; wisdom, too, making all things human: such is an imperfect enumeration of the qualities which enter into this ripe fruit of the native genius of Swedenborg. Whether in fulness or loftiness, we know of nothing similar to it—of nothing but what is second to it—in mere human literature.

158. The first portion of the work, and for the scientific philosopher probably its finest portion, represents the origin and progression of this universe from the sun, and specifically, the origin of our own planet, with the reign of the general spring, and the consequent development of the first mineral, vegetable, and animal kingdoms one from another in succession; for nature, at the beginning, was big with the principles of all things, and the earth was near to its parent sun, with as yet no atmosphere, but the serene supernal ether. And, as before observed, the author here asserts, as illustrated in the Principia, that there were seven planets created at the same time. Next, we are led to the human body, wrought by the infinite in the ovum, furnished by the Tree of Life, in the innermost focus of the spring, and the paradise of Paradise; creation rising thus, in a glorious pile, centre above centre. Thereafter, we have the infancy and growth of the mind of the first born, in a state of integrity and innocency; with its elevation into the three new kingdoms. Then there is the birth of Eve, and the manner of it, and her education by ministering spirits, and her betrothal and marriage to Adam. And the author concludes—“*this was the sixth scene on the world's stage.*” THE SEVENTH WAS YET TO COME.

159. This work constitutes the end of Swedenborg's scientific course; and a beautiful termination it is too; uniting Science, Natural and Mental Philosophy, Poetry, Love and

Wisdom, Earth and Heaven. He began from God, as the Fountain of the Sciences; the wisdom of creation was the desire and wisdom of his labors; and here he ended with his beginning, carrying God's harvest to God himself. With a little pains to put this Essay into measure, it would be recognized as a beautiful Poem.

160. For the mere purpose of giving the reader an example of his style, in the more poetic and concluding parts of this work, but by no means to attempt to give an idea of the embodied beauty of the whole, we here quote the following passages:—

“But this order, [the divine order of the human form,] viewed in substance and effigy, that is, in the face, is called beauty and handsomeness, the perfection of which results from the agreement of all essentials, from inmost principles to outermost, viz. from the correspondence of life with its spiritual heat or fire, and of the brightness thence arising with its coloring tincture, by which the flaming principle itself becomes pellucid, and lastly, of this flower, with the designation of lines by fibres according to the laws of the harmonies of nature; all which things ultimately must present themselves visible in a plane handsomely winding. But the agreement of all these things cannot possibly exist without a spiritual principle of union, or love in the veriest rays of life; from that principle alone beauty derives its harmony, its florid and genuine complexion and life, its daydawn and vernal freshness; wherefore love itself shining forth from elegance of form, from its hidden and innate virtue, elicits mutual love, and as an index reveals the vein of beauty.

“Whilst the damsel snatched at these words with a greedy ear, and, as it were, sucked them in with her whole mind, she retired a little into herself, to take a view of herself, for she began to consider of some ideas which were newly conceived; and whilst she in some degree restrained her respiration, lest it should interrupt the thoughts of her mind by too deep reciprocations, she again, with a soul, as it were, set at liberty, gently accosted her celestial companion in these words: I will discover to you the idea which has newly insinuated itself into my mind, in consequence of what you have been saying, viz. that the beauty of the face, arising from that order of the Supreme, is only a perfection of the body, but I see clearly, that a perfection still more illustrious and more excellent flows from the same order, to wit, perfection of the life itself, which properly or principally involves the state of that integrity, concerning which you so kindly promised to instruct me; I entreat you therefore to add one favor to another, by instructing me, what and of what quality is *perfection of life*? To this question the celestial intelligence replied as follows: I perceive, says she, that our ideas, thine and mine, like consociate sisters, tend to the same point; for my discourse of itself already slides into the subject of thine inquiry, since one perfection involves another, inasmuch as another and another is born from the same order. The perfection of the body is the perfection of form in its substance, from which, as from its subject, sprouts forth the perfection of forces and of life; for nothing predicable exists which does not take its actuality from this circumstance, that it subsists, that is, from its substance;

from what is not something it is impossible that any thing can result; the forces themselves and changes of life, inasmuch as they flow from a substance, become efficient. Wherefore a similar order has place in thy forces and modes of forces, as in thy fibres, regarded as substances. Hence it follows, that perfection of life presents itself visible in perfection of the body as in its effigy. And whereas perfection of body, especially beauty, is an object of sense, but perfection of life, like a mist, shuns human ken, unless it be viewed from a sublime principle, therefore I was desirous of presenting a mirror of the latter in the former, for the sake of gratifying thy wish.

“But thou, my daughter, art the only one, together with him who is the only one with thee in this orb, who lives this order, and bears its image. That only one is not far off from thee, he stands in the centre of thy grove, and looks at thee with a look of satisfaction; we observe him, but he is ignorant of it; do not turn thy face in that direction, but let him come to thee, and court thee with humble entreaty; thou art to be the partner of his life, and the partner of his bed; he is assigned to thee by heaven; this also is the day appointed for your marriage, and the hour is at hand in which you are to be united. Instantly the conubial celestials tied up into a regular knot her hair, which covered her neck in ringlets, and inserted it in a golden circle; and at the same time they fastened with their fingers a crown of diamonds set on her head; thus they adorned her as a bride for the coming of her husband, adding ornaments to her native neatness and simplicity, and to the natural perfection of her beauty. The damsel, still ignorant of her destination, and of what was meant by marriage, and by partnership of the bed, whilst the celestials were thus employed, and possibly whilst, by turning her eyes in that direction, she at the same time got a glimpse of him, had such a suffusion on her cheeks, that life sparkled from the inmost principles of her face into the flame of a kind of love, and this flame assumed a purple hue, which beautifully tinged her, like a rose; thus she was changed, as it were, into the image of a naked celestial grace.

“Whilst the first begotten led a solitary paradisiacal life, and fed his mind at ease with the delights of the visible world, he recollected a thousand times that most beautiful nymph, who, during his sleep, was seen by him in this grove; wherefore a thousand times he retraced his steps thither, but always in vain; the idea of her, which was in consequence excited, kindled such a fire as to inflame the inmost principles of his life, and thus to turn its tranquillity into care and anxiety. This ardor increased even to this day, in which it was appointed, by the Divine Providence, that his wound, which then lurked in his inmost veins, should be healed by enjoyment; wherefore whilst he now again meditated on the same path, he came even to the entrance of this grove, which was the only entrance, without mistaking his way; rejoicing intensely at this circumstance, he hastened instantly to the midst of it, to the very tree, under which he had once so deliciously rested; and seeing the couch there, the idea of sleep so revived, that he spied, as with his eyes, her very face. And whilst he was wholly intent on her image, and extended his sight a little farther, lo! he saw and acknowledged the nymph herself, in the midst of the choir of intelligences; at this sight he was in such emotion, and so filled with love, that he doubted a long time whether his sight did not

deceive him; but presently, when the crowd of his thoughts was a little dispersed, it occurred to his mind, that he was brought hither of the Divine Providence, and that this was the event, of which previous notice was given him in sleep; and that she it was whom heaven had marked out for him as a bride and a conjugal partner. I see clearly, said he, that she is mine, for she is from my own bosom, and from my own life. But we must proceed according to order, that what is divine may be in what is honorable, and what is honorable in its form, or in decorum; she must therefore be entreated and courted with supplication. Whilst he was intent on these and several other purposes, the celestial intelligence beckoned to him with a nod to make his approach; and whilst he was leading the bride in his hand, this scene was ended, which was the sixth in the theatre of the orb." — *Worship and Love of God*, 100, 101, 109, 110.

161. "Three celebrated men in Sweden," observes a native author, "have distinguished themselves by writing sublimely and beautifully on the *beautiful*; Swedenborg, to whom Love was every thing, as well as the relation established by love between the True and the Good; Thorild, to whom nature was every thing, as well as the relation established by nature between power and harmony; and Ehrensward, to whom art was every thing, as well as the relation established by art between Genius and the Ideal;"* But of all Swedenborg's works he esteems the treatise on the "Worship and Love of God" the most beautiful, and the most conspicuous for its "brilliant and harmonious latinity." The same writer says, (and it should be remembered that he was not a follower of Swedenborg) that "it is written with so much poetic life and inspiration, that if divided amongst a dozen poets, it would be sufficient to fix every one of them on the heaven of poesy as stars of the first magnitude."

162. It does not appear, however, that our author was in the least aware that his literary life was now closed; but he stood amid the sheaves, contemplating the tillage of future years, in the old domain of Science and Philosophy, although trembling, nevertheless, in the presence of an undisclosed *Event*. Great, Humble Man! How beautiful are his steps upon the Eternal Hills! while the unclouded Sun of Heaven is shining on his venerable head. But let us not anticipate.

Swedenborg's Style.

163. It is interesting now, after having followed Swedenborg to the end of his scientific career, to pass a brief notice upon his style. We find increased life in this respect as we proceed with his works. The style of *The Principia* is clear, felicitous, though somewhat repetitious, and occasionally breaks forth into a beautiful but formal eloquence. The ancient mythology lends frequent figures to the scientific process, and the author's treatment would seem to imply his belief that in

the generations of the gods, there was imbedded a hint of the origin of the world. Occasionally subjects of unpromising look are invested with sublime proportions, as when he likens the mathematical or natural point to a "two-faced Janus, which looks on either side toward either universe, both into infinite and into finite immensity." The manner of the *Outlines on the Infinite* is not dissimilar to that of *The Principia*, only less elaborate, and somewhat more round and liberal. The style of *The Economy*, however, displays the full courtliness of a master, — free, confident, confiding; self-complacent, but always aspiring; at home in his thoughts, though voyaging through untravelled natures; then most swift in motion onwards when most at rest in some great attainment; not visibly subject to second thoughts, or to the devil's palsy of self-approbation; flying over great sheets of reason with easy stretches of power; contradicting his predecessors point blank, without the possibility of offending their honored *manes*: in these and other respects the style of *The Economy* occupies new ground of excellence. The latter portion of the work particularly, "On the Human Soul," is a sustained expression of the loftiest order, and in this respect won the commendations of Coleridge, who was no bad judge of style. *The Animal Kingdom*, however, is riper, rounder, and more free than even the last-mentioned work; more intimately methodical, and at the same time better constructed. The treatises on the organs, themselves correspondently organic, are like stately songs of science dying into poetry; it is surprising how so didactic a mind carved out the freedom and beauty of these epic chapters. It is the same with *The Worship and Love of God*, the ornament in which is rich and flamboyant, but upborne on the colonnades of a living forest of doctrines. We observe then, upon the whole, this peculiarity, that Swedenborg's address became more intense and ornamental from the beginning to the end of these works; a somewhat rare phenomenon in literature, for the imagination commonly burns out in proportion as what is termed sober reason advances, whereas with this author his imagination was kindled at the torch of his reason, and never flamed forth freely until the soberness of his maturity had set it on fire from the wonderful love that couches in all things.

164. But as if to body forth a stupendous truth in the mystery of mere rhetoric, we find him, after the opening of his spiritual sight, putting off all the imaginative, all the flowers and garniture of speech, and descending (if descent it can be called) again to the soberest matter of fact expression, which has earned for him among those who do not appreciate him, the reputation of "the driest of all mortal writers!" The truth is, however, it is a want of sympathy and under-

* Extract from the *Mimer* in the Documents.

standing of the subjects treated of, which makes the style pall so heavily upon many. Yet still there is this remarkable transition which we speak of. Whence was it? What shall we make of it? Did the eternal truths of God and heaven, for which he claims not the authorship, but only the humble instrument of their promulgation, disdain the help of all human accomplishment? And is true, highest poetry, still to be seen in these unaffected, wondrous revelations? Such is undoubtedly the solution of the problem. At all events, here is an unprecedented phenomena in the matter of mere style, shadowing forth, as its history plainly does, a mighty mystery of truth. As if, after the highest flights of human science and philosophy, enriched by the beauty of a heavenly imagination, had been reached by mortal, then, to make way for still higher truths which no mortal could discover, the ordering of heaven was to lay aside all the ornament of earth, and let the beauties of Truth itself, which is "beauty unadorned," be displayed to all who could appreciate them. And to those who could not, let not the truths of so high a nature be lightly or superficially acquiesced in, from the mere beauty of an outward and earthly envelope which could not attract to their inmost riches. Here again is Providence, taking care of its own, and confounding alike the art and wisdom of the world.

165. It ought to be said, however, that the style of Swedenborg, at the time here alluded to, is wonderfully clear and simple, not by any means destitute of real beauty, abounding in many exquisite passages, and admirably adapted to the truths conveyed. But we must not go before our subject.

Philosophic and Scientific Genius.

166. Before closing our notice of Swedenborg as a man of science, it is proper to observe that he was not so much a collector of facts, as a systematizer of facts, and a discoverer of their hidden causes. For instance, he says, in reference to his knowledge of anatomy, which he professes to have obtained principally from the writings and experiments of others, although he added some experiments of his own:—"I thought it better to use the facts supplied by others; for there are some persons who seem born for experimental observations; who see more acutely than others, as if they derived a greater share of acumen from nature. Such were Eustachius, Leuwenhoek, Ruysch, Lancisus, &c. There are others who enjoy a natural faculty for eliciting, by the contemplation of established facts, their hidden causes. Both are peculiar gifts, and are seldom united in the same person.' This is doubtless true as it relates to establishing experimental observations in the first place; but when he who is capable of eliciting, by established facts, their hidden causes, shall have accomplished his end, he

will be better enabled than the simply experimental or scientific man, by retracing his steps, to enlarge upon those very same facts and experiments which served as a basis for his advancement. For from the eminence at which he has arrived, he can see from the light of causes, almost infinite things in effects, of which they from beneath are ignorant. The ladder which leads from the earth to the heaven of the mind, is for the angels—for light and truth—to *descend*, as well as to ascend. It is from this view of the subject that we are to account for the fact of Swedenborg's having obtained a more perfect knowledge of the anatomy of the human system than any other man."—*Hobart's Life*, p. 49.

167. But it is to be remarked, in reference to this important feature of Swedenborg's mind, that although, as he modestly confesses, he was less gifted in observation than in the penetration of causes, yet he has shown a most admirable wisdom in the kind of facts he did make use of, and a philosophy which puts to shame that sturdy adherence to mere outward phenomena which was so characteristic of the philosophy of his age. It is interesting to hear him express himself on this point.

"Many," says he, "stubbornly refuse to stir a single step beyond visible phenomena for the sake of the truth; and others prefer to drown their ideas in the occult at the very outset. To these two classes, our demonstration may not be acceptable. For, in regard to the former, it asserts that the truth is to be sought for beyond the range of the eye; and in regard to the latter, that in all the nature of things there is no such thing as an occult quality; there is nothing but is either already the subject of demonstration, or capable of becoming so."—*Economy of the Animal Kingdom*, Vol. II. p. 210.

168. Swedenborg was of too vast and interior a genius, to ignore the invisible, and yet he had too much common sense to disparage the right kind and necessary number of facts. Hear him again on this subject.

"We do not," says he, "need such innumerable facts, as some suppose, for a knowledge of natural things; but only those of leading importance, and which issue directly and proximately, or at any rate not very obliquely or remotely, from our mechanical world and the powers thereof. For by means of these we may be led to principles; first to compound, and so far as we are concerned, general principles; next from these, by geometry, (availing ourselves again of the leading facts existing in this middle region,) to particular principles; and so in succession to still more simple principles; and at last to the very simplest—to the fountain itself, from which all principles, however modified, ultimately issue. The remaining facts, bulky as they are, which are too remote from the source, and estranged from the simple mechanism of the world,—which are present laterally, but do not directly respect the source,—are not so necessary; indeed they are likelier to guide us wrong, than to keep the mind in the highway of the subject. The reason is, that there may be an infinite number of phenomena which are immensely distant from the source, and from

which it is impossible to arrive at it save by multiplied and circuitous routes. Nature, so vastly modified and ramified in the world, may be likened to the arteries and veins in the animal body, which in their beginning, as they issue from their fountain, the heart, are wide comparatively; but gradually become smaller, and subdivide again and again, until they grow as minute as hairs or invisible threads. Were one perfectly ignorant of the fountain and beginning of the blood which is flowing through these arteries and veins, yet desirous to explore its situation experimentally, it would not be well to spend any time over the capillary branches, or to make repeated dissections, with a view of finding the way from one such branch to another. Any labor of the kind would probably lead us into other veins and arteries, and again commit us to circuitous wanderings before we could reach the grand and royal aorta; and not improbably we should fall from veins into arteries, when intending the contrary, so as to be going away from the fountain instead of approaching it. . . . As to those who cannot obtain a sufficient knowledge of mundane things to enable them to reason from principles and causes, it is no wonder they are importunate for more facts, and complain that the experience of thousands of years leaves them still poor and inadequately provided; at the same time it is fair to doubt whether any endowment of facts or liberality of information would give them spirit for this high walk of knowledge.”

— *Introduction to Principia*, pp. 39, 40.

169. Nothing, certainly, could show the wisdom of our author more conspicuously than this. Swedenborg loved to see truth as well as any man, and to be *in his senses* at all times: “not for the purpose of degrading the mind, but of allowing it to descend (as the soul descends) by degrees (*per gradus*) into matter, that matter might be raised to the sphere of intelligence, and there reconciled with spirit; so that from these two, reason might be born.”

170. But behold a beautiful Providence. Who has produced more facts — been a greater observer, than Swedenborg? His grand mission was to unfold and exhibit the laws and facts of the *spiritual* world. “His education was somewhat as follows. By ample instruction and personal remark he learned the *chief* facts of the natural world, and perceived in them a philosophy reaching almost to the heavens, but strictly ‘terminated in matter’ at the lower end. After this, his spiritual senses were opened, and again by ample instruction and personal remark he learned the general facts of the spiritual world, and the Word of God was unfolded to him as thus prepared. By all which we are lawfully confirmed in Bacon’s doctrine of the necessity of experience; for until experience was given, the spiritual world was unknown; and until an adequate intellect was sent, and added to such experience, its quality was unknown. The experience without the reason had existed in the prophets of the Old Testament, and in the Book of Revelation; nay, from time immemorial in dreams and supernatural manifesta-

tions of proved authenticity: the reason without the experience is what philosophers have attempted since the date of history. But nothing came, or could come, of either, until the two were adequately combined in one organization; *i. e.*, in Swedenborg. And that in him they were combined will survive and defy contradiction. The question of fact is the first in all scientific or philosophical processes, where human thought is to work; and so it is the first in Swedenborg’s case, and determines that of possibility: afterwards reasons may be discussed in matters proffering themselves to reason, and the facts will acquire their rational value when their principles are found out.” — *Introductory Remarks to Economy of Animal Kingdom*, pp. 60, 61.

171. And to complete this sketch of our author’s genius, “it is not therefore unaccountable, though certainly without parallel, that one who had solved the problems of centuries, and pushed the knowledge of causes into regions whose existence no other philosopher suspected, should at length abandon the field of science, without afterwards alluding so much as once to the mighty task he had surmounted. This was in accordance with his mind even in his scientific days: the presence of truth was what pleased him; its absence was what pained him; and he always joyfully exchanged his light for a greater and purer, even though cherished thoughts had to die daily, as the condition of passing into the higher illumination. And it was his happy lot, not to fight temporal battles for Protestantism, or to be the prop of an old religion, whose very victories often precluded its communion with the Prince of Peace; but to be the means of averting destruction from the whole race of man, and of securing to all a hold on Christianity which can never fail: and in the course of this instrumentality, to walk undismayed in that other world which has been lost to knowledge for thousands of years, or preserved only in the unwritten parts of imagination, the misunderstood depth of ancient fable, or the narrations of the earlier poets. Hence he is the first of the moderns to penetrate the secrets of nature, the first also to be admitted to the hidden things of the spiritual world: the two spheres of knowledge being realized at once; wherefore henceforth he is our earnest, that since we are now on the right track, and the works of God are become our heritage, the progression in both may be practical and unending. — *Ibid.* pp. 89, 90.

172. “We may now state that Swedenborg’s philosophy attains its summit in the marriage of the scholasticism and common sense, with the sciences, of his age; in the consummation of which marriage his especial genius was exerted and exhausted. In him the oldest and the newest spirit, met in one; reverence and innovation were evenly min-

gled; nothing ancient was superseded, though pressed into the current service of the century. He was one of the links that connect by-gone ages with to-day, breathing for us among the lost truths of the past, and perpetuating them in unnoticed forms along the stream of the future. He lived however thoroughly in his own age, and was far before his contemporaries, only because others did not, or could not, use the entire powers of its sphere. We regard him therefore as an honest representative of the eighteenth century. He in his line, gives us the best estimate of the all which any man could do in Europe at that period. But who can exceed his age, although not one in a generation comes up to it? It is not for mortals to live, excepting in, and for the present; the next year's growth of thought is as unattainable for us to-day, as the crops of the next summer. Still the future may and does exist in prophecies and shadows. These, among other things, are great scientific systems, the children of single powerful minds, the Platos, Aristotles and Swedenborgs; yet which are but outlines that will one day have contents that their authors knew not, modifications that their parents could not have borne, supercessions that hurt no one, only because their sensitive partisans have given place to other judges. It is humanity alone that realizes what its happiest sons propose and think they carry; most things require to be done for ages after their authors have done them, that so the doing may be full; and above all, the race is the covert individual who writes the philosophies of the world. Add, that whatever system is safe always follows practice.

173. "It will be borne in mind that we here speak of his system, particularly with reference to its generative power, and which system, we presume, has been exceeded and surpassed: with reference, however, to his physical principles, such as the doctrine of respiration above mentioned, these are sempiternal pieces of nature, and rank not with the results, but among the springs of systems. The world will therefore taste them afresh from age to age, long after discarding the beautiful rind which enclosed them in the pages of their first discoverer." — *Wilkinson's Biography of Swedenborg*, pp. 67, 68.

174. Finally, "Swedenborg was not so much a scientific man, as a man thoroughly master of the sciences. In Anatomy and Physiology he deserves the appellation of a Raphael or a Stoddart. Every thing he knew ministered to his sublime Art. It might be said of him that he had been carried out, like Ezekiel, in the spirit of the Lord, and set down in the midst of the valley full of dry bones, and that he had been commanded to prophesy and say unto them, 'Behold, I will cause breath to enter into you, and ye shall live!' He seems to have instinctively felt, what a French Au-

thor remarks, — that the Church, which at first contained all the elements of social life, had gradually become unpeopled, — that every century had seen a multitude leave the sanctuary under some particular banner; and that every schism was summed up in that greatest and hitherto most irreconcilable of all, — the schism and defection of science. For he now began to observe that those who never accepted any thing but what they could really understand, were all gone astray, and were hourly sinking deeper in the terrible negation of spiritual things." — *Rich's Biographical Sketch*, p. 49.

175. On the whole, we can only wonder what Swedenborg would have accomplished, had he lived in our day, and drank its spirit. How manfully would he have handled the terrible problems of the time! How would he have compacted the social and political in the narrow breast of the physical thought, and in that compression and condensation of life, have given breath and stroke to the deadest laws! How would he have exulted in that free humanity which sees that the truths and weal of the millions are the ground from which future genius must spring: that the next unity is not of thought with itself or nature, but of practice and thought with happiness! In the mean time his scientific works are and will be helpful; and we regard it as a misfortune that, through whatever cause, the ripest minds have not the same acquaintance with these books as with the other philosophies; for Swedenborg belongs to our own age as a transition; and it will be found that, at least in time, he is the first available school-master of the nations. Well did he conceive the problem of universal education, which lies not merely in teaching all men, but first in teaching them a new kind of knowledge, catholic and delightful enough for those who cannot learn class sciences, but only truths like dawn and sunset, as self-evident and immemorial as the ways of nature from of old.

176. Let it not, however, be supposed that Swedenborg thought he had completed the method of the sciences, or even inaugurated the new day that his genius foresaw. On the contrary, he looked for this from the hands of his successors, and his humility covered the whole ground of his mind, although it did not discourage him from the most energetic labors. Fully conscious of his own limits, he called upon the age to supply a stronger intelligence and a more winning explorer. "It now remains for us," says he, "to close with Nature where she lies hidden in her invisible and purer world, and no longer barely to celebrate her mystic rites, but to invite her in person to our chamber, to lay aside the few draperies that remain, and give all her beauty to our gaze. . . She now demands of the present century some man of genius — his mind developed and corrected by experience, prepared by

scientific and other culture, and possessing in an eminent degree the faculty of investigating causes, of reasoning connectedly, and of concluding definitely on the principles of series; — and when such a one comes, to him, I doubt not, she will betroth herself; and in favor of him will yield to the arrows of love, will own his alliance and partake his bed. O! that it were my happy lot, to fling nuts to the crowd and head the torch bearers on her marriage day!”

177. In closing our remarks upon Swedenborg as a man of Science, we quote a short notice from the *Literary Remains* of the celebrated Coleridge, (page 424,) on the doctrine of Forms. The doctrine here treated of is found in the work entitled “The Worship and Love of God,” before noticed, and the notice of Coleridge is recommended both by its brevity, and its reference to a work published by Swedenborg at the very moment of his transition to spiritual subjects. “This,” he observes, “would of itself serve to mark Swedenborg as a man of philosophic genius, radiative and evolvent. Much of what is most valuable in the philosophic works of Schelling, Schubart, and Eschermeyer, is to be found anticipated in this supposed Madman; thrice happy should we be, if the learned and the teachers of the present age, were gifted with a similar madness, — a madness, indeed, celestial and flowing from a divine mind.”

178. We have now contemplated the subject of our memoir as a man of letters and a philosopher of the highest order, — distinguished by “the happy union of a strong memory, a quick conception, and a sound judgment;” — as the advocate of popular rights, and the friend of progress; though a royalist by birth, and not less so by his tasteful appreciation of princely magnificence, or the poetry of art as well as nature. It may help to prepare the reader for his more spiritual vocation if we add that he was, withal, *a religious man*. The following rules which he had prescribed for his conduct were found amongst his manuscripts: 1. Often to read and meditate on the Word of God: 2. To submit every thing to the will of Divine Providence: 3. To observe in every thing a propriety of behavior, and always to keep the conscience clear: 4. To discharge with fidelity the functions of his employments and the duty of his office, and to render himself in all things useful to society.

PART II.

SWEDENBORG, THE SEER, THEOLOGIAN, AND PHILOSOPHER OF SPIRIT.

179. Previous to this new period in Swedenborg's life, he had published no Theological work and yet from infancy his mind must

have been directed to religious subjects, as appears from the Rules of Life before quoted, from his letter to Dr. Beyer concerning his childhood, and from the whole spirit of his scientific works.

180. We have seen that Swedenborg's object in his later philosophical studies, was to obtain the means of reaching a knowledge of the soul, of its connections, and its operations. And in all his writings on these subjects, every thing tends to the worship and love of God, as is especially seen in the work which bears that title.

181. Swedenborg's extraordinary acquaintance with the facts, laws, and principles of nature, as well as his practical experience, were essential to his success in learning and making known the truths of the spiritual world, both as means of illustration, and of expanded capacity. But the fact that he had published no work on Theology, would seem surprising, if we did not see in it the Providence which was preparing him for his subsequent duties. For his mind was thus kept free and open to receive the truths which were revealed to him; without the embarrassment of being previously confirmed in any human system of religion. The same Providence may be seen in the following facts related in another letter to Dr. Beyer: —

“I was prohibited reading dogmatic and systematic theology before heaven was open to me, by reason that unfounded opinions and inventions might thereby easily have insinuated themselves, which with difficulty could afterwards have been extirpated; wherefore when heaven was opened to me it was necessary first to learn the Hebrew language, as well as the correspondences of which the whole Bible is composed, which led me to read the Word of God over many times; and inasmuch as the Word of God is the source whence all theology must be derived, I was thereby enabled to receive instructions from the Lord, who is the Word.” Those who are acquainted with Swedenborg's explanation of the Bible may readily conceive the difficulties which would have prevented his arriving at the state to which he was elevated, had his mind been previously shackled by the commentaries and biblical criticisms in common use.

182. All the works which he published after the commencement of his illumination, were of a theological or moral character, and were written, as he says, with the authority of living experience, or of direct instruction from heaven. Thus they differed entirely in their authority from those which he had written previously, and for which he never claimed any unusual authority. Indeed the grounds upon which he wrote his philosophical works, were so totally different from and inferior to those upon which his Theological works were written, that in the latter he scarcely ever even alludes to the former. They are however referred to, three

or four times, in some manuscripts which he left unpublished.

183. We may trace the gradual opening of Swedenborg's spiritual senses sometime before he was made aware of his distinct and heavenly calling. For examples, in his posthumous *Adversaria* on Genesis and Exodus, he speaks of the signification of visible flames, which appeared to him while writing. "By flames," he says, "is represented confirmation, as has, by the Divine Mercy of God Messiah, appeared to me many times, with variety of magnitude, color, and brilliancy; so many indeed that during some months, while I was writing a certain small work, scarcely a day passed in which there did not appear a flame as vivid as the flame of fire, which was then a sign of approbation. This was before the time when spirits began to speak with me by word of mouth."

184. These visible signs of approbation seem to give indications of the manner in which Swedenborg was being prepared for the holy office he was soon to receive. We see that he was pursuing his studies under heavenly guidance and approbation, and also that the clouds of the natural world had begun to draw asunder and to reveal the workings of the spiritual world within. In the following extract from a manuscript called Swedenborg's spiritual diary, which was commenced some two years after the *Adversaria*, and consists of almost daily memoranda of his experience in the spiritual world, will be seen more of these indications, and also Swedenborg's total unconsciousness of their sequel.

"How difficult it is for man to be persuaded that he is ruled by means of spirits."

"Before my mind was opened so that I could speak with spirits, and thus be persuaded by living experience, such evidences were presented to me during many previous years, that now I wonder that I did not then become convinced of the Lord's ruling by means of spirits.

"These evidences were not only dreams for some years informing me concerning those things which I was writing, but also changes of state while I was writing, and a certain extraordinary light on what was written. Afterwards I had also many visions while my eyes were closed: a light was miraculously given; and many times spirits were sensibly perceived, as manifestly to the sense, as bodily sensations: afterwards also I had infestations by various ways from evil spirits, in temptations, whilst I was writing such things as evil spirits were averse to, so that I was beset almost to horror: fiery lights were seen: talking was heard in the morning time; besides many other things; until at last when a certain spirit addressed me in a few words, I wondered greatly that he should perceive my thoughts, and afterwards wondered exceedingly when the way was opened so that I could converse with spirits, and then the spirits wondered that I should be so surprised. From these things it may be concluded how difficult it is for man to be led to believe that he is ruled by the Lord through spirits, and with what difficulty he recedes from the opinion that he lives

his own life from himself without spirits. (Written on) Aug. 27, 1748. I have at one time perceived, some months after beginning to speak with spirits, that if I should be let back into my former state, I might lapse into the opinion that these things were fantasies."

185. A manuscript volume describing several dreams from the year 1736 to 1740, was left by Swedenborg among his papers, but it was retained in his family and is now probably lost. Had it been preserved, it might have thrown much light on this very interesting period of Swedenborg's life.

Inward Breathings, and other Indications of a spiritual Constitution.

186. In the diary occur also the following passages showing another form of Swedenborg's preparation.

"Furthermore I spoke with them concerning the state of their speech, and in order that this might be perceived, it was shown to me what was the quality of their breathing, and I was instructed that the breathing of the lungs is varied successively according to the state of their faith. This was before unknown to me, but yet I can perceive and believe it, because my breathing has been so formed by the Lord, that I could breathe inwardly for a considerable time without the aid of the external air, and still the external senses, and also actions, continued in their vigor: this cannot be given to any but those who are so formed by the Lord, and not, it is said, unless miraculously. I was instructed also that my breathing is so directed without my knowledge, that I may be with spirits and speak with them."

187. Speaking of a manner of breathing which is externally imperceptible he says, —

"In this way I was accustomed to breathe first in childhood when praying morning and evening prayers, also sometimes afterwards when I was exploring the concordance of the lungs and the heart, especially when I was writing from my mind those things which have been published, for many years, I observed constantly that there was a tacit breathing hardly sensible concerning which it was afterwards given me to think, then to write, so through many years I was introduced from infancy into such breathings, chiefly through intense speculations, in which the respiration was quiescent, in no other way is there given an intense speculation of truth: then afterwards when heaven has been opened so that I might speak with spirits, so entirely was this the case, that I scarcely inhaled at all for more than an hour, only just enough air to enable me to think; and thus I was introduced by the Lord into interior respirations."

188. And again, speaking of the connection between the breathing and the senses, he says,

"Moreover it has been given me to know these same things previously from a good deal of experience, before that I spoke with spirits, — that breathing corresponded with the thoughts, as when I held my breath in childhood on purpose, during morning and evening prayers, and when I tried to make the changes of breathing agree with those of the heart, until the understanding would almost vanish; also afterwards when I was writing from

imagination, and I observed that I held my breath as if it were silent."

189. Respecting this peculiarity of breathing, it is truly remarked by Wilkinson, that "As we breathe, so we are. Inward thoughts have inward breaths, and purer spiritual thoughts have spiritual breaths hardly mixed with material. Death is breathlessness. Fully to breathe the external atmosphere, is equivalent *cæteris paribus*, to living in plenary enjoyment of the senses and the muscular powers. On the other hand, the condition of trance or death-life, is the persistence of the inner breath of thought, or the soul's sensation, while the breath of the body is annulled. It is only those in whom this can have place, that may still live in this world, and yet be consciously associated with the persons and events in the other. Hybernation and other phenomena come in support of these remarks. Thus we have common experience on our side, in asserting that the capacities of the inward life, whether thought, meditation, contemplation, or trance, depend upon those of the respiration.

190. "Some analogous power over the breath — a power to live and think without respiring, for it is the bodily respiration that draws down the mind at the same time that it draws up the air, and thus causes mankind to be compound, or spiritual and material beings — some analogous power to the above, we say, has lain at the basis of the gifts of many other seers besides Swedenborg. It is quite apparent that the Hindoo Yogi were capable of a similar state, and in our own day the phenomena of hypnotism have taught us much in a scientific manner of these ancient conditions and sempiternal laws. Take away or suspend that which draws you to this world, and the spirit, by its own lightness, floats upwards into the other. There is however a difference between Swedenborg's state, as he reports it, and the modern instances, inasmuch as the latter are artificial, and induced by external effort, whereas Swedenborg's was natural also and we may say congenital, was the combined regime of his aspirations and respirations, did not engender sleep, but was accompanied by full waking and open eyes, and was not courted in the first instance for the trances or visions that it brought. Other cases moreover are occasional, whereas Swedenborg's appears to have been uninterrupted, or nearly so, for twenty-seven years.

191. "We have now therefore accounted in some measure for one part of Swedenborg's preparation, and what we have said comports with experience, which shows that those amphibious conditions with which we are more familiar, hinge upon certain peculiarities of bodily structure or endowment; and we have thereby prepared the reader to admit, that if living below the air or under water, requires a peculiar habit or organism, so also does

living above the air — above the natural animus (*αἴματος*) of the race, require answerable but peculiar endowments. The diver and the seer are inverse correspondences.

192. "To show how intelligent Swedenborg was of these deep things, we have only to examine his anatomical works and manuscripts, which present a regular progress of ideas on the subject of respiration. 'If we carefully attend to profound thoughts,' say she, 'we shall find that *when we draw breath*, a host of ideas rush from beneath as through an opened door into the sphere of thought; whereas *when we hold the breath*, and slowly let it out, we deeply keep the while in the tenor of our thought, and communicate as it were with the higher faculty of the soul; as I have observed in my own person times out of number. Retaining or holding back the breath is equivalent to having intercourse with the soul: attracting or drawing it amounts to intercourse with the body.'

193. "This indeed is a fact so common that we never think about it: so near to natural life, that its axioms are almost too substantial for knowledge. Not to go so profound as to the intellectual sphere, we may remark that all fineness of bodily work — all *that* in art which comes out of the infinite delicacy of manhood as contrasted with animality — requires a corresponding breathlessness and expiring. To listen attentively to the finest and least obtrusive sounds, as with the stethoscope to the murmurs in the breast, or with mouth and ear to distant music, needs a hush that breathing disturbs; the common ear has to die, and be born again, to exercise these delicate attentions. To take an aim at a rapid-flying or minute object, requires in like manner a breathless time and a steady act: the very pulse must receive from the stopped lungs a pressure of calm. To adjust the exquisite machinery of watches, or other instruments, compels in the manipulator a motionless hover of his own central springs. Even to see and observe with an eye like the mind itself, necessitates a radiant pause. Again, for the negative proof, we see that the first actions and attempts of children are unsuccessful, being too quick, and full moreover of confusing breaths: the life has not fixed aerial space to play the game, but the scene itself flaps and flutters with alien wishes and thoughts. In short, the whole reverence of remark and deed depends upon the above conditions, and we lay it down as a general truth, that *every man requires to educate his breath for his business*. Bodily strength, mental strength, even wisdom, all lean upon our respirations; and Swedenborg's case is but a striking instance raising to a very visible size a fact which like the air is felt and wanted, but for the most part not perceived.

194. "We have dwelt upon the physical part of inspiration and aspiration, because with the

subject of this memoir, body was always connected with, and fundamental to, spirit; and therefore it is biographically true to *him*, to support his seership by its physical counterpart. Moreover it is important for all men to know how much lies in calm, and to counsel them (whether by biography, or science, it matters not,) to look to the balance of their life-breath, and to let it sometimes incline, as it ought, towards the immortal and expiring side.

195. "But if Swedenborg was expressly constructed and prepared for spirit-seeing, the end developed itself in a measure side by side with the means, which is also a law of things. We have seen that in his boyhood his parents used to declare that angels spoke through his mouth, which again calls to mind the entranced breaths of prayer that he commemorates at this period. Much later on, but before his theological mission commenced, we find him intellectually aware that heaven might be entered by the sons of earth, and, as he then thought, by the analytic method of science, which having arrived on some of the peaks of truth, would introduce us to those who are at home in that region, and enable us to revert with a kind of spiritual sight to the world from which we had ascended. He says on this head, that 'knowledge unless derived from first principles is but a beggarly and palliative science, sensual in its nature, not derived from the world of causes, but animal, and without reason; that to explore causes, we must ascend into infinity, and then and thence we may descend to effects, when we have first ascended from effects by the analytic way. Furthermore, that by this means we may become rational beings, men, angels, and may be among the latter, when we shall have explored truths, and when we are in them: that this is the way to heaven, to the primal state of man, to perfection.' This is doubtless a bold interpretation of induction and deduction, but no one knew better than Swedenborg in his day, whither real methods would conduct us. It only concerns us however now to show, that he was conscious of a possible entrance for the understanding into the atmospheres of the higher world, and that he conceived it to lie in true ladders of doctrine framed by good men out of true sciences.

196. "Some of the phenomena connected with this period of Swedenborg's life, which go further to show his previous and gradual preparation for his high mission, we find thus attested by him at the very time they were happening. The Fourth Part of the Animal Kingdom (a MS. written, for the most part, as it would appear, during 1744) affords the following proofs. At p. 82 of this work he has the following *Observandum*: 'According to admonition heard, I must refer to my philosophical *Principia* . . . and it has been told me that by that means I shall be enabled to direct my flight whithersoever I will.' Twice

also in the same work he notifies that he is *commanded* to write what he is penning. At p. 194 he mentions that he saw a *representation* of a certain golden key that he was to carry, to open the door to spiritual things. At p. 202 he remarks at the end of a paragraph, that 'on account of what is there written there happened to him wonderful things on the night between the first and second of July;' and he adds in the margin, that the matter set down was 'foretold to him in a wonderful manner on that occasion.' Still farther on (p. 215) he again refers to his extraordinary dream of the above date.

197. "Lastly, there is one doctrine that Swedenborg held, and which constitutes an immediate link between intellect and reality, possession with which would contribute to predispose to spiritual experience; we mean the doctrine of Universal Correspondency. To this great intellectual subject we shall have to recur in the sequel, but for the present it suffices to observe, that it imports that bodies are the generation and expression of souls; that the frame of the natural world works, moves and rests obediently to the living spiritual world, as a man's face to the mind or spirit within. Now this plainly makes all things into signs as well as powers; the events of nature and the world become divine, angelic, or demoniac messages, and the smallest things, as well as the greatest, are omens, instructions, warnings, or hopes." — *Wilkinson's Biography*, pp. 77-86.

198. We have now mentioned all that we know of the most remarkable presages of Swedenborg's illumination. Though this knowledge is not very extensive, yet it is sufficient to indicate a very long and gradual course of preparation, from infancy to full maturity, for the great privileges and important duties which were to devolve upon him.

199. Of the circumstances attending the announcement to him of his heavenly mission, we have no account in the works which he himself published. In these indeed, he alludes to himself as seldom as possible.

Opening of Swedenborg's spiritual Sight.

200. We are now prepared to contemplate the full transition of this remarkable man, from the greatest of philosophers to the sublime height of spiritual vision which he ultimately attained. Throughout his life, as we have hitherto detailed it, we have seen a continual tendency from the natural to the spiritual, and it is by no means the least interesting part of his experience, to see how gradually and systematically he was prepared by Divine Providence for his wonderful work. There would seem to be, in the very ascent itself, step by step, up the high ladder of Truta, with its foot resting on the solid foundations of material nature, and those too in the deep mines and rudiments of the Mineral Kingdom, passing

gradually upwards through the mysteries of organic nature, to the human soul itself; — there would seem to be, in such an ascent, a testimony of that God who formed, fitted and called him, to his truthful and glorious mission.

201. "Although, however, this opening of the spiritual was Swedenborg's tendency from the first, yet plainly he never anticipated either the manner or the extent of it. It would seem that he expected the kingdom of God to come upon him in the shape of clear principles deduced from all human knowledge; a scientific religion resting upon nature and revelation, interpreted by analysis and synthesis, from the ground of a pure habit and a holy life. His expectations were fulfilled, not simply, but marvellously. He was himself astonished at his condition, and often expressed as much. 'I never thought,' said he, 'I should have come into the spiritual state in which I am, but the Lord had prepared me for it, in order to reveal the spiritual sense of the Word, which He had promised in the Prophets and the Revelations.' What he thenceforth claimed to have received and to be in possession of, was spiritual sight, spiritual illumination, and spiritual powers of reason. And certainly in turning from his foregone life to that which now occupies us, we seem to be treating of another person, — of one on whom the great change has passed, who has tasted the blessings of death, and disburdened his spiritual part, of mundane cares, sciences and philosophies. The spring of his lofty flights in nature sleeps in the dust beneath his feet. The liberal charm of his rhetoric is put off, never to be resumed. His splendid but unfinished organon is never to be used again, but its wheel and essence are transferred for other applications. It is a clear instance of disembodiment — of emancipation from a worldly lifetime; and we have now to contemplate Swedenborg, still a mortal, as he rose into the other world. From that elevation he as little recurred to his scientific life, though he had its spirit with him, as a freed soul to the body in the tomb: he only possessed it in a certain high memory, which offered its result to his new pursuits." — *Wilkinson's Biography*, pp. 73, 74.

202. We give the particulars which now follow, precisely as we find them, leaving to the reader perfect freedom to interpret them by their own evidence. The simple statement which our author made to his friend Hartley respecting his new and "holy office," is the one which he was accustomed to make through life.

203. "I have been called," says he, in a letter to Dr. Hartley, dated 1769, "to a holy office by the Lord himself, who has most graciously manifested himself in person to me, his servant, in the year 1743; when He opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy

to this day. . . . The only reason of my later journeys to foreign countries, has been the desire of being useful, by making known the secrets intrusted to me."

204. Another account of the same event has been related by M. Robsahm, who inquired of Swedenborg where and how his revelations began. "I was in London," said Swedenborg, "and dined late at my usual quarters, where I had engaged a room, in which at pleasure to prosecute my studies in natural philosophy. I was hungry, and ate with great appetite. Towards the end of the meal I remarked that a kind of mist spread before my eyes, and I saw the floor of my room covered with hideous reptiles, such as serpents, toads and the like. I was astonished, having all my wits about me, and being perfectly conscious. The darkness attained its height and then passed away. I now saw a man sitting in a corner of the chamber. As I had thought myself entirely alone, I was greatly frightened when he said to me, 'Eat not so much!' My sight again became dim, but when I recovered it I found myself alone in my room. The unexpected alarm hastened my return home. I did not suffer my landlord to perceive that any thing had happened; but thought it over attentively, and was not able to attribute it to chance, or any physical cause. I went home, but the following night the same man appeared to me again. I was this time not at all alarmed. The man said: 'I am God, the Lord, the Creator and Redeemer of the world. I have chosen thee to unfold to men the spiritual sense of the Holy Scripture. I will myself dictate to thee what thou shalt write.' The same night the world of spirits, hell and heaven, were convincingly opened to me, where I found many persons of my acquaintance of all conditions. From that day forth I gave up all worldly learning, and labored only in spiritual things, according to what the Lord commanded me to write. Thereafter the Lord daily opened the eyes of my spirit, to see in perfect wakefulness what was going on in the other world, and to converse, broad awake, with angels and spirits."

205. Dr. Beyer gives a third narrative of the transaction. "The report," says he, "of the Lord's personally appearing before the Assessor, who saw Him sitting in purple and in majestic splendor near his bed, whilst He gave him commission what to do, I have heard from his own mouth, whilst dining with him at the house of Dr. Rosen, where I saw, for the first time, the venerable old man. I remember to have asked him how long this appearance continued. He replied that it lasted about a quarter of an hour. I also asked him whether the vivid splendor did not pain his eyes? which he denied. . . . In respect to the extraordinary case of the Lord appearing to him, and opening, in a wonderful manner, the internal and spiritual sight of His servant,

so as to enable him to see into the other world, I must observe that this opening did not occur at once, but by degrees."

206. In the *Diary*, the same event appears to be as follows:—

.. Vision by Day, concerning those who are devoted to the Table, and who thus indulge the Flesh.

In the middle of the day, at dinner, an angel who was with me conversed, saying, that I should not indulge the belly too much at table. Whilst he was with me, there clearly appeared to me, as it were, a vapor, exuding from the pores of the body, like a watery vapor [a mist], extremely visible, which fell towards the earth where the carpet was, upon which the vapor being collected, was changed into various little worms, which being collected under the table, burnt [or flashed] off in a moment with a noise or sound. Seeing a fiery light in this vapor, and hearing a sound, I thought that thus all the worms which could be generated from an immoderate appetite, were ejected from my body, and thus burnt, and that I was then purified from them. Hence it could be concluded [from these representatives] what luxuries and similar things carry in their bosom. — S. D. 397.

207. "If this indeed was the first occasion of Swedenborg's open intercourse with beings of the other world, it would strike us at first as unworthy of the great object in view. And yet when we consider that Swedenborg must have been at this time in a state all but fully prepared for the favor which was to be granted him—that his mind must have very nearly attained the necessary expansion, purification, and elevation—that he had already felt and perceived many signs of the spiritual world around him, and yet had no conception of the actual presence and influence of spirits near his spirit—it would seem that what chiefly remained to be done, was to show him the existence of his spiritual senses, as distinct from and superior to those of the body. And in what other way could this so well be done, as by allowing the bodily senses to replete themselves even to gross satiety, and by thus enabling the spiritual mind, moved by Heavenly influence, to revolt from them, to see them in their grossness with their downward tendencies, and to open its unsealed eyes upward to the real spiritual influences around it? The first voice, the first lesson would then indeed be to restrain the bodily appetites within their proper bounds; but the knowledge of their subordinate station would not be forgotten, and thereafter there would be a readiness to perceive and understand the influence of spirits whenever it was allowed." — *Hobart's Life*, p. 69.

208. With regard to this circumstance of the personal appearance of the Lord to Swedenborg, some doubt may be felt in the natural mind, and indeed, in many minds of a superior Christian order, from the supposed inconsistency of such an appearance to any mortal, except perhaps to the patriarchs and prophets, and to the immediate disciples and

apostles of Christ. But may not the occasion of these doubts be greatly, if not entirely removed, by a correct understanding of what Swedenborg may here mean? He says indeed, in several places, both in his letters and in his published works, that the Lord appeared to him in person. But it will be noted that in his *Diary*, above quoted, it is said, "In the middle of the day, at dinner, an *angel* spoke to me," &c. It is indeed said, by Mr. Robsahm, who professes to have had the account from Swedenborg's own mouth, that this same *man*, or *angel*, appeared again the following night, and announced himself as "God, the Lord, the Creator and Redeemer of the world." And Dr. Beyer, also another like witness from Swedenborg himself, confirms the account that the Lord in person appeared to him. But "whether," (says Hobart in his *Life of Swedenborg*;) "Robsahm is correct in saying that this was the 'same Man,' and on the 'following night,' we doubt for this reason, among others, that in the *Diary*, the Man is called in one case 'a spirit,' and in the other 'an angel.'"

209. *Barrett*, in his *Life of Swedenborg*, makes the following observations. "There is an account given of Swedenborg's first illumination or introduction into the spiritual world, which has been attached to the prefaces of some of the early translations of his work. In this account it is represented that his illumination took place at an inn, in London, while at dinner. But there is no mention made of this circumstance in any of his writings, and it has been ascertained that there never was any account of the affair printed until it first appeared in the preface to a translation in French of the treatise on Heaven and Hell, which was printed many years after Swedenborg's death. Other circumstances relative to Swedenborg are told in the same preface, which are distinctly ascertained to be untrue. This, together with the fact that the statement first appeared in France, where little was known at that time of Swedenborg and his writings, is sufficient to weaken its credibility. But there is a general impression among the receivers of the doctrines of the New Church, that the narrative, as there given, is in itself improbable, and that although it may be in some respects true, it is nevertheless in its detail incorrectly stated." — *Barrett's Life*, pp. 39, 40.

210. From the whole, whether it was a spirit, an angel, or the Lord himself, who *first* appeared to Swedenborg, there can be no doubt of his meaning in *after* and *repeated* asseverations, that the Lord himself appeared to him, and called him to his holy office. His testimony on this head is as follows:—

"Since the Lord cannot manifest Himself in person, as has been shown just above, and yet He has foretold that He would come and establish a New Church, which is the New Jerusalem, it fol-

lows, that he is to do it by means of a man, who is able not only to receive the doctrines of this church with his understanding, but also to publish them by the press. That the Lord has manifested Himself before me, his servant, and sent me on this office, and that, after this, he opened the sight of my spirit, and thus let me into the spiritual world, and gave me to see the heavens and the hells, and also to speak with angels and spirits, and this now continually for many years, I testify in truth, and also that, from the first day of that call, I have not received any thing which pertains to the doctrines of that church from any angel, but from the Lord alone, while I read the Word.

“To the end that the Lord might be constantly present, he has disclosed to me the spiritual sense of his Word, in which divine truth is in its light, and in this He is continually present.”—*T. C. R.*, 779, 780.

211. Again, in his letter to Dr. Oettinger, —

“I can sacredly and solemnly declare, that the Lord himself has been seen of me, and that he has sent me to do what I do, and for such purpose has he opened and enlightened the interior part of my soul, which is my spirit, so that I can see what is in the spiritual world, and those that are therein; and this privilege has now been continued to me for twenty-two years. But in the present state of infidelity, can the most solemn oath make such a thing credible, or to be believed by any? Yet such as have received true Christian light and understanding, will be convinced of the truth contained in my writings, which are particularly evident in the book of the *Apocalypse Revealed*. Who, indeed, has hitherto known any thing of consideration of the true spiritual sense and meaning of the Word of God, the spiritual world, or of heaven and hell; the nature of the life of man, and the state of souls after the decease of the body? Is it to be supposed, that these and other things of a like consequence are to be eternally hidden from Christians?”—*Documents concerning the Life and Character of Swedenborg*, p. 152.

212. But suppose that at first this appearance was that of an angel. And indeed, suppose that ever afterwards, it was the Lord *in* an angel. This is the reflection which we wish to make: and it is here that the first and all the subsequent accounts of such appearance may possibly be reconciled together. Swedenborg *may not have known*, at first, nor thought, any thing to the contrary that it was a spirit or angel who appeared to him: for it does not appear that he was yet made aware of his mission. But whether he did or not, and whether it was or not, we are not at all strenuous to make out. Let him tell his own story. He says, in his letter to Dr. Hartley, “the Lord himself manifested himself in person to him in 1743:” and in his Diary, which *appears* to have reference to the same event, he says “an angel” and “a spirit” spake to him. Now suppose that in each and every instance it was an angelic appearance. Then the accounts may be perfectly consistent, for Swedenborg invariably says that this is the way the Lord appeared to the Patriarchs and Prophets. Take, for instance, the following passage from the *Arcana Cœlestia*:—

213. “The Angel of Jehovah is sometimes men-

tioned in the Word, and every where, when in a good sense, represents and signifies some essential appertaining to the Lord, and proceeding from him; but what is represented and signified may appear from the series. There were angels who were sent to men, and who also spake by the prophets, but what they spake was not from the angels, but by them: for their state then was, that they knew no otherwise than that they were Jehovah, that is, the Lord: nevertheless, when they had done speaking, they presently returned into their former state, and spake as from themselves. This was the case with the angels who spake the Word of the Lord; which has been given me to know by much experience of a similar kind at this day in the other life; concerning which, by the divine mercy of the Lord, we shall speak hereafter. This is the reason that the angels were sometimes called Jehovah; as was evidently the case with the angel who appeared to Moses in the bush, of whom it is thus written, ‘The angel of Jehovah appeared unto him in a flame of fire out of the midst of the bush. And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush.—God said unto Moses, I am that I am.—And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah God of your fathers hath sent me unto you’ (Exod. iii. 2, 4, 14, 15); from which words it is evident, that it was an angel who appeared to Moses as a flame in the bush, and that he spake as Jehovah, because the Lord, or Jehovah spake by him. For, in order that man may be spoken to by vocal expressions, which are articulate sounds, in the ultimates of nature, the Lord uses the ministry of angels, by filling them with the divine, and by laying asleep what is of their own proprium, so that they know no otherwise than that they are Jehovah: thus the divine of Jehovah, which is in the supremes, descends into the lowest of nature, in which man is as to sight and hearing. Hence it may appear how the angels spake by the prophets, viz., that the Lord himself spake, although by angels, and that the angels did not speak at all from themselves. That the Word is from the Lord, appears from many passages; as in Matthew: ‘That it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall bear in the womb, and shall bring forth a son’ (i. 22, 23); besides other passages. Because the Lord speaks by angels when he speaks with man, it is hence that he is throughout the Word called an angel; and then by an angel is signified, as was said, some essential appertaining to the Lord, and proceeding from the Lord.”—*A. C.* 1925.

214. Such is Swedenborg’s invariable teaching with regard to the appearance of the Lord before the Incarnation. Now, whether or not, *after* the Incarnation, He had power, and did really exercise it, in a personal appearance to Swedenborg, *out* of an angel, is a question we do not care to settle. It is well known that the particulars of His first manifestation to him, are somewhat involved in obscurity. We only make these suggestions as to the *manner* of the Lord’s appearance, both for the purpose of reconciling what may otherwise appear as somewhat discrepant, and to remove any doubts which may be felt as to the consistency and rationality of our author’s claim. We have seen, according to

Swedenborg's own showing, that the Lord *might* appear to him, by infilling an angel with His spirit and presence. This is both a true and a rational doctrine of such Theophanic appearances.

215. We can certainly accord to Swedenborg *as high* a manifestation as is possible to be made to any man. Only let the facts be given, and let every reader have full freedom in interpretation. He says himself, —

“When the Lord appears in heaven, which is often the case, He does not appear encompassed with his sun, but in angelic form, distinguished from the angels by the Divine beaming through his face: for He is not there in person, for the Lord in person is constantly surrounded with the spiritual sun, but he is in presence by aspect; for in heaven it is common for them to appear as present *in the place where the aspect is fixed or terminated*, although it be very far from the place where they actually are. The Lord has been seen by me out of the sun [of heaven], in an angelic form, a little beneath the sun's altitude; and likewise near at hand in a similar form, and with a lucid countenance; once, also, as a radiant sunlight in the midst of the angels.” — *H. H.* 121.

216. It is most judiciously observed by Rich, in his Biographical Sketch, — “No one was better aware than Swedenborg that man cannot see the Lord as He really is, and live, for the effulgence of His Divine Love and Divine Wisdom is such that it would be like a body falling into the sun: even the angels, he says, are veiled with a thin cloud or sphere, and the first proceeding of the divine sun is retained in radiant belts around it instead of entering heaven. When he declares, therefore, that the Lord has manifested Himself to *him*, he is far from presuming to claim an irreverent familiarity with the high and lofty One who inhabiteth eternity. All the circumstances attending such manifestation, so far as we can infer them from his doctrine of the Lord, his explanations of other Theophanic appearances, and the few particulars he has recorded of his experience in this respect, are precisely such as the Scripture itself warrants; and when we reflect that the Israelitish Church was instituted through the medium of visions and Divine appearances; and the first Christian Church in like manner; it will appear no more than reasonable and consistent that any subsequent revelation should receive the same sanction, or spring from a like source. When the Lord was in the world He foretold his manifestation at a future period, — at the *consummation of the age*, or order of things then commenced; and all the evidence of Scripture would go to show that the new age was to begin and continue its course in open vision.” — pp. 95, 96.

217. “The public, perhaps, are hardly prepared to admit the reality of visions and spiritual associations at the present day, though it is undeniable that some of the phenomena of Clairvoyance are sufficiently remarkable;

while it is admitted, however, that extraordinary gifts and communications were enjoyed in the apostolic age, there is abundant evidence that they have never absolutely ceased. ‘The apostolical fathers, Barnabas, Clement, and Hermas, (whose writings were revered as of canonical authority for four hundred years, and were read together with the canonical Scriptures in many of the churches), confirm the truth of prophecy, divine visions, and miraculous gifts continuing in the church after the apostolical age, both by their testimony and experience; and to pass over many other venerable names, (among whom Tertullian and Origen are witnesses to the same truth afterwards), Eusebius, Cyprian, Lactantius, still lower down, declare that extraordinary divine manifestations were not uncommon in their days. Cyprian is very express on this subject, praising God on that behalf, with respect to himself, to divers of the clergy, and many of the people, using these words: “The discipline of God over us never ceases by night and by day to correct and reprove; for not only by visions of the night, but also by day, *even the innocent age of children among us is filled with the Holy Spirit, and they see, and hear, and speak in ecstacy*, such things as the Lord vouchsafes to admonish and instruct us by:” Epist. 16. Evidence of this kind might be multiplied to volumes, but the most we can do within our present limits is to remind the reader of its existence; and that such visions are not exceptions to the true order of human life, but proper to it. Hence even the gentile patriarchs and philosophers, as well as the prophets, the apostles, and the fathers of the Christian Church, have had their eyes opened from time to time, and been permitted to enjoy a foretaste of immortal life. ‘Where there is no vision,’ says the Word, ‘The people perish.’ And therefore it is promised in Joel that the Lord's Spirit shall be upon all flesh in the latter days: ‘Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my spirit.’

218. “For much of the prevailing scepticism the church herself is primarily to blame, having provoked the enmity of the natural man by opposing unscriptural and irrational doctrines to the development of human understanding. It is obvious, for example, that the doctrine of the resurrection of the natural body, has a tendency to bring her creed into immediate competition with experimental philosophy; when it should rather be reserved to lead the understanding and the will where science fails both, and to command the subjects of human controversy from a purer sphere. But the church is sceptical too. There is as much unbelief amongst the clergy

as, number for number, in any class of the community whatever. They have no faith in vision because they have no faith in man's spiritual life; they have no faith in spiritual life because they have no knowledge of the soul; and the proof of this is seen in the tenacity with which they cling to the resurrection of the body at some future period, instead of recognizing the lesson contained in the divine promise to the repentant malefactor, 'This day thou shalt be with me in Paradise,' and the plain declaration that God is not the God of the dead but of the living. We say the clergy as a body are totally destitute of that earnest, consistent, and practical faith in the reality of the other life which ought to distinguish the ministers of the Gospel, and we ground this observation, — not on their indifference to Swedenborg's disclosures, — though it is a sad reflection, — but on the absolute erasure of the state of vision from their credenda. Well may the poet, after glancing at the times 'when angels looked through human eyes,' and even little children, as Cyprian bears witness, were filled with the Holy Spirit, and saw, and heard, and spoke in ecstasy, well may he sadly exclaim —

'But changed, alas, is nature now,
Her soul is bound in chains;
And in her heart, and on her brow,
Perpetual darkness reigns.
The beaming eyes of God no more
Their gladdening influence shed,
And there, where angels shone before,
Are dull, dark clouds instead.
And should a gleam of heaven appear
Before faith's anxious sight, —
And should angelic music here
Fall lightly on the listening ear,
'Tis deemed delusion quite.
And should a smile from God again
To praying saint be given, —
Full of benignity, as when
Of old, He smiled, — the bigot's pen,
Spurns such idea of heaven!'"

Rick's Sketch, pp. 83–85.

But we must not detain the reader from the immediate subject of this memoir.

219. There has been some confusion as to the year in which Swedenborg's open intercourse with spirits commenced; it is called by several authorities, 1743, but it is now generally thought to be 1745, while he was in London. In the *Adversaria* and *Diary*, the middle of April 1745 is frequently indicated as the date of the commencement of this intercourse. From this time, with the exception of a month not long after, while he was travelling, the intercourse continued daily for about twenty-seven years. At first the visions occurred mostly in the evening and early morning, but afterwards they grew more frequent or of longer continuance.

Swedenborg's Divine Call.

220. Respecting the reasons for Swedenborg's "call," we give them in his own words.

"I was once asked," he says, "how I, a philosopher, became a theologian. My reply was: In the same way that fishermen became the disciples and apostles of the Lord. And I added, that *I, too, from early youth had been a spiritual fisherman*. On this, my inquirer asked what I meant by a spiritual fisherman. To which I answered, that a fisherman in the spiritual sense of the Word, signifies one who rationally investigates and teaches natural truths, and *afterwards* spiritual truths. . . . My interrogator then said: Now I can understand why the Lord chose fishermen for disciples; and therefore I do not wonder that he has also chosen *you*; since, as you observed, you were from early youth a fisherman in a spiritual sense, or an investigator of natural truths; and the reason that you are now an investigator of spiritual truths, is, because *the latter are founded upon the former*. . . . At last he said: Since you have become a divine, what is your system of divinity? These are its two principles, said I, that GOD IS ONE, and that THERE IS A CONJUNCTION OF CHARITY AND FAITH. He replied, Who denies these principles? I rejoined, the divinity of the present day, when inwardly examined."

221. "Every one (says Swedenborg, in a letter to Dr. Oettinger) is morally educated and spiritually regenerated by the Lord, by being led from what is natural to what is spiritual. Moreover, the Lord has given unto me a love of spiritual truth, that is to say, not with any view to honor or profit, but merely for the sake of truth itself; for every one who loves truth, merely for the sake of truth, sees it from the Lord, the Lord being the way and the truth. See John xiv. 6. But he who professes the love of truth for the sake of honor or gain, sees truth from his own selfhood, and to see from one's self, is to see falsity. The confirmation of falsehood shuts the church, but a rational confirmation of truth opens it; what man can otherwise comprehend spiritual things, which enter into the understanding? The doctrinal notion received in the protestant church, viz., that in theological matters, reason should be held captive under obedience to faith, locks up the church; what can open it, but an understanding enlightened by the Lord?"

222. "The character of Swedenborg's illumination cannot, perhaps, in the present state of the church, be fully understood. He acknowledges himself to have been but a mere servant of the Lord in all he wrote. But in all that he has written his rational principle was operative and instrumental in giving form to the truths which were revealed through him: whereas the prophets, according to his account, wrote what was dictated to them, and received and conveyed truths to the world without understanding their import; what they communicated passed not through their internal but through their external minds.

Hence their writings did not belong to them — made no part of them — but proceeded immediately from the Lord, and were infinitely holy. But to the writers themselves no holiness is to be attached.

223. “It is difficult, for those who do not reflect deeply, to separate in their minds the sanctity of the Word from the persons named in it, and from the persons who, by dictation, wrote it; but this is easily done when the spiritual and divine sense of the Word is received and understood. From this view of the subject it may appear, that Swedenborg’s writings bear no comparison with the Word or Sacred Scriptures, as the former are finite and the latter infinite: also, that Swedenborg’s position was entirely different from that of the prophets, as the former received revealed truths into his rational principle and communicated them to the world, having an understanding of their meaning and quality; while the latter received and communicated Divine Truth, of the quality and import of which they were almost entirely ignorant. Spiritual truths appeared to the latter miraculous, to the former, as above miracles. But concerning the difference of illumination between Swedenborg and the prophets, evangelists, &c., and more particularly the men of the most ancient church, a better idea may be had in an extract from his diary on the subject of miracles: —

“Instead of miracles there has taken place at the present day an open manifestation of the Lord Himself, an intrussion into the spiritual world, and with it illumination by immediate light from the Lord in whatever relates to the interior things of the church, but principally an opening of the spiritual sense of the Word, in which the Lord is present in his own Divine Light. These revelations are not miracles, because every man as to his spirit is in the spiritual world, without separation from his body in the natural world. As to myself, indeed, my presence in the spiritual world is attended with a certain separation, but only as to the intellectual part of my mind, not as to the will part. This manifestation of the Lord, and intrussion into the spiritual world, is more excellent than all miracles; but it has not been granted to any one since the creation of the world as it has been to me. The men of the golden age indeed conversed with angels; but it was not granted to them to be in any other light than what is natural. To me, however, it has been granted to be in both spiritual and natural light at the same time; and hereby I have been privileged to see the wonderful things of heaven, to be in company with angels, just as I am with men, and at the same time to pursue truths in the light of truth, and thus to perceive and be gifted with them, consequently to be led by the Lord.”

224. In the letter to Dr. Oettinger, above referred to, he says — “To your interrogation, *Whether there is occasion for any sign that I am sent by the Lord to do what I do?* I answer, that at this day no signs or miracles will be given, because they compel only an external belief, but do not convince the internal. What did the miracles avail in Egypt, or among the Jewish nation, who nevertheless

crucified the Lord? So, if the Lord was to appear now in the sky, attended with angels and trumpets, it would have no other effect than it had then. See Luke xvi. 29–31. The sign given at this day, will be an *illustration*, and thence a *knowledge* and *reception of the truths of the New Church*: some *speaking illustration* of certain persons may likewise take place; this works more effectually than miracles: *yet one token may perhaps still be given.*”

First Preparations for his new Mission.

225. After having been “called to a holy office by the Lord himself,” Swedenborg at once girded himself to the work of his new mission. Negatively, he had already one important qualification for it, he had read no dogmatic or systematic theology, and had, therefore, in a large, but measurable degree, none of its “unfounded opinions and inventions” in his mind to be extirpated. There are, however, evidences in his Diary, that he had *some* opinions belonging to the crude theology of his day, which he successively got rid of. But now, after the divine call which he had received, he applied himself to the task of preparation in right earnest. He learnt the Hebrew language, and read over the Word of God many times, studying its principal correspondences, and was thereby enabled to receive instruction from the Lord, who is in the Word. At once also he began to commit his studies to paper, thinking out the extent of his immense theme in the act of writing. “Of the continued character of these studies, we have before us a stupendous record, in the manuscripts which he left on the books of the Old Testament, and which show an unwearied power, and a gradually brightening intelligence on the scope and spirit of the Bible. It was by slow degrees that he rose from his previous conceptions to the new development that we find in his next publication: his earlier manuscripts being in some measure a continuation of the psychological and intellectual system that appears in the *Worship and Love of God*. His spiritual experiences also in the first instance partook somewhat of that thinness which we have noted as peculiar in the last-mentioned work: he still regarded spirits as minds and intelligences *appearing* under human forms; he heard their spiritual voices, and saw them as it were in ethereal outline, not being yet opened to regard them as our only acquaintances, — men and women. However his *Adversaria*, from which we gather these particulars, are in truth a marvellous series of cogitations, and setting his own works aside we know not with what commentaries they are comparable for unfolding the spiritual aspect of the Holy Scriptures, and the subjective philosophy of the human mind.

226. “His personal history at this date is scanty, and almost conjectural. He resided in London (probably with Brockmer, in

Fetter Lane) until the beginning of July, 1745, when he took ship to Sweden, arriving thither after a passage of more than a month, on the seventh of August. During the voyage his spiritual intercourse was suspended; perhaps at this period, the sea was not so favorable for it as the land. He remained in Sweden in 1746, and in the earlier part of 1747 also.

227. "He had now entered upon a vocation which no longer permitted him to discharge the functions of his office as Assessor of the Board of Mines, and in 1747 he asked and obtained permission of King Frederic to retire from it. His petition to his Majesty contained also two other requests, namely, that he might enjoy during life, as a retiring pension, one half of the salary attached to the Assessorship: and that his retirement from the office might not be accompanied by any addition to his rank or title. He gives his motives in the transaction in his own modest way. 'My sole view in this resignation,' says he, 'was that I might be more at liberty to devote myself to that new function to which the Lord had called me. On resigning my office, a higher degree of rank was offered me, but this I declined, lest it should be the occasion of inspiring me with pride.' The king granted his desires, but in consideration of his services of 31 years, continued to him the whole salary of his late office: a proof of the esteem in which he was held in Sweden.

228. "We presume that he made this last voyage to Sweden for the purpose of obtaining his dismissal from the Assessorship, which when he had procured, he again repaired to London in 1747, and wrote out the first volume of the *Arcana Cœlestia* for the press, to which John Lewis was 'eye witness.' This was published about the middle of 1749. At the beginning of 1750 he was out of England, probably in Sweden, for he sent the MS. of the second volume of the *Arcana* from abroad to London to be printed. He was certainly in his own country in 1751, when we meet him at the funeral of his old coadjutor, Polheim, an occasion on which he saw *both sides* of his friend's grave. We quote from his *Diary* (commenced about 1747) the record of the burial.

229. "'Polheim,' says he, 'died on Monday, and spoke with me on Thursday. I was invited to the funeral. He saw the hearse, the attendants, and the whole procession. He also saw them let down the coffin into the grave, and conversed with me while it was going on, asking me why they buried him when he was alive? And when the priest pronounced that he would rise again at the day of judgment, he asked why this was, when he had risen already. He wondered that such a belief should obtain, considering that he was even now alive; he also wondered at the belief in the resurrection of the body, for he said

that he felt he was in the body; with other remarks.'

The Arcana Cœlestia.

230. "From 1749 to 1756 appeared his great work, the *Arcana Cœlestia*,* in eight volumes 4to., containing, in 10,837 paragraphs, an exposition of the spiritual sense of the books of Genesis and Exodus. This work was published in London, volume by volume, the second being issued in numbers, with an English version, said to be executed by one Marchant. Swedenborg's publisher, John Lewis before mentioned, has left some notice of him at this time. He says that, though he is 'positively forbid to discover the author's name,' yet he hopes to be excused for mentioning 'his benign and generous qualities.' He 'averts that this gentleman, with indefatigable pains and labor, spent one whole year in studying and writing the first volume of the *Arcana*, was at the expense of £200 to print it, and advanced £200 more for the printing of the second; and when he had done this, he gave express orders that all the money that should arise in the sale, should be given towards the charge of the Propagation of the Gospel. He is so far from desiring to make a gain of his labors, that he will not receive one farthing back of the £400 he hath expended; and for that reason his works will come exceedingly cheap to the public.'" — *Wilkinson's Biography*, pp. 88-91.

231. "The *Arcana* opens at once with a display of the spiritual sense contained in every clause of the Scripture, and the writer is soon lost to us behind his subject.† In the *Adversaria*, and this more particularly at the beginning, we see the philosopher reasoning on the Bible, though he gradually disappears as the figurative meaning comes out in stronger relief. It is invaluable, however, as a general survey of historical representation in the books of Moses, and of the connection of its characters and circumstances with the then future Church: it may be regarded as the canvas, prepared with the ground colors, so to speak, on which the mystic tableau of the *Arcana* has been painted; but here and there some outline has been traced which the author saw reason to reject when he had considered the *ensemble*, from a high point of view. To prevent any misapprehension, it may be well to state explicitly that Swedenborg was not suddenly transformed into an *infallible* teacher. As a child of the Lutheran church, and the son of a Prelate, it is only rational to suppose that his mind was preoccupied by the general tenets of that religion, notwithstanding his having been prohibited reading dogmatic and systematic Theology in his youth (see p. 5).

* *Arcana Cœlestia*. The Heavenly *Arcana* which are contained in the Holy Scriptures, or Word of the Lord, Unfolded, beginning with the Book of Genesis. Together with Wonderful Things seen in the World of Spirits and in the Heaven of Angels.

Thus the current opinion concerning a trinity of persons, and the eternal Sonship is noticed with approbation in the *Adversaria*, but it is mingled with repeated evidence, as the work proceeds, that Swedenborg was gradually receiving illustration on this momentous subject; and it is probable that the complete illumination of his mind in regard to it was the immediate cause of his laying the work aside and beginning anew. So far as actual Correspondences are introduced into the *Adversaria* in explanation of the spiritual sense of the Word, it may be considered as complementary, though subordinate, to the *Arcana*; and even when its notes are not the same (in a lower key), they will be found to make a chord with those of the latter work.

232. "The necessity of some human being having his spiritual eyes opened before the Word could be explained as to its spiritual contents, must appear self-evident to those who honestly investigate the interpretation given by Swedenborg, and especially in his own words; there being as much difference between his works and any description or summary that could be given of them, as between the Scripture and the writings intended to recommend it. Equally clear is the necessity of the instrument of such a revelation being deeply read in all human learning, and skilled in philosophy, as well as a child of genius, and a man of the most heavenly disposition; for without these qualifications it would have been impossible to reduce the elements of the spiritual sense into such a digest as could be expressed in natural language. For the Spiritual Sense of Scripture is not that which breaks forth as light out of the literal sense, while a person is studying or explaining the Word, with a view to establish some particular tenet of the Church (T. C. R. 194), this kind of illustration being always variable with the state of the reader who is the subject of it; but it consists in a complete order or chain of truths adapted to the spiritual loves and perceptions of the human mind, and connected by analogy and correspondence with natural things. The transformation of the literal sense, therefore, develops the spiritual sense according to fixed laws; the latter has its grammar as well as the former, and its elements may be acquired like those of a foreign language by any one disposed to the task. Every word has its equivalent, and every idea its prototype; these, too, being the same for all the various portions of the Word, however distant the times when they were written. This system of analogy is also in perfect sequence throughout, and is of such a nature as to be contemplated interiorly by spirits and angels, while men in the world are meditating on the letter. On this account the inspired Word is uniformly described by Swedenborg as the means of conjunction between

heaven and earth, or between the invisible and visible Church." — *Rich's Sketch*, pp. 104–7.

233. "The author professes to have derived the whole of the *Arcana* from direct rational illumination by the Lord; no spirit and no angel had infused its supernatural knowledge, but it proceeded directly from the Almighty himself. As, however, it was an intellectual light by which the Most High communicated himself to Swedenborg's understanding, and through that to his spiritually-opened senses, so it comes to be judged and apprehended by the human understanding, and is freely placed before the rational powers. No man, according to Swedenborg, is bound to receive it on his *ipse dixit*, but he is to examine it, and decide according to intrinsic evidence.

234. "The work runs in two parallel streams; there is on the one hand a series of scriptural interpretations unlocking the letter of the Word into truths pertaining to the Lord and the inner man; there is on the other a narrative interjected between the chapters of the former, and embracing a description of the wonders of the other life. We must give to these two departments a separate consideration.

235. "For the first, the position of the Bible is defined as the Word of the Lord, and the nature of biblical evidences is thereby determined. If it be the book and message of the Infinite, its proper attestations are its intrinsic divinity; its wisdom and its love; its adaptation to man as a religious being in all time and place, and in all states of existence; in a word, it must contain details, infinite in every way, and connecting every possible state of the soul with the Fountain of blessings. This profound creed respecting the Word, is the postulate of Swedenborg's *Arcana*, to be proved in the sequel by the showing of the work itself.

236. "The method whereby the Word is unfolded is called in general the science of correspondences. If there be unity in the creation, then is the whole one coherent plan, beginning from God, and ending in God. If there be order, then is there a hierarchy of natures, whereof the highest are first produced, and nearest to their source; the second creatures standing next to the first, and the third to the second: each being placed between those which are next of kin to it above and below. If there be life and movement, then the action must pass in the before-mentioned order, and each new mean, as it is produced, will engender the means of representing and carrying itself out in another and a farther sphere. These are our needful thoughts of every consistent work, and the perfection of the work is in proportion to the strictness with which the above conditions are realized. Let the reader apply the case to any thing which he himself

does, and he will discover that the unity of his result contains and depends upon these particulars.

237. "But nature is the work of God, and the Word is the speech of God, and the speech is in like manner a work. The Word therefore involves the above substantial laws. In its innermost essence it is divine; in its next intentions it regards the ends that are to follow from it, in times beyond the present, and in realms beyond time itself; speaking to the ultimate races of man, and to the highest heavens: in its next meanings it speaks to a future less remote, and to a lower altitude of heaven, and so forth; until at length it addresses each man and spirit in his own language and in his own age. Like the world itself it stands forever, but the race according to its various state, draws from its inexhaustible bosom new mines of treasure, from its surface new circumstances of life, from its atmosphere new sources of power.

238. "What therefore is the science of correspondences? It is the intellectual teaching of the relations between all different spheres. The difficulty of illustrating it lies in the fact that the works of God differ from those of God's image, man, in one important particular. The human workman in this world is only conscious of operating on one platform at once; if he makes a machine, it is all in nature; if he writes a book, it carries, to his mind, but one meaning. The divine workman, however, operates at once in all altitudes and worlds; his fiat, and its productions, pervade the depth and the breadth of his creation: his creative wisdom passes by unknown paths through every sphere, and the same ray of divine light deposits in one an angelic affection, in the next a human love, in the next an animal faculty, and only terminates by creating some animal, vegetable, or mineral reality or modification, which breathing straightway with the divine effort, tends upwards again through the same series, subsisting from all, supporting all, and running back through all. What makes the difference of these productions? Not the creative ray, but the place, time, state, and circumstances upon which it works; for it is no other than one wisdom in a various exercise. The correspondence between the forms that it leaves in its passage, is simply this, that they are all one in soul, but each suited to a different use; and hence as a rule, correspondence is a divine equation, whereby one thing is to one sphere precisely as another thing is to another sphere. Whenever this is the case, the two things are fundamentally united; they mutually do each other's work in their own places, and are each others, no matter how unlike they appear in form; for the form is but the face or body that each shows to its peculiar sphere. Now if we had experience of this compound operation in our own works, we should easily

admit it of the works and Word of God; as it is, however, we obtain a glimpse of it in another way, by symbols in language, which make the objects of nature into bodies of thought, thereby suggesting that all things are the naturalization of divine thoughts; by the human face, which expresses the soul, and thus presents us with two corresponding things in two different spheres; also, by gestures and particular acts, which, we know not why, are felt to be images of the persons who produce them, and are interpreted of them by this signification. Not to mention other illustrations.

239. "The Word of God then, on Swedenborg's showing, contains various bodies of divine truth adequate to divers orders of angels and men; to the celestial man, in whom goodness is paramount, it is celestial, and teaches the truths of the innermost heaven: to the spiritual man, in whom truth is supreme, it is spiritual, and teaches the truths of the second heaven: to the lower heavens, and to the natural world, it is natural, and teaches truths by symbols in the one case, and by a mixture of history and symbol in the other. It has therefore three general senses, which correspond to each other, but is throughout divine in its origin and end. The *Arcana Cœlestia* is chiefly devoted to an exposition of the spiritual sense of one portion of it.

240. "This brings us to the second department of the work, or the spiritual experience, which comprises lengthy accounts of the other world. And here we may remark that some persons have greatly regretted that the author should have introduced these narratives into his interpretation. Among the rest, Swedenborg's friend, Count Hopken 'once represented to the venerable man, that he thought it would be better not to mix his beautiful writings with so many *memorable relations*, or things heard and seen in the spiritual world, . . . of which ignorance makes a jest and derision.' But Swedenborg answered, that 'this did not depend upon him; that he was too old to sport with spiritual things, and too much concerned for his eternal happiness to give in to such foolish notions,' with more to the same purport. And still notwithstanding the Count says, that 'he could have wished that Swedenborg had left them out, since they may prevent infidelity from approaching his doctrines.' The truth however is that they are vital to his doctrines, and to omit them, would reduce his interpretations to a philosophical system, that like the rest would have no hold upon creation, and no heel upon infidelity, which indeed it would supply with a new field of operations.

241. "A visitant of the spiritual world, Swedenborg has described it in lively colors, and it would appear that it is not at all like what modern ages have deemed. According

to some, it is a speck of abstraction, intense with grace and saving faith, and other things of terms. Only a few of the oldest poets—always excepting the Bible—have shadowed it forth with any degree of reality, as spacious for mankind. There Swedenborg is at one with them, only that he is more sublimely homely regarding our future dwelling-place. The spiritual world is the same old world of God in a higher sphere. Hill and valley, plain and mountain, are as apparent there as here. The evident difference lies in the multiplicity and perfection of objects, but every thing with which we are familiar is perpetuated there, and added to innumerable others. The spiritual world is essential nature, and spirit besides. Its inhabitants are men and women, and their circumstances are societies, houses and lands, and whatever belongs thereto. The commonplace foundation needs no moving, to support the things which eye hath not seen, nor ear heard, nor the heart of man conceived. The additions and pinnacles of wisdom are placed upon the basis which God has laid. Thus nature is not only a knowledge, but a method; our introduction to the mineral, vegetable and animal worlds, to the air and the sun, is a friendship that will never be dissolved: there is no faithlessness in our great facts if only we are faithful to them, but stone and bird, wood and animal, sea and sky, are acquaintances which we meet with in the spiritual sphere, in our latest manhood or angelhood, equally as in the dawn of the senses, before the grave is gained. Such is the spiritual world: duration and immensity resuming nature, but subject to spiritual laws.”

— *Wilkinson's Biography*, pp. 91–96.

242. “In the limited space of this biography, we cannot give even an idea of the contents of the *Arcana*, or of the spiritual sense, descriptive of man's regeneration, which Swedenborg evolves from the Scripture; but of the manner of the work we may say a few words with less injustice. Conceive, then, gentle reader, twelve goodly 8vo. volumes (in English) written with such continued power that it seems as if eating, drinking and sleeping had never intervened between the penman and his page, so unbroken is the subject, and so complete the sense. Add to the other health and harmony of this unflagging man, a memory of the most extraordinary grasp, which enabled him to administer the details of an intellect ranging through all truth on the one hand, and through the whole field of Scripture illustration and text upon the other. Then take into account the unity of the work from first to last; the constant reference that binds all parts of it together, and shows the caution with which each strong affirmation is at first set down. Observe also the felicity of phrase, the happiness of mind, the easy greatness, which shine along and dignify those serious pages. Remark also that the author

does not deal in generalities, but sentence for sentence, and word for word, he translates his text into spiritual meaning, and criticizes and supports himself with nearly every parallel text in the sacred writings. Literature, good reader, shows no similar case, and though the fate of it be left to the future, yet we may safely predict that it will be found impossible to refute it on its own grounds; and perhaps it would not be wise for thee to wait until a valid refutation shall come—in the production of a better interpretation,—one more worthy of God, and more serviceable to human weal. We say this that thou mayest use what thou hast, but nowise doubting that the Almighty has more to give, through other sons than Swedenborg.” — *Ibid.* pp. 101, 102.

243. In speaking of the wonderful character of the *Arcana Cœlestia*, and of the closely-connected spiritual sense, evolved from the literal sense, not by conjectural interpretation merely, but by taking up word by word, from the first of Genesis, another writer remarks:—“Now, what could have been the origin of such a work? Whence could he have derived such ideas? We might suppose it possible, perhaps, that by skilful contrivance, and the power of an active imagination, a tolerably complete internal or allegorical meaning of this sort might be invented and carried through a few verses. But what is one to think, when we find the author proceeding through chapter after chapter, in this manner, ‘not only showing a complete and connected spiritual sense throughout the whole, and in every verse and word; but, moreover, proceeding to show the cause of the existence of that spiritual sense, and even laying down plain principles, by which it may be discovered, not only in the chapters before him, but in any part of the Holy Scriptures? And when, moreover, we find the author not stopping with one volume, but going on with the work, and, in a year or two producing a second volume, connected in regular order with the first, taking up chapter after chapter, and setting forth and explaining their spiritual sense in the same manner and on the same uniform principles, and the whole making complete sense,—it is enough to excite the astonishment of any inquiring mind! But he does not stop here; he still goes on, and produces a third volume, and a fourth, and a fifth, and a sixth, a seventh, and an eighth: and in those eight quartos, he completes the exposition of the first two Books, Genesis and Exodus. The internal signification, or spiritual sense, of these two Books, is thus completely set forth; not merely stated, but explained; and a reason given for every thing, both for the principle of the interpretation itself, and for every particular interpretation, based upon that principle. And what renders the work yet more remarkable is, that throughout all the eight volumes, there is no mistake made, no contradiction found, in set-

ting forth this spiritual sense; but it is all of a piece, it is one uniform work; so that the spiritual sense of the last chapter of Exodus is found to be connected with and dependent upon the spiritual sense of the first chapter of Genesis, and of all the intermediate chapters. And what, moreover, is the nature of this spiritual sense? Is it of a fanciful or visionary cast? Not in the least; it is simply an exposition of high and important religious truths, concerning man's mind and soul and eternal interests; concerning the nature of goodness and truth; concerning the Lord, man's Creator and Savior. These are the subjects treated of in that spiritual sense; and they are such as would alone be expected to be found in the Word of God.

244. "And now, what are we to think of this remarkable work? To what source can it be ascribed? One of two alternatives, it is plain, must be accepted. It was either an invention or a discovery: this spiritual sense must either have been a contrivance and composition of the author's, Swedenborg himself; or else it was a simple bringing forth of interior truth in the Word of God, which there before existed, and had always existed, and waited only the due time to be brought forth to the world and to the church; just as precious metals lie hidden for ages in the earth, till, in the course of Providence, the full time arrives for their being discovered and brought forth for the use of man. Of the above alternatives, a very little reflection on the description of the work just given, is sufficient to show that the former, (the supposition that it was an invention or contrivance of the writer's,) is altogether untenable: the invention of such a secondary sense to the Scriptures, and the carrying on of such a composition, without error or inconsistency, through whole chapters and books, would manifestly be quite an impossibility; and not less so, that such an invention should then be palmed off upon the world as truth, by a man of the upright and elevated character of the philosopher Swedenborg. Infinitely less incredible is his own simple statement, that such a spiritual or interior sense truly exists in the Divine Word, and that, for the benefit of mankind, he had been made the instrument of bringing it forth to the world, and his mind enlightened to perceive it. Indeed, we know, that from the earliest times, a glimmer of this hidden light has been seen in the church. Origen, and others of the early fathers, spoke and wrote much of their belief in such a hidden or interior sense in the Scriptures; in regard especially to the first chapters of Genesis — the account of the garden of Eden and the fall, Eve and the serpent: so common was the belief in there being another sense than that of the letter, and that that description had an allegorical meaning, that Origen, in his answer to Celsus and his attack on the Scriptures, charges him with

a want of ingenuousness and honesty in argument, in bringing forth that narrative as objectionable, because incredible and fabulous, when he very well knew, that it was not intended to be taken in its literal acceptation. But it remained for our own day to see this hidden light manifested in all its beauty and glory, and for a man of our own age to be raised up, as an instrument in the hands of Providence, to bring it forth to the world." — *Memoir of Swedenborg*, by Rev. T. O. Prescott.

Executed Criminals.

245. "In 1756, on the 23d of July, Swedenborg was in Stockholm. This we learn incidentally from his *Diary*. It was in this year that a revolution was attempted in Sweden, and on the day above mentioned, the leaders of the conspiracy, Count Brahe and Baron Horn, were executed in the capital. Swedenborg did not lose sight of Brahe when he was beyond the axe; as the following passage reports: —

246. "Of those who are resuscitated from the dead, and have made confession of faith in their last moments (Brahe).

"Brahe was beheaded at 10 o'clock in the morning, and spoke with me at 10 at night; that is to say, twelve hours after his execution. He was with me almost without interruption for several days. In two days' time, he began to return to his former life, which consisted in loving worldly things, and after three days he became as he was before in the world, and was carried into the evils he had made his own before he died."

"This perhaps was the occasion to which Robsahm alludes in the following: 'One day,' says he, 'as a criminal was led to the place of execution to be beheaded, I was by the side of Swedenborg, and asked him how such a person felt at the time of his execution. He answered, "When a man lays his head on the block, he loses all sensation. When he first comes into the spiritual world, and finds that he is living, he is seized with fear of his expected death, tries to escape, and is very much frightened. At such a moment no one thinks of anything but the happiness of heaven, or the misery of hell. Soon the good spirits come to him and instruct him where he is, and he is then left to follow his own inclinations, which soon lead him to the place where he remains forever."'

247. "In 1758, Swedenborg published in London the five following works: 1. *An Account of the Last Judgment and the Destruction of Babylon; showing that all the predictions in the Apocalypse are at this day fulfilled; being a relation of things heard and seen.* 2. *Concerning Heaven and its Wonders, and concerning Hell, being a relation of things heard and seen.* 3. *On the White Horse mentioned in the Apocalypse.* 4. *On the Planets in our Solar System, and on those in the Star-*

ry Heavens; with an account of their inhabitants, and of their Spirits and Angels. 5. On the New Jerusalem and its Heavenly Doctrine, as revealed from Heaven. We have now to speak *seriatim* of these productions.

The Last Judgment.

248. "Swedenborg's Doctrine of the Last Judgment requires a short preface to understand it, but unlike other accounts of the great assize, it comes into human history, and has a very intelligible connection with future progress. The earth, says he, is the seminary of the human race, and the spiritual world is their destination. Mankind are educated here through the senses in a natural body, and after death their life continues with spiritual senses, and in a spiritual body. The supply of nutriment from earth to heaven, that is to say, of fresh human races, is perpetual, and will never cease; for every divine work represents infinity and eternity, and hence the generations of men in the natural world will continue for everlasting. The earth therefore will not be destroyed at the day of Judgment. Furthermore, all angels and spirits have once been men upon some planet; there is no direct creation of angels, but every celestial inhabitant has risen according to his desert, from the ranks of mankind. Thus there is no finite being superior to man, and no substantial intermediate between man and his Maker. Now it follows from this that as heaven is peopled from this world, the state of the spiritual world depends upon that of the natural. When the ages pour into it good and true persons, then the upper world thrives, and its integrity is maintained; on the other hand when ages are declining, when hereditary vices taint mankind, and posterity goes on from bad to worse, then the human materials supplied to the inward world, disease, derange, and threaten it. At such a time our foul ancestry collects above and around us, and acting from behind upon the nature that we have inherited from them, and from above upon our actual thoughts and lives, tends to environ us with a dense atmosphere of falsehood and iniquity. It is a common fallacy to suppose that we live by ourselves; our very inmost minds are immersed in the whole of humanity, they depend upon the entire past, as it is realized in those who have carried its spirit into the other life. When the spiritual world is crowded with unworthy ages, the light of heaven can no longer reach their descendants, for by the laws of the supernal order, the Lord's influence passes through the angelic heaven by distinct gradations into the world; and the latter being overhung by clouds of malignant and false natures, the beams of the celestial sun no longer reach it. Should this continue, the extinction of the human race, through vice and lawlessness, would at length ensue: and hence, whenever mankind is fall-

ing, a special divine interposition alone can renew the broken order, restore the balance, revivify the earth, and present for the tottering heavens a fresh basis of establishment. Now this crisis has been imminent on this planet three several times: once in the most ancient church, whose last judgment was typified by the flood: once when the Lord was in the world, and when He said, 'Now is the judgment of this world, now is the prince of this world cast out:' and again: 'Be of good cheer; I have overcome the world.' And a third time, *teste* Swedenborg, in 1757, when the first Christian church was consummated; for it is to be observed that each judgment marks a divine epoch, or takes place at the end of a church, and a church comes to an end when it has no longer any faith in consequence of having no charity.

249. "We observe that this doctrine of the last judgment is a kind of historical necessity, if the other life be indeed real, and if this life prepare its subjects: if on the other hand dead men are to stand for nothing, and if either annihilation, or any other piece of philosophy, such as the soul lying in the body's grave, be admitted, then is history cut from behind us every hour, and we stand as disconnected mortals in its broken chains, in which case the affiliation of ages to each other is mere fortuity, and generation itself is only an ideal game. Belief in immortality however — belief in the enduring manhood of mankind, implies a belief in the substance and power of the dead, and to leave them out of the historic calculus, would be like omitting from the forces of the world its imponderable and atmospheric powers, which are the very brains and lungs of its movements, though, save by their effects, invisible and *quasi* spiritual.

250. "Now the Christian church had been declining from the days of the Apostles, with whom it was first founded in love and simple faith. It had declined through the anger and hatred of the Christians; through their violence and bloody wars; through their love of dominion in a kingdom where all were to be servants; through their love of the world in a state whose early builders had all things in common, and in which the Lord's morrow would take care of itself; through their councils, where the human mind erected itself in session upon the truths of God, and made them into coverings for human sins; through the popedom, which sat upon the vacant throne of the Messiah; through the reformation, which kindled fresh hostilities and passions, and brought into clear separation the mind and heart of the church, writing up justification by faith on the hall of the concourse of evil doers; finally through the wide-spread Atheism which found too valid an excuse in the manifold abominations of the Christians. Through these stages had the church proceeded, and in 1757 the measure was full, the race

upon earth had seen the last remnant of the heavenly azure disappear, and the thick night had closed in. For all these deeds had been carried upwards, and retransacted with fresh power and malignity in the spiritual world; their several ages were still extant, and busily at work for themselves, as well as in the souls of their posterity.

251. "The judgment required could not take place in nature, but where all are together, and therefore in the spiritual world, and not upon the earth. This article from Swedenborg also depends upon an acknowledgment of the reality of the life after death; also that heaven and hell are from mankind exclusively, and that all who have been born since the creation are in one or the other of them. Moreover no one is judged from the natural man, or therefore in the natural world, but from the spiritual man, and therefore in the spiritual world, where he is known as he really is. If men judge of actions by the spirit, surely God judges of them by the spirit much more purely; that is to say, in the real and collective sense, judges the race in the spiritual world. And to conclude these reasons, those who have died are already fully embodied, will need no resurrection of their poor flesh, and will not and cannot return to earth to seek it.

252. "This judgment of which we are treating is no vindictive assize, such as we are unaccustomed to in this world, but veritably spiritual historic, like the greatest judgments which are written in the records of nations, like the least which are pronounced from the bench by the law. Nay history in its fluctuations represents these divine settlements and periods better than any thing else; and moreover attests them, simply because it proceeds from them. When the vice and pomp of empires stop the world's progress, and new eras struggle vainly for birth against the powers that be, then comes in the hand of God, and restores the balance, by removing the high places where sin has dwelt. And so in the spiritual world. God and his ministers are there more plainly, and the largest rights and the equilibrium of universes are then decided in their proper assize. Such visitations have been periodical, and are not reserved for the end of time, but rather occur near its beginning, to make the course of heaven free for the emancipated generations. The time when the tares and the wheat are separated, is not at the end of harvests, but the future has the benefit of the separation, harvests innumerable are gathered thereafter, and fertility only begins when the weeds are exterminated. So also it is that the diviner epochs of the world cannot open until the Day of Judgment is past.

253. "The judgment of 1757, comprised all those who had left the world since our Lord's coming, those who had lived previously having been tried in the judgment which was effected during His advent. It took effect,

however, principally upon only one section of that great multitude of spirits. For there are in the spiritual world three departments; viz., heaven, where those are received who are decisively good; hell, or the abode of the contrary persons; and the intermediate state, called the world of spirits, where all are at first assembled, and where those who can keep up the outward semblance of order, whether they be good or bad, are congregated so long as their inward nature does not disclose itself. It was in the latter receptacle that the current of respectable and professing Christendom had disembogued its hourly myriads, and there, under the varnish of goodness and religion, many had built up their doctrinal cities, and engendered false heavens and apparent churches. Thence they radiated darkness upon the earth, and communicating with heaven by their excellent seeming, and with hell by their hearts, they suffocated and extinguished the divine light which flowed down worldwards from above the heavens. The dispersion of this great hypocrisy was the divine object of the judgment, and consequently the preservation of the balance between heaven and hell, on which human freedom is founded. 'The first heaven and the first earth' composed of the above associations, 'passed away' in the following manner.

254. "The nations and peoples of seventeen centuries were arranged spiritually, each according to its race and genius: those of the reformed churches in the middle, the Romanists around them, the Mahometans in a still outer ring, and the various Gentiles constituting a vast circumference to the area, while beyond all, the appearance as of a sea was the boundary. This arrangement was determined by each nation's general faculty of receiving divine truths. Visitation was then made by angels, and admonition given, and the good were singled out and separated by the heavenly ministers. Then there appeared a stormy cloud above those seeming heavens, occasioned by the Lord's especial presence, for guard and protection, in the lowest plane of the real heavens; and as his divine influence came in contact with the falsity and evil of those who were to be judged, their inward parts were manifested, and their characters roused; in consequence of which they rushed into enormities. Then were there great political earthquakes, signs also from heaven, terrible and great, and distress of nations, the sea and the salt water roaring. These changes of state were accompanied by concussions of their houses and lands, and gaps were made towards the hells underneath, communication with which was opened, wherefrom there were seen exhalations ascending as of smoke mingled with sparks of fire. At this time the Lord appeared in a bright cloud with angels, and a sound was heard as of trumpets—a sign of the protection of the angels by the Lord, and

of the gathering of the good from every quarter. Then all who were about to perish were seen in the likeness of a great dragon, with its tail extended in a curve and raised towards heaven, brandishing about, 'as though to destroy and draw down heaven; but the tail was cast down, and the dragon sank beneath. Afterwards the whole foundation subsided into the deep, and every nation, society and person was committed to a scene corresponding outwardly with his own genus, species, and variety of evil; and in this manner the new hells — the prison houses of the first Christian epoch were formed and arranged.

255. "After this there was joy in heaven and light in the world of spirits, such as was not before; and the interposing clouds between heaven and mankind being removed, a similar light also then arose on men in the world, giving them new enlightenment.' Such is Swedenborg's account of that new day that dawned in the last century, and which shines onward since to joy and freedom.

256. "Then,' says Swedenborg, 'I saw angelic spirits in great numbers rising from below, and received into heaven. They were the sheep, who had been kept and guarded by the Lord for ages back, lest they should come into the malignant sphere of the dragonists, and their charity be suffocated. These persons are understood in the Word by the bodies of saints which arose from their sepulchres and went into the holy city; by the souls of those slain for the testimony of Jesus, and who were watching; and by those who are of the first resurrection.'

257. "Of these occurrences our Author was a witness in the spiritual world, and for many years before they happened he had a presage of them, though neither he nor the angels knew of the period, agreeably to the declaration, that of that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Yet in his Diary (Feb. 13, 1748, n. 765) he records, that '57, or 1657, has been shown him in vision; the numbers were written before his eyes, but he did not well know what they meant.' It was a forecast of this judgment, which happened in the year 1757, and took many months to execute. The Romanists were judged first, the Protestants at some interval afterwards.

258. "Since the last judgment no one is allowed to remain in the world of spirits more than 30 years, whereas previously to that event, many had been there for centuries. There will be no more general judgments, because the way to the final state is now laid down forever, and the outward man can no longer differ from the inward in the spiritual world.

259. "We have dwelt thus long upon Swedenborg's doctrine and description of the Judgment, because it illustrates the pretensions of his writings in an extraordinary manner, and is the postulate of the descent of a

new dispensation to the earth, of which he announced himself to be the messenger. Moreover it explains his views of the future, and authorizes him in a certain sense to break with history, to discard the philosophical stream that has come down through the middle ages, and to look for new developments of the race in no mere perfecting of the past. It was the church of the New Jerusalem which began to descend from God out of heaven when in 1757 the 'age' of primitive Christianity had been 'consummated.'

Heaven and Hell.

260. "The next work which we have to notice is his doctrinal narrative of *Heaven and Hell*, a book which though sufficiently remarkable, yet quells literary criticism. We would fain speak of its power, but are wrested irresistibly from that purpose, and compelled to canvass its truth. We would fain discuss its beauty and sublimity, but its good and service will have all place. We feel invited to test its reality by evidence, but its moral power appeals only to self-evidence. It belongs in short to a new literature, shaping and fashioning itself from within: it is a spiritual growth, and though you may either adopt or set it aside, you can neither praise nor blame it. This is one reason why Swedenborg's works have obtained such little notice; they are too impersonal: you may speak roughly to them, but they do not answer: nothing but harmony or sympathy comprehends them, or elicits a response. To mere criticism they are lifeless and uninteresting. Their region lies away from brawls. The most spirited impugner does not even contradict them, because *he* is not where *they* are. The ether can only be moved by the ether, or by something still more tranquil.

261. "The work we are considering is on the life and laws of heaven and hell. It comprises their universal gravitation, the appearances and realities of their inward cosmogony not less than the fates of their single inhabitants. It is at once human and immense; the soul's sphere becomes the law and order of a divine creation. It is no ghostly narrative, but substantial like earthly landscapes, only that vices and virtues are its moving springs, and it is plastic before the eminent life of man. Here are the circumstances to which the heart aspires, and the justice which the poets feign. Here the attributes of deity are conferred in the largest measure upon the creature, and every man lives in a world minutely and changefully answering to his mind and life.

262. "Space and time, with all their contents, that is to say, the universal world, determined by love and wisdom, and corresponding, object for subject, with the latter — these constitute the spiritual world. In the heavens, therefore, all are near to God, because all love him, and love is nearness; moreover all are

near to each other in proportion to mutual love; and hence the law of love being the spacemaker, combines all into the most exact and just societies; a neighborhood is a special affection, a district is an affection more general, and so forth. Love is combination, decline of love is removal, hatred is opposition and contrariety of space. All moreover are surrounded by lovely and productive objects by the same law, for love is with these objects, and they with love. Heaven therefore clothes itself with all beauty. The opposite to this is the case with hell, whose inhabitants are indeed combined by similarity of passion, but discord reigns in their terrible coagulations: all that is deformed and foul in nature is already in the hells, whose loves it effigies, and whose outward kingdom it is. In both states all the objects are spiritual-real; the sun of heaven, never setting, but always in the east, is the sphere of the Lord; its heat is his goodness and its light his truth. In hell there is no sun, but the inhabitants roam in darkness corresponding to themselves, for they are darkness; their light is artificial, as of coal fires, meteors, ignes fatui, and the lights of night; they inhabit scenery of which they are the souls, as bogs, fens, tangled forests, caverns, charred and ruined cities. Such is the grouping of man towards God, of man also to his fellow-man, and of man towards the forms of creation. It is the law of love become all-constructive, and extending organically through space and time, that produces the order of heaven and hell.

263. "Heaven is supremely human, — nay more, it is one man. As the members of the body make one person, so before God, all good men make one humanity: every society of them is a heavenly man in a lesser form, and every angel in a least. The reason is, that God himself is an Infinite Man, and he shapes his heaven into his own image and likeness, even as he made Adam. The oneness of heaven comes from God's unity; its manhood from his humanity. Heaven has, therefore, all the members, organs and viscera of a man; its angel inhabitants, every one, are in some province of the Grand Man. Indefinite myriads of us go to a fibre of humanity. Some are in the province of the brain; some in that of the lungs; some in that of the heart; some in those of the belly; some are in the legs and arms; and all, wherever humanized, that is to say, located in humanity, perform spiritually the offices of that part of the body whereto they correspond. They all work together, however spaced apparently, just as the parts of a single man. Their space is but their palpable liberty, and they touch the human atoms next them more closely, by offices which unite them in God, than the contiguous fibres of our flesh. Nothing can intervene between those whom God has joined, but the visible grandeur of all things at once cements and emancipates them.

264. "Hell, on the other hand, is one monster, compact of all spiritual diseases, and compressed into one hideous unity. It works by coercions for all those evil uses that human nature, evil in its ground, requires for its subsistence. It stands against heaven, foot to foot, member against member, and province against province. In its collective capacity it is the devil and Satan; the devil is the name and style of its evil, and Satan that of its falsehood.

265. "Good and evil spirits are attendant upon every man; he receives from them all his thoughts and emotions. The good are ever busy, pouring in tendencies to virtue, with intellectual power to apprehend and execute it; the evil are always attempting to drug us with contrary influences. In the balance between their agencies, our freedom lives. Our trials and temptations arise from these opposing powers, each of which struggles to possess us for itself. The Lord moderates the conflict, and continually preserves the equilibrium. This doctrine is a consequence of the oneness of all creatures, and of their spiritual connectedness, for how can beings so powerful as angels and spirits, and so immediately above and beneath us, fail to operate upon us in their own sphere? Man being only a recipient organ, it is in the nature of things that the creatures next him in the scale, should out of their more subtle life communicate themselves in vibrations to his brain and bodily organs, constituting his outward spiritual world, which he receives according to his own freedom. His lifelong choice of these influences determines his state after death, when he goes to his fathers, that is to say, to those very persons of whom he has made himself an adopted son, by doing their work in this lower world. So by his deeds here, he chooses his company forever.

266. "The maintenance of a world like the spiritual gives a new idea of the divine almightiness. Where every thought becomes real, how consummate the order must be, to preserve the harmony. Imagine this world, if all our desires and thoughts took effect upon their objects! What destruction would ensue! What exquisiteness of spiritual association then is requisite to perpetuate such a state! What communion of joys there must be in the heavens! What instant crushing of lusts in the hells! The same divine love that is softer than morning in the one, must be chains of adamant in the other, or the inward universe would go to pieces in a moment. Verily such a society requires an active God.

267. "Our limits forbid other details, but we beg the thoughtful reader to notice the coherency of Swedenborg's narration, and on consulting the *Heaven and Hell*, to observe the reality which pervades it. Undoubtedly it portrays such a world as this world prepares for; yea, such as this world would be if it

could. Our sympathies reach up into it; our trades and professions are learnt for it; our inner bodies are formed in and like our outer to inhabit it; our loves and friendships are perpetuated in it if we please; already our worship traverses it to God; our Bible in its spiritual splendor is there; our Savior in his humanity is its soul; and indeed, such a world is the home for which our nature, and all nature yearns. Ah! you will reply, it is too much founded upon human love, and too congenial to our eldest thoughts! There is truth in the objection.

268. "After perusing such an apocalypse, what a trifler seems the parliament of philosophers debating the immortality of the soul. It is as though, at this date, we should examine the evidence for the existence of mankind. Once for all, the question is killed; and whether Swedenborg be a true seer or not, he has convinced us at any rate that the Platos and Catos, Seneca and Cicero, were ineffectual because not visionary, and that their words are henceforth waste where not experimental. Worlds can only be explored by travellers thither; reason and guessing at a distance are futile, unless the feet can be plucked from the old goutiness, the mind quit its fixed thoughts, and the eye alight upon the facts. The conditions of spirit-seeing are as those of nature-seeing: the man and the sight must come together.

269. "But the eternity of hell, — what does Swedenborg say of that momentous creed? In the first place, he denies that any existence is fundamentally punishment, but on the contrary, delight. Hell consists of all the delights of evil; heaven of all those of goodness. The Lord casts no one into hell, but those who are there cast themselves thither, and keep themselves where they are. It is the last dogma of free will, — that of a finite being perpetuating forever his own evil, standing fast to selfishness without end, excluding Omnipotence in all its dispensations, and making the 'will not' into an everlasting 'cannot,' to maintain itself out of heaven, and contrary to heaven. The question is, whether it is true of man experimentally; and further, whether any conceivable benevolence can invent reform for every sinner? Damnation is a practical question. If our human statesmen can abolish the prison and the transportation, the fine and punishment, and draw all men into the social bond, then doubtless the Divine Ruler who works through our means, will accomplish more than this in the upper region in the fulness of his eternal days: but until all the wickedness of this world can be absorbed and converted, we see little hope from practice of the abnegation of the hells. They are, says Swedenborg, the prisons of the spiritual world, and every indulgence compatible with the ends of conserving and blessing the universe, is accorded to the prisoners.

Moreover, the unhappy are not tormented by conscience, for they have no conscience, but their misery arises from that compression which is necessary to keep within bounds those who are not in harmony with the Divine love, and the outgoings of whose terrible life cannot be permitted by the Lord. Lusts which truth and goodness cannot recognize are the worm that never dies, and the fire that is not quenched. The collision of falsehoods is the gnashing of hell's teeth. Yet the unhappiest are immortal, because they have an inalienable capacity to love and acknowledge God, and this *capacity* for union with Him, whether exerted or not, is the postulate of religion and the seed of immortality.

270. "The mistake hitherto has lain in conceiving the future life as too unlike the present, — as replete with Divine interventions; whereas the divinity works in both worlds through human means, and in the limits which He sets to his power, creates the freedom of his children. Within that freedom filled with his laws, (and freedom itself is "but his widest law,) he allows mankind to help themselves, and by personal efforts, whether individual or social, to rise or fall, as the case may be. It is only where freedom works itself out and begins to die — when sin grows involuntary, and the heavenly space granted to a world is corrupt and perishing, that a Divine intervention takes place, and a new religion or reattachment to God is effected thereby. But Omnipotence meddles not with that pure power which it has previously given away.

Earths in the Universe.

271. "But we have now to follow our spiritual traveller through extremely foreign journeys — through the planets of our own universe, and into distant solar systems. Ever since astronomy taught us that the stars are estates like our own world, we have acquired a curiosity about them; we desire to know whether any, and what sort of persons, dwell there; and if we can affirm inhabitants, the faith takes a heart which beats with a natural throb and foretaste of acquaintance-ship. Friendship and intercourse with the starry people is a want with every faithful child; God gives all an affectionate curiosity ample to unfold Orion and the Dogstar. Swedenborg felt this too, for he knew as much as the astronomers, and had moreover rooted himself in the belief that a means so immense as the sun-strewn firmament was not meant for the little mankind and the little heaven of one planet, but for human races indefinite in extent, variety, and function. Moreover, the Grand Man or heaven is so immense, as to require the inhabitants of myriads of earths to constitute it; those whom our own earth supplies nourish but a patch in the skin of universal humanity; there requires immortal

food for every other part, and planetary seminaries in divine profusion where men are reared. The plurality of the angels perfects heaven, just as the multitude and variety of good affections perfects the human mind. Our traveller, therefore, knew that the stars were full of people, and he soon found that they were not inaccessible.

272. "One means of intercourse with other worlds is as follows. The spirits and angels deceased from each planet, are, by spiritual affinity, near that planet. Every man also is a spirit in his inward essence; and if the proper eyes be opened, can communicate with other spirits. In the higher world into which he is thus admitted, space and time are not fixed, but are states of love and thought. Now this being the case, the passage through states or variations of the mind itself, takes the place of passage through spaces. Passage through states is spiritual travelling. Hence when Swedenborg was ten hours in one instance, and two days in another, in reaching certain of the planets, he implies that the changes of state in his mind whereby he approximated to the native spirits of that orb, went on for such a time, or rather were of such a quality. So also if any spirit could be brought into the same state with the spirits of Saturn, he would then be with them, because similarity of state in the spiritual world is sameness of place. Now being thus with the spirits of any particular earth, if the men of that earth had communication with spirits (which Swedenborg avers to be the case with nearly every planet but our own), the traveller, through the spirits, might have intercourse with the inhabitants, and might see the surface of their earth through their eyes. It was by this circle that our author visited several worlds, his variations and approximations being directed by the Lord, all for the moral purpose that we might know experimentally that man is the end of the universe, and that where there are worlds there are men, and that we might be taught the immensity, and somewhat of the plan and constitution of the inward heavens.

273. "'Man,' says Swedenborg, 'was so created, that whilst living in the world among men, he should also live in heaven among the angels, and *vice versa*; to the end that heaven and the world might be united in essence and action in him; and that men might know what there is in heaven, and angels what there is in the world; and that when men die, they might pass from the Lord's kingdom on earth to the Lord's kingdom in the heavens, not as into another thing, but as into the same, wherein they also were when they were living in the body.'

274. "The particulars which our author has given respecting other worlds are homely enough, and more remarkable on the spiritual than on the material side. The spirits of

Mercury, we learn, are the rovers of the inner universe, a curious correspondence with the style of the heathen Mercury — the messenger of the gods. They belong to a province of the memory in the Grand Man, and as the memory requires constant supplies to store it with knowledge, so the Mercurials, who are the memories of humanity, are empowered to wander about, and acquire knowledges in every place. The people of the Moon are dwarfs, and do not speak from the lungs, but from a quantity of air collected in the abdomen, because the moon has not an atmosphere like that of other earths: which suggests the analogy of certain of the lower animals that gulp down the air, and give it out again in a peculiar manner; among others a species of frog, which makes thereby a thundering sound like that attributed by our traveller to the Lunarians. They correspond in the Grand Man to the ensiform cartilage at the bottom of the breast bone. It is remarkable as showing the limits of spiritual seership, that Swedenborg speaks of Saturn as the last planet of our system; his privilege of vision not enabling him to anticipate the place of Herschel.*

275. "The theological particulars in the book are important. We are told that the good in all worlds worship one God under a human form; that the Lord was born on this earth because it is the lowest and the most sensual, and hence, the fitting place for the Word to be made flesh. By virtue however of the incarnation here, the divine humanity is realized for the entire universe in the other life, all being there instructed in the realities of redemption, and their inward ideas thereby united to that stupendous fact. Swedenborg's work now under consideration, may be characterized as a Report on the Religion of the Universe.

Doctrine of the New Jerusalem.

276. "*The New Jerusalem and its Heavenly Doctrine* is a treatise on spiritual ethics, delivering in a clear manner the practical part of the author's system. The reader of it will gain a high idea of the moral requirements

* In regard to Swedenborg's statement concerning the planet Saturn, the following are the facts. In A. C. 9104, he says— "Some of the spirits of this orb passed to the spirits of the earth Saturn, who, as was said above, are afar off at a remarkable distance, for they appear at the *end of our solar world*." In E. U. 3, he says— "The planet Saturn has besides a large luminous belt, *as being farthest distant from the sun*, which belt supplies that earth with much light, although reflected." What ever may be made of the expressions, "they appear," and "as being" thus distant from the sun, it is, at least, very remarkable, if Swedenborg meant to say that Saturn was the last planet in our solar system, that in his "Principia," and in the "Worship and Love of God," published several years previously, and about 40 years before the discovery of the seventh planet by Herschel, he has a number of engravings illustrative of the planetary system, in all of which, seven planets are laid down; and he expressly says that "there were seven fetuses brought forth at one birth, equal in number to the planets which revolve in the grand circus of the world." If then, there were "limits" to his "spiritual seership," which we do not doubt, for he never pretended that it was *unlimited*, the query is, how could his spiritual sight be shorter than his scientific? In respect to there being even more than seven planets, it must be remembered that that was his scientific, and not his spiritual statement. We now leave the reader to his own reflections. — *Compiler*.

that Swedenborg makes upon him. One doctrine brought out in strong relief is the superiority of the affectional to the intellectual element, the predominance of good over truth, of charity over faith, and of deeds over words, before God. Prior to Swedenborg, the human loves or affections were little considered, but he shows that they are our very life, that intelligence is their minister, and that their condition determines our lot in the future world. There is no point in his psychology more brilliantly vindicated than this main law of the power of love. At the end of the work we have his ideas on ecclesiastical and civil government, which are eminently those of conjoint liberty and order. The Lord's ministers are to claim no power over souls, and he who differs in opinion from the minister, is peaceably to enjoy his sentiments, provided he makes no disturbance. The dignity of offices is only annexed to persons, but does not belong to them. The sovereignty itself is not in any person, but is annexed to the person. Whatever king believes contrary to this, is not wise. Absolute monarchs who believe that their subjects are slaves, to whose goods and lives they have a right, are 'not kings, but tyrants.'

277. "One cannot but regret the absence of biographical details from this part of Swedenborg's history. The reason doubtless is, that whilst in London, (where we presume he spent a good share of the time from 1747 to 1758,) he had no acquaintance with whom he sympathized on the subjects that now interested him. It was probably not until his theological works had been for years before the public, that he became acquainted with those English friends who have left some record of him. Previously to this, he was known only to those with whom he lodged, or had business. Mrs. Lewis, his publisher's wife, knew him; and 'thought him a good and sensible man, but too apt to spiritualize things.' He was also fond of the company of his printer, Mr. Hart, of Poppin's Court, Fleet Street, and used often to spend the evening there. But these worthy people contribute no particulars to our biography.

Spiritual Sight. Immanuel Kant.

278. "Swedenborg was probably in London during the latter part of 1758; the year in which the works that we have just been speaking of, were printed. We find him returning to Gottenburg from England on the 19th of July, 1759, and here he gave a public proof that he had a more spacious eyesight than was usual in his day. Immanuel Kant, the transcendental philosopher, shall be our historian of the occurrence that took place.

279. "'On Saturday, at 4 o'clock, P. M.," says Kant, 'when Swedenborg arrived at Gottenburg from England, Mr. William Castel invited him to his house, together with a

party of fifteen persons. About six o'clock, Swedenborg went out, and after a short interval returned to the company, quite pale and alarmed. He said that a dangerous fire had just broken out in Stockholm, at the Sudermalm (Gottenburg is 300 miles from Stockholm), and that it was spreading very fast. He was restless, and went out often. He said that the house of one of his friends, whom he named, was already in ashes, and that his own was in danger. At 8 o'clock, after he had been out again, he joyfully exclaimed, "Thank God! the fire is extinguished, the third door from my house." This news occasioned great commotion through the whole city, and particularly amongst the company in which he was. It was announced to the governor the same evening. On the Sunday morning, Swedenborg was sent for by the governor, who questioned him concerning the disaster. Swedenborg described the fire precisely, how it had begun, in what manner it had ceased, and how long it had continued. On the same day the news was spread through the city, and, as the governor had thought it worthy of attention, the consternation was considerably increased; because many were in trouble on account of their friends and property, which might have been involved in the disaster. On the Monday evening, a messenger arrived at Gottenburg, who was despatched during the time of the fire. In the letters brought by him, the fire was described precisely in the manner stated by Swedenborg. On the Tuesday morning, the royal courier arrived at the governor's with the melancholy intelligence of the fire, of the loss it had occasioned, and of the houses it had damaged and ruined, not in the least differing from that which Swedenborg had given immediately it had ceased; for the fire was extinguished at 8 o'clock.

280. "'What can be brought forward against the authenticity of this occurrence? My friend who wrote this to me, has not only examined the circumstances of this extraordinary case at Stockholm, but also, about two months ago, at Gottenburg, where he is acquainted with the most respectable houses, and where he could obtain the most authentic and complete information; as the greatest part of the inhabitants, who are still alive, were witnesses to the memorable occurrence.'

281. "Kant had sifted this matter, and also that of the Queen of Sweden (p. 126-7 below), to the utmost, by a circle of inquiries, epistolary as well as personal; and his narrative is found in a letter to one Charlotte de Knobloch, a lady of quality, written in 1768, two years after Kant had attacked Swedenborg in a small work entitled, *Dreams of a Ghost Seer illustrated by Dreams of Metaphysics*. His account comes, therefore, as a suitable testimony. But what proof is so good as the reappearance of the facts? Pow-

ers and events of the kind are now common enough not to excite surprise from their rarity. Mesmerism produces a percentage of seers equal occasionally to such achievements. Nay, but the faculty of transcending the horizon of space and the instance of time, is as old as history: there have always been individuals who in vision of a higher altitude, saw the refractions of the distant and the future painted upon the curtains of the present. At any rate Swedenborg was aware of the faculty long before he became a seer. Thus in his *Animal Kingdom*, Part VII., p. 237, when speaking of the soul's state after death, he has the following, illustrative of its powers: 'I need not mention,' says he, 'the manifest sympathies acknowledged to exist in this lower world, and which are too many to be recounted: so great being the sympathy and magnetism of man, that communication often takes place between those who are miles apart. Such statements are regarded by many as absurdities, yet experience proves their truth. Nor will I mention that the ghosts of some have been presented visibly after death and burial,' &c., &c. To account for events like Swedenborg's vision of the fire of Stockholm (which also Robsahm says that he foretold), we need not pierce the vault of nature; this world has perfections, mental, imponderable, and even physical, equivalent to supply the sense. The universe is telegraphically present to itself in every tittle, or it would be no universe. There are also slides of eyes in mankind as an Individual, adequate to converting into sensation all the quick correspondence that exists between things by magnetism and other kindred message bearers. It is however only fair to Swedenborg to say, that he laid no stress on these incidental marvels, but devoted himself to bearing witness to a far more peculiar mission.

282. "There is no doubt that the rumor of this affair soon travelled to Stockholm, and coupled with the strange repute in which Swedenborg was already held, stimulated curiosity about him on his return to the capital. The clergy, as may be imagined, were not unconcerned spectators of the doings of one so intimately connected with some of the dignitaries of the Lutheran church. At first he had spoken freely to them of his spiritual intercourse, but perceiving their displeasure excited, he became more cautious. A circumstance that occurred showed that even at this time (1760) they were longing to exercise a superintendence over him. They observed that he seldom went to church, or partook of the Holy Supper. This was owing partly to the contrariety of the Lutheran doctrine to his own ideas, and partly, Robsahm says, to the disease of the stone which troubled him. In 1760 two bishops, his relations, remonstrated with him in a friendly manner upon his remissness. He answered that religious

observances were not so necessary for him as for others, as he was associated with angels. They then represented that his example would be valuable, by which he suffered himself to be persuaded. A few days previously to receiving the Sacrament, he asked his old domestics to whom he should resort for the purpose, for 'he was not much acquainted with the preachers.' The elder chaplain was mentioned. Swedenborg objected that 'he was a passionate man and a fiery zealot, and that he had heard him thundering from the pulpit with little satisfaction.' The assistant chaplain was then proposed, who was not so popular with the congregation. Swedenborg said, 'I prefer him to the other, for I hear that he speaks what he thinks, and by this means has lost the good will of his people, as generally happens in this world.' Accordingly he took the Sacrament from this curate.

Spiritual Intercourse.

283. "It was not however the clergy alone who felt an interest in watching his career, but he had become an object of curiosity to all classes. Supernaturalism has charms for every society, whether atheistic or Christian, savage or civilized, scientific or poetic. May we not say, that it is the undercharm of all other interests, and that from childhood upwards the main expectation of every journey, the hope of every uncovering, the joy of every new man and bright word, is, that we may come at length somewhere upon that mortal gap which opens to the second life? Supernaturalism in all ages has had also a commercial side, and has been cultivated as a means to regain missing property, or to discover hidden treasures. The good people of Stockholm were perhaps spiritual chiefly in this latter direction. It was in 1761 that Swedenborg was consulted on an affair of the kind by a neighbor of his, the widow of Louis Von Marteville, who had been ambassador from Holland to Sweden. Curiosity too was a prompting motive in her visit; and she went to the seer with several ladies of her acquaintance, all eager to have a 'near view of so strange a person.' Her husband had paid away 25,000 Dutch guilders, and the widow being again applied to for the money, could not produce the receipt. She asked Swedenborg whether he had known her husband, to which he answered in the negative, but he promised her, on her entreaty, that if he met him in the other world he would inquire about the receipt. Eight days afterwards Von Marteville in a dream told her where to find the receipt, as well as a hair-pin set with brilliants, which had been given up as lost. This was at 2 o'clock in the morning, and the widow alarmed, yet pleased, rose at once, and found the articles, as the dream described. She slept late in the morning. At 11 o'clock, A. M., Swedenborg was announced. His first remark,

before the lady could open her lips, was, that 'during the preceding night he had seen Von Marteville, and had wished to converse with him, but the latter excused himself, on the ground that he must go to discover to his wife something of importance.' Swedenborg added that 'he then departed out of the society in which he had been for a year, and would ascend to one far happier;' owing, we presume, to his being lightened of a worldly care. This account, attested as it is by the lady herself, through the Danish General Von E——, her second husband, was noised through all Stockholm. It ought to be added, that *Madame* offered to make Swedenborg a handsome present for his services, but this he declined." — *Wilkinson's Biography*, pp. 102–126.

284. It was in the same year (1761) that Louisa Ulrica, the Queen of Sweden, desired to have an interview with Swedenborg. For, although she was but little disposed to believe in such seeming miracles, she was nevertheless willing to put the power of Swedenborg to the test. She was previously acquainted with the Marteville affair, though she had never taken any pains to ascertain the truth of it. We quote from M. Thiebault, "Documents," page 94. "Swedenborg, having come one evening to her court, she had taken him aside, and begged him to inform himself of her deceased brother, the Prince Royal of Prussia, what he said to her at the moment of her taking leave of him for the court of Stockholm. She added, that what she had said was of a nature to render it impossible that the Prince could have repeated it to any one, nor had it ever escaped her own lips: that, some days after, Swedenborg returned, when she was seated at cards, and requested she would grant him a private audience; to which she replied, he might communicate what he had to say before the company; but Swedenborg assured her he could not disclose his errand in the presence of witnesses; that in consequence of this intimation the queen became agitated, gave her cards to another lady, and requested M. de Schwerin (who also was present when she related the story to us,) to accompany her: that they accordingly went together into another apartment, where she posted M. de Schwerin at the door, and advanced towards the farthest extremity of it with Swedenborg; who said to her, 'You took, madam, your last leave of the Prince of Prussia, your late august brother, at Charlottenburg, on such a day, and at such an hour of the afternoon; as you were passing afterwards through the long gallery, in the castle of Charlottenburg, you met him again; he then took you by the hand and led you to such a window, where you could not be overheard, and then said to you these words: —' The queen did not repeat the words, but she protested to us they were the very same her brother had pronounced, and that she retained the most per-

fect recollection of them. She added, that she nearly fainted at the shock she experienced: and she called on M. de Schwerin to answer for the truth of what she had said; who, in his laconic style, contented himself with saying, 'All you have said, madam, is perfectly true — at least as far as I am concerned.' I ought to add, (M. Thiebault continues,) that though the queen laid great stress on the truth of her recital, she professed herself, at the same time, incredulous to Swedenborg's supposed conferences with the dead. 'A thousand events,' said she, 'appear inexplicable and supernatural to us, who know only the immediate consequences of them; and men of quick parts, who are never so well pleased as when they exhibit something wonderful, take an advantage of this to gain an extraordinary reputation. Swedenborg was a man of learning, and of some talent in this way; but I cannot imagine by what means he obtained the knowledge of what had been communicated to no one. However, I have no faith in his having had a conference with my brother.'" M. Thiebault states that the queen, as well as her brother Frederic the Great, were professed atheists: this accounts for her incredulity, but seems, at the same time, to establish more fully the truth of Swedenborg's interview with her brother.

285. It should be observed however, says Mr. Noble, that "Swedenborg himself never laid any stress upon these supernatural proofs of the truth of his pretensions; and never does he appeal to them, or so much as mention them in his works. How strong an evidence is this of his elevation of mind; and of his perfect conviction of the truth of the views he was made an instrument for unfolding, with his own divine appointment to that purpose, as standing in no need of such evidence for its support! Could it be possible for any of the merely fanatical pretenders to divine communications to appeal to such testimonies of supernatural endowment, how eagerly would they seek to silence objectors by referring to the queens, counts, ambassadors, governors, and university professors, that had been witnesses of their power! But it is precisely on account of the silencing nature of such evidence that Swedenborg declines to appeal to it. Doubtless, however, it was of Divine Providence that occasions arose which constrained him to give such demonstrations, and that they were recorded by others: because such things serve for *confirmations* of the truth, though they are not the proper grounds of its original reception. When presented also upon testimony, and at a distance of time, they lose that compulsive character which they possess when they take place, or nearly so, before our eyes: and thus they may then become useful to draw the attention of *receptive minds* to the truth, which, when known, may convince by its own evidence." — *Documents*, p. 102.

Spiritual Foresight.

286. "The following incident, first published by Dr. Tafel, and translated in the Intellectual Repository, rests on the authority of Professor John Benedict Von Scherer, a distinguished public man in Germany, who died soon after 1821. The Rev. Mr. Moser, a clergyman at Ochsenburg, writes to Dr. Tafel as follows:—

"My dear Friend:—Amongst the external proofs for the credibility of the spiritual revelations of Swedenborg, I do not find in the writings you have already edited, that remarkable prediction of Swedenborg's, for the communication of which we are indebted to the late Dr. Scherer, professor of the French and English languages at our university (Tubingen). This prediction most justly deserves to be placed by the side of those other remarkable occurrences, such as those relating to Queen Ulrica, Madame de Marteville, and the fire at Stockholm, &c., which are often alleged as proofs of Swedenborg's communication with the world of spirits. As the occurrence in question appears to have elapsed from your memory, permit me, in order that it may be inserted in the Magazine, to relate it *verbatim* [from Dr. Scherer], and thus to bring it to your remembrance; at the same time I must leave it to your exertions, by further investigations in Sweden to establish the truth of it.

"It was during the period of our studies at the university [Tubingen], between the years of 1818 and 1821, that it came to our knowledge that the said Professor Scherer had resided, during Swedenborg's time, at Stockholm, as secretary or attaché to an embassy, and that he had probably learned to know Swedenborg personally. We were, consequently, both induced to visit the professor, and to ascertain from him what he might have to communicate respecting Swedenborg personally, respecting remarkable facts recorded concerning him, and also respecting the reception of his doctrines and visions in Sweden. The professor, who was greatly advanced in years, then told us, "that at Stockholm, in all companies, very much was said concerning the spirit-seer, Swedenborg, and wonderful things were recorded respecting his intercourse with spirits and angels. But the judgment pronounced concerning him was various. Some gave full credit to his visions; others passed them by as incomprehensible, and others rejected them as fanatical; but he himself (Scherer) had never been able to believe them. Swedenborg, however, on account of his excellent character, was universally held in high estimation."

"Amongst other things Prof. Scherer related the following remarkable occurrence: Swedenborg was one evening in company at Stockholm, when, after his information about the world of spirits had been heard with the

greatest attention, they put him to the proof as to the credibility of his extraordinary spiritual communications. The test was this: He should state which of the company would die first. Swedenborg did not refuse to answer this question, but after some time, in which he appeared to be in profound and silent meditation, he quite openly replied: "Olof Olofsohn will die to-morrow morning at forty-five minutes past four o'clock." By this predictive declaration, which was pronounced by Swedenborg with all confidence, the company were placed in anxious expectation, and a gentleman, who was a friend of Olof Olofsohn, resolved to go on the following morning, at the time mentioned by Swedenborg, to the house of Olofsohn, in order to see whether Swedenborg's prediction was fulfilled. On the way thither he met the well-known servant of Olofsohn, who told him that his master had just then died; a fit of apoplexy had seized him, and had suddenly put an end to his life. Upon which the gentleman, through the evidence of the death which really occurred [according to the prediction], was convinced. At the same time this particular circumstance also attracted attention: the clock in Olofsohn's dwelling apartment stopped at the very minute in which he had expired, and the hand pointed to the time."—*Intel. Repos.*, March, 1846.

Political Principles and Deliberations.

287. "But neither Swedenborg's spiritual intercourses, nor the laborious works that he was composing, were an excuse to him for neglecting the affairs of this world when opportunity required, and accordingly in 1761 we find him taking part in the deliberations of the Diet which met in January of that year. Three memorials are preserved which he presented to the Swedish parliament: one, at the opening of the Diet, congratulating the House upon its meeting, counselling the redress of grievances which might otherwise enable the unaffected to impair and destroy the constitution, and especially deprecating that systematic calumny which is not less destructive to the stability of governments than to public and private character. In this paper the quiet sage expresses his preference for that mixed form of monarchy which then prevailed in Sweden, and he ends as he began it, with a powerful appeal to the members to obviate change by the prosecution of useful reforms. In the next memorial (whether they were spoken by himself from his place we do not know) he insists upon some of the same topics, but mainly upon the preservation of the liberties of the people, and upon the French in preference to the English alliance; the latter being incompatible, as he said, with the bond between England and Hanover, which had formerly belonged to Sweden. He forcibly expresses the evils of despotic

governments, in which full play is given to the hereditary vices of the sovereign, and denounces absolutism as alike injurious to the ruler and the people, observing that, as for the latter, 'it is unlawful for any one to deliver over his life and property to the arbitrary power of an individual; for of these God alone is Lord and Master, and we are only their administrators upon earth.' Especially alluding to the danger in which a country stands that is thus subject to an individual, from the subtle power of the papacy, he has the following, which may serve as a specimen of his style in these documents:—

“ ‘It would be tedious to enumerate all the misfortunes and the grievous and dreadful consequences which might happen here in the north under a despotic government; I will mention therefore only one—popish darkness,—and will endeavor to exhibit it in its true light.

“ ‘We know from experience how the Babylonian whore (which signifies the popish religion) fascinated and bewitched the reigning princes of Saxony, Cassell, and Zweibrucken, also the king of England, shortly before the house of Hanover was called to the British throne, and how it is still dallying with the Pretender; how in Prussia likewise, it tampered with the present king, when crown prince, through his own father; not to mention King Sigismund and Queen Christina in Sweden. We are well aware, too, how this whore is still going her rounds through the courts of reformed Christendom. If, therefore, Sweden were an absolute monarchy, and this whore, who understands so well how to dissemble, and to adorn herself like a goddess, were to intrude herself into the cabinet of a future monarch, is there any reason why she should not as easily delude and infatuate him, as she did the above-mentioned kings and princes of Christendom? What opposition would there be, what means of self-protection, especially if the army, which is now upon a standing footing, were at the disposal of the monarch? What could bishops and priests, together with the peasantry, do, against force, against the determination of the sovereign, and against the crafty cunning of the Jesuits? Would not all heavenly light be dissipated: would not a night of barbarian darkness overspread the land; and if they would not be martyrs, must not the people bow down the neck to Satan, and become worshippers of images, and idolaters?

“ ‘The dread of this and every other slavery which I need not here describe, must hang over us for the future, should there take place any alteration in our excellent constitution, or any suspension of our invaluable liberty. The only guaranty and counter check against such calamities would be oath and conscience. Certainly if there were an oath, and the majority were sufficiently conscientious to respect it, civil and religious liberty, and all that is valuable, might, indeed, in every kingdom remain inviolate: but, on the other hand, we must bear in mind that the papal chair can dissolve all oaths, and absolve every conscience, by virtue of the keys of St. Peter. It is easy for a monarch to assert, and with every appearance of truth, that he has no thought of or desire for absolute rule; but what each fosters in his heart and keeps studiously apart from the outward man, is known only to God, to himself, and to his private friends, through whom, however,

what is hidden occasionally manifests itself. I shudder when I reflect what may happen, and probably will happen, if private interests, subverting the general welfare into a gross darkness, should here attain the ascendancy. I must observe, also, that I see no difference between a king in Sweden who possesses absolute power, and an idol; for all turn themselves, heart and soul, in the same way to the one as to the other, obey his will, and worship what passes from his mouth.’

288. “ ‘The third memorial is upon the subject of finance, and is as follows:—

“ ‘If the States do not, during this diet, make some arrangement for the gradual recall of the notes now in circulation, and the substitution of pure coin in their stead, it is to be feared that the present prevailing dearness will constantly increase, until the country becomes exhausted, when a national bankruptcy in all paper money must be the consequence. This must be evident to every reflecting person, when he considers, that a note of six dollars is now worth only three dollars in *plats* (a former Swedish copper coin) in foreign trade, and two in domestic; and if the high prices still continue, it will probably come down to one dollar. In such case, how can the nation be preserved from ruin? These grievous and dreadful events can only be prevented by the restoration of a pure metallic currency.

“ ‘Many plans might be devised and proposed, to compel the circulation of the notes at their original fixed value, and thus meet the high prices; but they must all be of little or no avail, with one exception, and that is, the restoration of a proper metallic currency, as it was formerly in Sweden, and is now in every other country in the world. In money itself consists the value of notes, and consequently of all kinds of goods. If an empire could subsist with a representative currency, and yet no real currency, it would be an empire without its parallel in the world.’

289. “ ‘We have no further details of Swedenborg’s parliamentary career; only we learn from Count Höpken, (for many years Prime Minister of Sweden, and during that time until the revolution in 1772, the second person in the kingdom,) that ‘the most solid memorials, and the best penned, at the diet of 1761, on matters of finance, were presented by Swedenborg; in one of which he refuted a large work in 4to. on the same subject, quoted the corresponding passages of it, and all in less than one sheet.’ It appears also that he was a member of the Secret Committee of the Diet, an office to which only the most sage and virtuous were elected. When we consider the mountain of obloquy which rested at that day on a spirit seer, who moreover announced in his own person a new commission from the Almighty, we must grant that there was a wise department in Swedenborg, an extraordinary helpfulness for the public service to maintain him in such a position in the assembly of his nation; nor can it fail to reflect credit upon Swedenborg herself that she so far appreciated her remarkable son as not to accuse him of any disqualifying madness in the exercise of his public functions. That tolerance of the seer in the statesman

heralds a new code of sanity, in which the clearest sight and the most uncommon gifts will no longer be held to be less sound, than dull routine of eye and understanding, provided the stranger accompaniments are backed by virtue and common sense.

290. "During the sittings of the Imperial Diet," says Robsahm, "he took great interest in hearing what was done in his absence in the House of Nobles, in which, as the head of his family, he had a right to a seat; but when he perceived that hatred, envy and self-interest reigned there, he was seldom after seen in the House. In conversation he freely expressed his disapprobation of the discord that prevailed in the Diet, and adhered to neither of the parties there, but loved truth and justice in all his feelings and actions."

Sight of a Death. Contribution to Science.

291. "To return from this digression, we now recite an anecdote which makes it appear that Swedenborg had passed into Holland before July, 1762. 'I was in Amsterdam,' said an informant of Jung Stilling, 'in the year 1762, on the very day that Peter the Third, Emperor of Russia, died, in a company, in which Swedenborg was present. In the midst of our conversation, his countenance changed, and it was evident that his soul was no longer there, and that something extraordinary was passing in him. As soon as he came to himself again, he was asked what had happened to him. He would not at first communicate it, but at length, after being repeatedly pressed, he said, "This very hour, the Emperor Peter III., has died in his prison, (mentioning, at the same time, the manner of his death.) Gentlemen will please to note down the day, that they may be able to compare it with the intelligence of his death in the newspapers." The latter subsequently announced the Emperor's death, as having taken place on that day.'" — *Wilkinson's Biography*, pp. 127-132.

292. In 1763, we find that Swedenborg, as a member of the Royal Academy of Sciences of Stockholm, produced an article on *Inlaid Work in Marble*. "He was a worthy member," says Sandel, "of this Royal Academy; and though before his admission into it, he had been engaged with subjects different from those which it cultivates, yet he was not willing to be a useless associate. He enriched our memoirs with an article *On Inlaid Work in Marble for Tables, and for Ornamental Purposes generally*." This memoir (in Swedish) may be seen in the *Transactions of the Academy for 1763*, vol. xxiv., pp. 107-13.

293. "This year also, our author published at Amsterdam the following six works: 1. *The Doctrine of the New Jerusalem respecting the Lord*. 2. *The Doctrine of the New Jerusalem respecting the Sacred Scripture*. 3. *The Doctrine of the New Jerusalem respecting Faith*. 4. *The Doctrine of Life for the New Jerusa-*

lem. 5. *Continuation respecting the Last Judgment and the Destruction of Babylon*. 6. *Angelic Wisdom concerning the Divine Love and the Divine Wisdom*. We have now to devote a brief attention to the contents of these several works.

Doctrine of the Lord.

294. "*The Doctrine of the Lord* contains our author's scriptural induction of the divinity of Christ, of the personality of the divine nature, and of the fact and meaning of the incarnation. The theist asks the question, *What is God?* but Swedenborg the far deeper, and more childlike question, *Who is God?* one which seems very infantine to our theological artificiality and old want of innocence. Now in this work the Godhead of our Savior is made to rest on the whole breadth of Scripture authority; and is presented as the last principle and the highest theory of the Christian faith. The author does not proceed by the erection of particular texts into standards, but elicits his results from the general face of revelation. His views of the Trinity are given with clearness, and their substance is, that there is a trinity (not of persons but) of person, in the Godhead, and that Christ is the person in whom the trinal fulness dwells.

295. "In this creed, Deity is the essential and infinite Man, presented to the perceptive love of the earliest races, but to the very senses of the latest. If God can be in contact with our highest faculties, — can create himself into the sphere of our hearts and minds, — there is no limiting his power to descend to our other faculties, and to become extant as a man among men, — as a part of the world among other parts.* Nay, by the rules of the soundest philosophy, we ought to look for Him in this field, and hence the question of *Who* he is becomes paramount. Now when the first bond was broken — when the eldest religion perished — from that moment was another bond required, and an incarnation was necessary. This was seen by the ancient people, and as a part of the divine logic of creation, they expected the Messiah, and even loved to have posterity, because the stream of childhood ever pointed to the second Adam, who was to be born in the fulness of time. He came at the end of the Jewish church, when the last link of the old covenant was broken, and He himself constituted a new and everlasting covenant, uniting man by his very senses with an object 'divinely sensual' — with God himself manifest in the flesh.

296. "There had been upon this earth a succession of churches, each with its own bond, or its peculiar religion. The Adamic church — the Adam of Genesis — was a church of

* If God can be *inspirituate*, surely he can also be *incarnate*: for spirit is more bodily than flesh. To deny the possibility of the Incarnation, is a denial throughout the soul of the possibility of God's presence, and a resolution of all the religious ideas into a Deific selfishness, such as Fichte preached

celestial love, with wisdom radiating from the inmost heart, in harmony with the paradisaical creation, and naming the creatures after its own truth. This was Eden, the only heaven which has yet existed upon earth. To this elevated church the Lord was a divinely angelic man, seen by celestial perceptions, and even represented to the senses; for the senses opened into heaven. This church descended through many periods, which are typified in the Word as the posterity of Adam; and its consummation was the flood, when it perished, and only Noah and his sons, — a lower or spiritual church, survived that suffocation whereby the race was extinguished so far as breathing the highest atmosphere was concerned; the Noachists however living in a new dispensation, to respire a secondary religion. Every such declension is a veritable drowning, in which the higher perceptions cease, and a certain prepared remnant of the universal humanity survives to people a new dry land on a lower level. The celestial church had for its spring spontaneous love; the spiritual church, on the other hand, conscience. Even the latter, however, did not stand, but its decay is written from Noah to Abraham, when 'the angel of Jehovah' was no longer manifested to any faculty. The two realities of the church, love, and conscience as a ground of faith, having been destroyed in the soul, a church of formalities was the only descent remaining, and this was the Jewish dispensation, which however was not a church, but only the representation of one. Obedience was the spring of this last covenant, and so long as the people kept it, natural and national blessings were given them from on high. At length even obedience came to an end, and neither victories in war, nor harvests divinely given, nor terrors denounced by prophets, nor actual evil fortune, could keep the people to their bond. The basis of creation could no longer support the falling superstructure. The resources of finite humanity were exhausted, and it only remained for Him who was the Creator, to become the Redeemer — for him who was the Alpha to become the Omega of his work. He came into the world by the world's ways of birth, that he might absorb the world, and be under it sustaining as above it creating, — that is to say, be All in all, the First and the Last. The infinite entered the real world by the real means — by the gates of generation, and the Lord became incarnate through the Virgin Mary. All his progress also was real, and through mundane laws; and thus his sensual and maternal humanity was united with his divinity by the like trials — by the like education, — as we ourselves experience in the regeneration. Swedenborg's view of the Lord's life is indeed totally practical, and the life of every regenerating man is an image of that process whereby the maternal humanity

became a divine humanity, the Son of God, God with us, Jesus Christ, God and Man. The subject cannot be thought of from metaphysical postulates, but only from a life in harmony with it, that is to say, from the process whereby each man subduces his own sensuality and evil, unites his outward with his inward mind, and finally becomes a spiritual person even in whatever pertains to the exercise of his senses. In the Lord however all that which in us is finite, was, and is, infinite; and thus instead, like us, of only subduing those hellish minds which are immediate to ourselves, his redeeming victories over selfishness and worldliness, subjugated all that is hellish — in the language of Swedenborg, all the hells; and now holds them, for whosoever lives in and to Him, in everlasting subjugation. This is redemption, and this was the final purpose for which the Lord assumed humanity, and appeared upon this earth, his operations upon which extend through all systems of worlds, and from eternity to eternity. These are the stages through which the Lord presented Himself according to our need, first as a God-angel, and lastly as a God-man.

297. "The trinity then is in, and from Jesus Christ, the new name of our God. The Father is his divine love; the Son is his divine wisdom, that is to say, the divinely human form in which he is self-adapted to his creatures, or a personal God; the Holy Spirit is the influence which he communicates to individuals and churches. This trinity is imaged in the soul, body, and operation of every man. The Father is inaccessible to us out of Christ, even as our own souls are not to be reached by others but through our bodies. All worship therefore is to be directed to Jesus Christ alone; and in the heavens the wisest angels know no other father. Thus there is oneness and body in our adoration.

Divine Love and Wisdom.

298. "*The Divine Love and Wisdom*, which we notice next, furnishes the rational counterpart to *the Doctrine of the Lord*. It is a treatise on the divine attributes, in which affirmation and self-evidence are the method, and the truly human testifies of the divine. Man, it is clear, must think of God as a man — must think from his own experience towards divine virtues — from his own deeds towards God's deeds, which are creation. The *must* in this case is a necessity of our being, which is the same thing as to say, that it is God's ordinance, and the true method. It is therefore a verity substantial as our souls, nay consubstantial with their Maker. No idealism then here intervenes, but we touch the solidity of eternal truth, and in our minds and bodies we have an attestation and vision of the Creator. But if God be the infinite man, the universe which proceeds from him must represent man in an image, and all the creatures must likewise so

represent. Mineral, vegetable, and animal forms, nay atmospheres, planets and suns, are then nothing less than so many means and tendencies to man, on different stages of the transit, and finite man resumes them all, proclaims visibly their end, and may connect them with their fountain. It is throughout a system of correspondences, all depending upon the activity of a personal God, as the substance of the latter depends upon the intervention of God in history, as Jesus Christ. Remove from the centre of the system the position that God is a man, and he becomes necessarily unintelligible to mankind; he has made them think of him otherwise than as he is; they communicate with him by no religion, but the beginning of their knowledge is darkness, its object a mere notion, and their love falls into a void: there is in short no correspondence between the Creator and any creature. Maintain however that master position, and humanity is the way to the Divine Humanity, the high road of the living truth.

299. "The path by which God passes through heaven into nature is laid down in distinct *degrees*, and 'the doctrine of degrees' furnishes a principal interest with Swedenborg in these elucidations. Degrees are the separate steps of forms or substances, the measured walk of the creative forces: thus the will in one degree is the understanding in the next, and the body in the third: the animal in the highest is the vegetable in the second, and the mineral in the lowest: and all these are one, like soul and body; and are united, and each uses the lower, by the handles of its harmony with inferior utilities; just as a man is united with, and makes use of, the various instruments which extend the powers of his mind and arms through nature. The world therefore is full of interval and freedom, and in the movements of each creature, whereby it lays hold of whatever supports it, the whole becomes actively one, and marches forward in the realms of use, where it meets the Omnipotent again.

The Sacred Scripture.

300. "*The Doctrine of the Sacred Scripture* is the doctrine of the Lord, and of the manhood of God, in its middle form, for the Word is the wisdom whereby both the world was made and man is regenerated. It is a law of divine order, that whatever is omnipresent and all-prevalent, is also in time centred in its own form; for no creative attribute is lost by diffusion, but reappears in fuller splendor when its orb is complete. This is the order of the incarnation. And so also when the Word has created all things, and moved through humanity, when deep has called unto deep, and speech has overflowed from human tongues, the same Word takes at last a form among its creatures, and appears among our words as the Book of God. Its

form in this case is determined by those to whom it comes. It is given in the lowest speech, that it may contain all speech, and be adequate to the whole purpose of redeeming mankind. Such a Word is the Bible. Before the present Bible, however, there existed an ancient Word, (still extant, according to Swedenborg, in Great Tartary), of which the Book of Jashur, the Wars of Jehovah, and the Enunciations formed part: this was the divine voice to an earlier humanity. The Word which we now possess is written in four styles. The *first* is by pure correspondences thrown into an historical series; of this character are the first eleven chapters of Genesis narrating down to the call of Abraham. The *second* style is the historical, consisting of true historical facts, but containing a spiritual sense. The *third* style is the prophetic. The *fourth* style is that of the Psalms, between the prophetic style and common speech.

301. "It is the divine sense within the letter that constitutes the holiness of the Bible: those books that are wanting in this sense are not divine. The following books are the present Word. 'The five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of Kings, the Psalms of David, the Prophets, Isaiah, Jeremiah, the Lamentations, Ezekiel, Daniel, Hozza, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the New Testament, the four Evangelists, Matthew, Mark, Luke, John, and the Apocalypse.'

302. "The Word exists in the heavens equally as upon the earth, but in its spiritual and celestial senses. Its stupendous powers and properties are there evident, examples of which are given by Swedenborg. If it is read in holy moods, heaven sympathizes; the devout mind enters it as a Sheekinah, and is angel-haunted: when love and innocence read it upon earth, its inward life is perused equivalently by special angels, and the letter in correspondence becomes divine and holy. Especially so when little children read it, and its literal sense is offered obediently to the informing influx. In such moments the veil is rent, and a marriage of heaven and earth is consummated. The perpetual holiness of the Word to us, depends upon no 'mechanical inspiration;' viewed as a book, the Bible is dead like other books, but the mind that approaches it, is influenced as it deserves, and spirit and life come down accordingly. The affinities that constitute presence in the other life, illustrate the character of the Word. The letter is truth in a fixed circumstance, answering to the Lord and the whole heaven, and he who reads it aright, engenders for himself divine and spiritual associations. Within it dwells the living God. The conditions of its inspiration are like those of the

animation of our bodies. The letter as well as the body is in itself motionless and inanimate; but both have souls, and when mankind addresses the literal Word, it hears and quickens from its divine life, as our frames, when objects strike them, feel and act from the life within.

303. "This assertion of the Word's divinity implies a counter statement regarding the writers of the Bible. The more the genius in any work, the less is the work its author's; the more the property, the less can it be owned. No man ever claims his inspired moments, until afterwards, when he is dis-inspired. The *divinity* however of a work abnegates its instruments, let them have been as busy as they will: they are mere tools, chosen only to deposit the work in some one place or age. The inspired penmen then are simply clerks, notwithstanding that their names appear upon the letter, fitting it to Jewish or Christian times. The patriarchs, prophets, psalmists and evangelists are not holy men; they are not even venerable for the most part, but the voice of sacred history itself generally assails them. 'Their names,' says Swedenborg, 'are unknown in heaven.' There are no saints with earthly names, but only sinners, scarlet more or less. God's is all the glory, but Abraham, Moses, David or John, are plain mortals like ourselves, entitled to no great consideration when their office is laid aside, and their divine insignia are put off. The men 'after God's own heart,' are only so for a time and a mission: every one is 'a man after God's own heart' for the functions that he does best. Holiness is not involved. The Jews, the chosen people of God, were chosen because they were the worst of people, for redemption begins at the bottom. In admitting therefore the divinity of the Word, we rid ourselves of the Bible writers, and their idiosyncrasies; and we know that as the fixed Word was produced through them they necessarily occupy the lowest stratum of human history.

304. "We have not space here to mention the various modes of inspiration (by voices, visions, &c.) recounted by Swedenborg from the facts of the case and the letter of the Scripture, and which he himself also experienced for the instruction's sake: they are indeed interesting, and comport with circumstances that are at this day coming to light, at the same time that they contrast, *toto cælo*, with metaphysical philosophy. We can only however notify to the reader, that Swedenborg has given their theory from the experimental or real, and biblical side, for there is much in the Bible upon the subject, when it is looked for with a scientific aim.

305. "It may here be expedient to give Swedenborg's *dictum* on the Epistles, upon

which the doctrinals of Christendom are so commonly founded.

"'With regard,' says he, 'to the writings of Paul and the other apostles, I have not given them a place in my *Arcana Cælestia*, because they are dogmatic writings merely, and not written in the style of the *Word*, as are those of the prophets, of David, of the Evangelists, and of the Revelation of St. John.

"'The style of the Word consists throughout in *correspondences*, and thence effects an immediate communication with heaven; but the style of these dogmatic writings is quite different, having, indeed, communication with heaven, but only mediately or indirectly.

"'The reason why the apostles wrote in this style, was, that the first Christian Church was then to begin through them; consequently, the same style as is used in the *Word* would not have been proper for such doctrinal tenets, which required plain and simple language, suited to the capacities of all readers.

"'Nevertheless, the writings of the apostles are very good books for the church, inasmuch as they insist on the doctrine of charity, and of faith from charity, as strongly as the Lord Himself has done in the Gospels, and in the Revelation of St. John, as will appear evidently to any one who studies these writings with attention.

"'In the *Apocalypse Revealed*, No. 417, I have proved that the words of Paul, in Rom. iii. 28, are quite misunderstood, and that the doctrine of justification by faith alone, which at present constitutes the theology of the reformed churches, is built on an entirely false foundation.'

306. "We notice in the doctrine of Scripture, as throughout the author's works, a turning of the tables in the matter of evidence. Instead of commencing inquiries with no beliefs, he accepts the most universal creeds as the hypotheses of investigation, and puts them to the fact. To commence from nothing, is to end in nothing, as the present biblical scholars illustrate. But Swedenborg takes the divinity and holiness of the Bible as his postulate, and then looks for the like in the text. His method, to say the least, has ended in no *reductio ad absurdum*, but the interpretation gained has confirmed the truth of the preliminaries. No writer has shown so sublime a quality in the Bible as Swedenborg, none has added to the probability of its divine origin so practical and scientific a demonstration. If wisdom and beauty shown in nature, be God's evidence there, then by parity of reason, wisdom and goodness expounded in Scripture should be the witness of his Word in the latter sphere. The theorem of plenary inspiration, or the contrary, can only be settled by this procedure, which makes one process for all truths; but never by what are called 'evidences' proceeding from void hearts and unbelieving understandings. If nature even were investigated by the latter, it would never declare its author, or let its unhappy questioner escape from the labyrinth of its contradictions and interpolations.

Faith, Life, and Providence.

307. "*The Doctrine of Faith* in Swedenborg's writings occupies a part of great simplicity. Faith, says he, is an inward acknowledgment of the truth, which comes to those who lead good lives from good motives. 'If ye will do the works ye shall know of the doctrine.' Faith therefore is the eye of charity. Spiritual clear-sightedness is its eminent attribute. It is not the organon of mysteries, for there is no belief in what we do not understand. There may be suspension of the judgment, but never faith. The highest angels do not know what faith is, and when they hear of any one believing what he does not understand, they say, 'this person is out of his senses.' With them, faith is only truth. Divine and human knowledges are under the same class; for both there is the base of scientific proof; but with this caution, that each state apprehends only its own objects, and that practical goodness is the ground upon which religious truth can be properly or profitably received.

308. "*The Doctrine of Life* is equally simple. We are to shun, as sins against God, whatever is forbidden in the ten Commandments, and to do the duties of our callings. The shunning of evils as sins is the first necessity; the doing good is possible after that. Charity consists in this course, and faith follows it by divine ordination. A life of this kind is the only contribution that each man can make to the New Jerusalem. No one however can do good which is really such, from self, but all goodness is from God.

309. "For the rest, our sage is no counselor of asceticism; he admits us to enjoy the good things of this life, in preparation for those of another; he advocates no self-immolating pietism, but 'a renunciation of the world during a life in the world;' and as sense is an everlasting verity, he teaches the expansion of the senses, under the spiritual powers.

310. "In 1764, Swedenborg published at Amsterdam a continuation of his work on the divine attributes, under the title, *Angelic Wisdom concerning the Divine Providence*, in which he identifies Providence with the Lord's government of mankind. He states the ends which the Divine Providence has in view, whereof the first and last is the formation of an angelic heaven out of the human race. He then propounds various laws of the Divine Providence which are unknown in the world, and occupies a considerable part of this very beautiful Treatise, with setting us right upon points on which infidelity founds objections, and in short, with vindicating the ways of God to man. He insists on the universality of Providence, and on its presence with all men alike, the wicked as well as the good, but the former will not receive its blessings, and their freedom of choice is respected. Hell is the false creation which they make, the Lord sets their places there, and ordains them

for their greatest good. Upon the subject of predestination, Swedenborg maintains that all are predestined to heaven, and it is their own doing if they do not arrive thither. Momentaneous salvation from immediate mercy is impossible, and the belief in it, is 'the fiery flying serpent of the church,' which raises sensual evils to a new deadliness of sting, and moreover imputes damnation to the Lord.

Spiritual Diary.

311. "We now turn aside for a moment from Swedenborg's published works, to his posthumous *Diary*, the last date in which is the 3d of December, 1764. This day book he had begun in 1747, perhaps after finishing the *Adversaria* on Genesis and Exodus, the last date in which is February 9th in the latter year. We must attempt to convey to the reader some notion of this extraordinary Manuscript, which extends over a period of seventeen years. We have termed it a Day Book, and such it veritably was in the intention of the bookmaker, being written on those English 'oblong folios' which are so common in our counting houses. In these business-like volumes thought and vision are duly 'entered' with the greatest regularity; in the earlier part of the work the date is generally subjoined to the paragraphs, and here and there parts are crossed out, having been faithfully 'posted,' and 'delivered' into the author's published books. The whole is in more than six thousand paragraphs, of which the first hundred and forty-eight are missing: it makes six closely-printed octavos, and considering the difficulties of the original, to which we can bear witness, it is but fair to mention the name of Tafel, its editor, Professor of Philosophy and Librarian of Tübingen, as an honorable specimen of even a German scholar.

312. "Almost every reader would smile doubtfully if he perused a page or two of this *Diary*. He would meet with conversations with Moses and Abraham, Aristotle, Cicero and Cæsar Augustus, Charles the XII. of Sweden and Frederic of Prussia, the author of the whole *Duty of Man*, and other of the deceased, and as the belief practically runs, the annihilated worthies and notables of history. He would find them treated as living men and real forces. He would learn of strange punishments and new criminalities; of fathomless pools of evil; of goodness detected in those that history condemns, and of the mask of excellence quite fallen away from some of her brightest exemplars; of Paul and David [in a very low state of spiritual life,] and Mahomet a Christian convert. But let him read on, and the laugh dies before the supernaturalness of the unbending context. Moreover amid the narrative, he meets with thoughts of the newest import; with lovely sentiments fragrant towards God and man; and with lessons pointing life and the world towards plain goals of blessedness. It will be no doubtful contest

with him between the sanity and the insanity of the author; strangeness will recede by degrees, overmastered by the moral element that explains the appearances into truths; and whatever the verdict be, it will be granted that a profound meaning lurks in even the oddest forms of this spiritual commonplace book.

313. "A great part of it dwells upon unhappy themes, and indeed no book more deranges one's habits of thought than this unreserved *Diary*. Our crotchet of the abstract nobleness of spirits, receives there a rude shock. Our father's souls are no better than ourselves; no less mean and no less bodily; and their occupations are often more unworthy than our own. A large part of their doings reads like police reports. Even the angels are but good men in a favoring sphere: we may not worship them, for they do not deserve it; at best, they are of our brethren, the prophets. It is very matter of fact. Death is no change in substantials. The same problems recur after it, and man is left to solve them. Nothing but goodness and truth are thriving. There is no rest beyond the tomb, but in the peace of God which was rest before it. This is the last extension of ethics, and while it deprives the grave of every vulgar terror, it lends it the terrors of this wicked world, which itself is the reign and empire of the dead. Moreover while the *Diary* abolishes our spiritual presumptions, it justifies to nearly the whole extent the low sentimental credence on ghostly subjects, as well as the traditions and the fears of simple mankind. The earthly soul cleaves to the ground and gravitates earthwards, dragging the chain of the impure affections contracted in the world; spirits haunt their old remembered places, attached by undying ideas: hatred, revenge, pride and lust persist in their cancerous spreading, and wear away the incurable heart-strings: infidelity denies God most in spirit and the spiritual world; nay, staked on death it ignores eternity in the eternal state with gnashing teeth and hideous clinches: and the proof of spirit and immortal life is farther off than ever. The *regime* of the workhouse, the hospital, and the madhouse is erected into a remorseless universe, self-fitted with steel fingers and awful chirurgery; and no hope lies either in sorrow or poverty, but only in one divine religion, which hell excludes with all its might. Human nature quails before such tremendous moralities; freedom tries to abjure the life that it is, and calls upon the mountains and rocks to cover and to crush it. A new phase appears in the final state; the memory of the skies is lost; baseness accepts its lot, and falsehood becomes self-evident: wasting ensues to compressed limb and faculty, and the evil spirit descends to his mineral estate, a living atom of the second death. Impossibility is the stone of his heart, and crookedness the partner of his understanding.

He is still associated with his like in male and female company, and he and his, in the chary light of hell, which is the very falsity of evil, are not unhandsome to themselves. Such is the illusive varnish which in mercy drapes the bareness of the ugly skeletons of devils and satans.

314. "We cannot dismiss the *Diary* without observing how true Swedenborg is to himself in a record whose publication he did not contemplate. His public words are at one with his secret thoughts; he is as grave in heart as in deportment. To one who has perused the work, the question of sincerity nevermore occurs; he would as soon moot the sincerity of a tree. And indeed the inquiry after sincerity, in the ordinary sense, goes but a little way in the determination of such a case.

Apocalypse.

315. "Besides the *Diary*, Swedenborg for several years had been engaged upon an extensive work on the Apocalypse, which is published among his *posthuma*, but which he did not complete. The original edition of the *Apocalypse Explained* occupies four large 4to volumes. That he intended to produce it is evident from the clearly-written manuscript with occasional directions to the printer, and from the first volume of the copy being marked in the titlepage with London, 1759; which renders it moreover probable that he had begun the work after finishing the *Arcana* in 1756. However this may be, we learn that on one occasion he 'heard a voice from heaven, saying, "Enter into your bed chamber, and shut the door, and apply to the work begun on the Apocalypse, and finish it within two years."' The *Apocalypse Explained* is one of the finest of his works, interpreting that book of the Testament down to the tenth verse of the nineteenth chapter, and pregnant, if we may use the expression, with a number of distinct treatises on important subjects; but it has been supposed that he thought it too voluminous and elaborate. Certain it is, that he abandoned the work, and set himself to produce an exposition in a smaller compass, which he published under the title of *Apocalypse Revealed*.

Meeting with Dr. Beyer.

316. "It does not appear whether Swedenborg revisited Sweden from 1762 to 1764: he may have resided in Amsterdam during the whole period, or he may have paid a visit to England; but it is probable that he returned home during the latter year, for in the first half of the next year he was again in Sweden. Soon, however, he set forth upon new travels, and in 1765 came from Stockholm to Gottenburg, where, during a week's stay, while waiting for a vessel to England, he accidentally met Dr. Beyer, Professor of

Greek and Member of the Consistory of Gottenburg, who having heard that he was mad, was surprised to find that he spoke sensibly, without discovering any marks of his alleged infirmity. He invited Swedenborg to dine with him the day following, in company with Dr. Rosen. After dinner, Dr. Beyer expressed a desire to hear from him a full account of his doctrines; upon which Swedenborg, animated by the request, 'spoke out so clearly and wonderfully,' that both the doctors were astonished. They did not interrupt him, but when he had finished, Beyer requested him to meet him the next day at M. Wenngren's, and to bring with him a paper containing the substance of his discourse, in order that he might consider it more attentively. Swedenborg complied, kept the engagement, and taking the paper out of his pocket in the presence of Beyer and Wenngren, he trembled and appeared much affected, the tears flowing down his cheeks; and presenting the paper to Dr. Beyer, he said, 'Sir, from this time the Lord has introduced you into the society of angels, and you are now surrounded by them.' They were all affected. He then took his leave, and the next day embarked for England. From that time Dr. Beyer became a student of his doctrines, and in spite of persecution, he remained steadfast to them throughout his life, and busied himself upon an elaborate Index to Swedenborg's theological writings, which was published thirteen years after, just as Dr. Beyer died.

Apocalypse Revealed.

317. "Swedenborg did not make a long stay in England, but after a few weeks or months proceeded to Holland, spending the winter of 1765-66 at Amsterdam, where he published the *Apocalypse Revealed* in the spring of the latter year. This work, as was his wont, he gave away liberally to the Universities and superior clergy, and to many eminent persons, in England, Holland, Germany, France and Sweden.

318. "The *Apocalypse Revealed* is an interpretation of the book of Revelation, on principles similar to those made use of in the *Arcana Cælestia*, and which we have already mentioned. The spiritual sense alone furnishes the key to this often expounded scripture, and those who were ignorant of that sense, could not unfold its true meaning. It does not foreshadow outward events either in the church or the world, nor the progress of the Christian church from its beginning; but it records in spiritual symbols the end of that church, and the establishment of its successor; both in the spiritual world. It is the book of the Last Judgment, which we have described above. It commences as 'the Revelation of Jesus Christ,' signifying that those who acknowledge his divinity by good lives from charity and faith, are the witnesses and par-

takers of this Apocalypse. It appeals to all in the Christian church, under the sevenfold designation of the churches of Asia, whose variety describes the entire circuit of the life and faith of Christendom in the two worlds. It then describes their exploration, by the influx of divine light from the ancient heavens: first, the exploration of the reformed church, and lastly that of the catholic: the doctrine of justification by faith being typified by the dragon; the dominion of the Romanist church, by the great harlot sitting upon many waters. It proceeds to narrate the divine judgment on these churches: also in the nineteenth chapter, the glorification that ensued in heaven when the catholic religion was removed; and in the twentieth, the damnation of the dragon. Then proceeds, chap. xxi., xxii., the descent from heaven of the New Jerusalem, with a description of its spiritual glories.

319. "A volume, unless it were a reprint, would not give an analysis of this book on the Apocalypse. When we say that the commentary takes the text word by word, and translates it into spirit, we still convey but a slender idea of what is done. Our own first impressions on reading the work will not soon be forgotten. Following the writer through the long breaths and flights of this vast empyrean, we were momentarily in anxious fear that to sustain a context of such was impossible. Each fresh chapter seemed like a space that mortal wing must not attempt; and yet the fear was groundless, for our guide sailed onward with a tranquil motion as if he knew the stars. History and common sense, panting and gasping science, philosophy in its better part, above all, the confidence in a divine support and a supernal mission, appeared to be covertly and unexpectedly present, to annihilate difficulties, and pave the skye way of this humble voyager. And when we had again alighted from that perusal which strained every faculty to the utmost, it was as though we had been there before, so entire was the impression of self-evidence that was left upon the mind. Genesis and the Revelation were closely at one in this marvellous Apocalypse, thenceforth the most open of the Bible pages: the two ends of the Scripture called to each other; an arch of divine light spanned the river of the Word, and the original Eden blossomed anew in the midst of the street of the holy city. The author the while disclaimed the authorship, for 'what man,' says he, 'can draw such things for himself.'" — *Wilkinson's Biography*, pp. 132-151.

320. The author of the Memoir before quoted, says also of this work: — "It contains the exposition of the spiritual sense of the Book of Revelation, — that sealed Book, which has been an embarrassment and a marvel to the church in all ages, and which, indeed, on account of its obscurity and seeming incoherency, was at one time in danger of

being excluded from the list of canonical books of Scripture, — this mysterious Book is taken up in the work just mentioned, (entitled the *Apocalypse Revealed*,) and examined chapter by chapter, verse by verse, word by word, in the same manner as was done with the Books of Genesis and Exodus, in the 'Arcana;' and the interior meaning, the spiritual sense of every part set forth — and set forth in such a manner as to present a clear, connected, and rational meaning throughout the whole Book, from the first chapter to the last. And what is especially to be remarked, — the spiritual sense of this Book, the last of the New Testament, is shown to be founded on the same principles, and discovered by the same rules of interpretation, as the spiritual sense of the Books of Genesis and Exodus, the first of the Old Testament written, as they were, by other hands, and more than fifteen hundred years before (a strong proof, that however varied the human instruments, there was One Divine Author of the whole). Thus, with any particular word, for instance, occurring in the Book of Genesis, and declared to have a certain spiritual signification — when that word occurs in the Book of Revelation, it is shown to have the same signification; and this holds true in all cases. And, moreover, while all these various significations taken together, make in the Book of Genesis, a complete spiritual sense, so in the Book of Revelation they make their own complete spiritual sense. Now, it will readily be seen, that such a coincidence would be altogether unaccountable, nay, impossible, unless there really existed such a spiritual sense in the Word of God, formed there by the Divine Hand: and it is indeed, this uniform spiritual sense, full of high and heavenly truth, in which, in great part, consists the inspiration of the holy volume: it is this, which raises it infinitely above all other works of history or of morals, above all human compositions: and the existence of such a sense, it may be observed, is the strongest proof of the Divine character of those writings which we call the Sacred Scriptures. And truly, had Swedenborg done only this, he would have deserved the gratitude of all who seriously revere the Word of God, for thus bringing a new and most powerful argument from internal evidence, in favor of the inspiration and Divinity of the Sacred Volume." — *Memoir, &c., by Rev. T. O. Prescott.*

Travels, Anecdotes, &c.

321. "In 1766, simultaneously with the *Apocalypse Revealed*, Swedenborg republished his youthful work on a *New Method of finding the Longitudes*. This method, as he informed the Swedish Archbishop, Menander, 'of calculating the ephemerides by pairs of stars, several persons in foreign countries were then employing, who had experienced great advantage by the observations made accord-

ing to it for a series of years.' His faculty of remark, it appears, was still awake to whatever he thought might be useful in the mundane sense. It is not improbable that he was solicited to this reprint.

322. "After the 15th of April he again visited England for two or three months, watching the disposition of our bishops, and any favoring events in the theological world.

323. "Mr. Springer, the Swedish Consul in London, is the only person who mentions any particulars of this visit. He and Swedenborg had been good friends in Sweden, but Springer was surprised at our author's continued intimacy with him, 'as he was not a man of letters.' This, however, was perhaps one ground of the friendship. Swedenborg desired Springer to procure him a vessel for Sweden and a good captain, which he did. An agreement was made with one Dixon. Swedenborg's effects were carried on board, and as his lodgings were at a distance from the port (probably in Cold Bath Fields), he and Springer took for that night (Sept. 1, 1766) a bed at Mr. Bergstrom's Hotel, the King's Arms, in Wellclose Square. Swedenborg went to bed. Springer and Bergstrom from an adjoining room heard a remarkable noise, and could not imagine its cause. They peeped through a door with a little window in it, that looked into the room where he lay, and they saw him with his hands raised as towards heaven, and his body appearing to tremble. He spoke much for half an hour, but they could not understand what he said, except only when he let his hands fall down, they heard him ejaculate, My God. He then remained quietly in bed. They went into the room, and asked him if he was ill. He said, 'No, but he had had a long discourse with some of the heavenly friends, and was in a great perspiration.' He got up and changed his shirt, and then went to bed again, and slept till morning. This anecdote, trivial as it may appear, portrays in a measure his physical state during one of his trances. His natural voice, it seems, was stirred during a spiritual conversation. This occasionally occurs in sleep, where a lively dream will call forth sounds and movements from the sleeper. The trembling of the body is noteworthy, and is often witnessed in the first phases of *ecstasy* and *cataplexy*. As to the noise that was heard, it might have been merely Swedenborg's voice muffled by distance, or rendered imperfect by his state; or it might have proceeded from the spirits who were with him; for spirits, according to the *Seeress of Prevorst*, and homelier authorities, can make themselves audible more readily than visible, particularly if they are of a heavy and worldly cast; in which case they can even move heavy bodies. These, however, that Swedenborg was talking with, were heavenly spirits.

324. "In the morning Captain Dixon came

for Swedenborg, and Springer took leave of him, and wished him a happy voyage. Bergstrom asked him how much coffee he should pack for him, as he took a certain portion of it daily. Swedenborg said that no great quantity would be needed, as by God's aid they would enter the port of Stockholm at 2 o'clock on that day week. It happened exactly as he foretold, as Dixon upon his return informed Springer. A violent gale accelerated the voyage, and the wind was favorable to every turn of the vessel. Dixon told Ferelius that he had never in all his life had so prosperous a transit.

325. "Swedenborg arrived at home on the 8th of September, and for some time resided in the Sudermalm, the southern suburb of Stockholm. His house was pleasantly situated, neat and convenient, with a spacious garden, and other appendages. His own room or study was small, and contained nothing elegant. It was all that he wanted, but would have satisfied few other men. He kept two servants, a gardener and his wife, to whom he gave the produce of his garden. In 1767, for the convenience of his numerous visitors, he had a handsome summer house erected, with two wings, one of which contained his library. He afterwards built two other summer houses, one of them after the model of a structure that he had admired at a nobleman's seat in England. The other was square, but could be turned into an octagon by folding back the doors across the corners. To add to the amusement of his friends and their children, he had a labyrinth constructed in a corner of his garden, and a secret door, which, on being opened, discovered another door with a window in it. This appeared to open into a garden beyond, containing a shady green arcade with a bird cage hanging under it; but the window was a mirror, and presented only a reflection of the objects around. He took great pleasure in his garden; it was ornamented after the Dutch fashion, and cost him a considerable sum annually to keep it up, but in his latter years he suffered it to go into disorder.

326. "Notwithstanding that he was very accessible, he took precaution to stand on a fair footing with his visitors. During interviews he always had one of his domestics present in the room, and insisted upon the conversation being carried on in Swedish. Widows went to him to inquire about the state of their husbands in the other world; and others, who looked upon him as a soothsayer, besought him with questions about property lost or stolen. When people went to him for such purposes, he often refused to gratify them, and earnestly advised them to abandon their quest. He had perhaps learned prudence from experience, especially of the fair sex; for he used to say in justification of his caution: 'Women are artful; they might pretend that I have sought a near acquaint-

ance with them; and besides, it is well known that persons turn and distort what they do not understand.'

327. "The following anecdote from his female domestic at once illustrates what we have been relating, and shows the candor of the man. Bishop Hallenius, the successor of Swedenborg's father, paying a visit to Swedenborg, the discourse began on the nature of common sermons. Swedenborg said to the bishop, among other things: 'You insert things that are false in yours;' on this, the bishop told the gardener, who was present, to retire, but Swedenborg commanded him to stay. The conversation went on, and both turned over the Hebrew and Greek Bibles, to show the texts that were agreeable to their assertions: at length the conversation finished, by some observations intended as reproaches to the bishop on his avarice, and various unjust actions; 'You have already prepared yourself a place in hell,' said Swedenborg; 'but,' he added, 'I predict that you will some months hence be attacked with a grievous illness, during which time the Lord will seek to convert you. If you then open your heart to his holy inspirations, your conversion will take place. When this happens, write to me for my theological works, and I will send them to you.' In short, after some months had passed, an officer of the province and bishopric of Skara came to pay a visit to Swedenborg. On being asked how the Bishop Hallenius was, 'He has been very ill,' replied the officer, 'but at present he is well recovered, and has become altogether another person, being now a practiser of what is good, full of probity, and returns sometimes three or fourfold of property, for what he had before unjustly taken into his possession.' From that time the bishop became an open supporter of Swedenborg's doctrine.

328. "The most harmless men are not on that account without enemies, particularly if they add to prudence plain and honest speaking, as was the case with Swedenborg; for nothing excites some persons to violence more than the spectacle of that self-collectedness and self-respect which they do not feel in themselves. Swedenborg underwent this penalty of his character. On one occasion a young man went to his house with the intention of assassinating him. The gardener's wife, observing something extraordinary in his manner, told him that Swedenborg was out, but he would not believe it, and rushed past her towards the garden. Happily a nail in the lock of the door caught his cloak, and in his attempt to disengage himself, his naked sword fell from under the cloak out of his hands, and thus detected, he became embarrassed, and escaped with all speed. He was afterwards, the story says, killed in a duel. No doubt, however, this was an isolated instance, the result of some frenzy or madness acting upon an excitable brain, for we do not

find that this person knew any thing of Swedenborg.

329. "In the autumn of this same year he was visited by the Rev. Nicholas Collin, a Swedish clergyman, who has left a pleasing account of his interview with Swedenborg, who 'at that time,' he says, 'was a great object of public attention in the capital, and his extraordinary character was a frequent topic of discussion.' The old man received the youthful student very kindly (Collin was then but twenty years of age), and in the course of a three hours' conversation, reiterated the fact of his spiritual intercourse, as declared in his works. Collin requested of him as a great favor, to procure him an interview with his brother, deceased a few months previously. Swedenborg answered, that God, for wise and good purposes, had separated the world of spirits from ours, and that communication was not granted except for cogent reasons; whereupon Collin confessed that he had no motives beyond gratifying brotherly affection, and an ardent wish to explore scenes so sublime and interesting. Swedenborg told him that 'his motives were good, but not sufficient; that if any important spiritual or temporal concern had been involved, he would have solicited permission from those angels who regulate such matters.' We cite the latter sentence to show what noble offices are assigned to finite beings. Indeed an instructive chapter might be written from Swedenborg's life and works, upon the new functions connected more or less with this world, as of attending the birth of the newly dead into the spiritual state, of educating departed infants and simple spirits, of governing sleep and infusing dreams, and indefinite other things besides, — which constitute a department of the duties of the human race translated into the sphere of spiritual industry. For heaven is the grand workman; the moments of the eternal sabbath are strokes of deeds; and the more of these can be given to be done by men and angels, the more is the creation real, because coöperating with God." — *Wilkinson's Biography*, pp. 151–157.

330. In this year, we find the following from a letter written to Dr. Oettinger: —

"To your interrogation, *Whether there is occasion for any sign, that I am sent by the Lord, to do what I do?* I answer, that at this day no signs or miracles will be given, because they compel only an external belief, but do not convince the internal. What did the miracles avail in Egypt, or among the Jewish nation, who, nevertheless, crucified the Lord? So, if the Lord was to appear now in the sky, attended with angels and trumpets, it would have no other effect than it had then. (Luke xvi. 29–31). The sign, given at this day, will be an *illustration*, and thence a *knowledge and reception of the truths of the New Church*; some *speaking illustration* of certain persons may likewise take place; this works more effectually than miracles. *Yet one token may perhaps still be given.*

"You ask me, *If I have spoken with the Apostles?* To which I reply, I have spoken one whole year

with Paul, and also of what is mentioned in the Epistle to the Romans iii. 28. I have spoken three times with John; once with Moses; and I suppose a hundred times with Luther, who owned to me that, contrary to the warning of an angel, he had received the doctrine of salvation by faith alone, merely with the intent that he might make an entire separation from popery. But with the angels I have conversed these twenty-two years past, and daily continue so to do: with them the Lord has given me association, though there was no occasion to mention all this in my writings. Who would have believed, and would not have said, show some token that I may believe? and this every one would have said who did not see the like." — *Documents*, pp. 154, 155.

331. In 1767, our author was still in Stockholm, observing with care the effect produced by his writings. And in reply to a question, "*How soon the New Church is to be expected?*" we have the following answer: —

"The Lord is preparing at this time a new heaven of such as believe in Him, and acknowledge Him to be the true God of heaven and earth, and also look to Him in their lives, which is to shun evil and do good; because from that heaven shall the New Jerusalem, mentioned in Rev. xxi. 2, descend. I daily see spirits and angels, from ten to twenty thousand, descending and ascending, who are set in order. By degrees as that heaven is formed, the New Church likewise begins and increases. The universities in Christendom are now first instructed, from whence will come ministers; because the new heaven has no influence over the old clergy, who conceive themselves to be too well skilled in the doctrine of justification by faith alone." — *Documents*, p. 125.

For, as he observes in another letter: —

"All confirmations, in things pertaining to theology, are, as it were, *glued fast in the brains*, and can with difficulty be removed; and whilst they remain, genuine truths can find no place. Besides, *the new heaven of Christians, from whence the New Jerusalem from the Lord will descend*, (Rev. xxi. 1, 2,) is not yet perfectly settled." — *Letters to Dr. Bejer*.

Kant's Inquiries.

332. "It was in this year that Kant's attention was first called to the narrations which were rife about Swedenborg. The philosopher describes his previous state of mind with regard to supernatural occurrences. He had made himself acquainted with a great number of the most probable stories, but considered it wisest to incline to the negative side, 'not that he imagined such things to be impossible,' but because the instances are in general not well proved. This not unreasonable scepticism he brought to Swedenborg's cases. He had received the account of them from a Danish officer, his former pupil, who at the table of the Austrian Ambassador, Dietrichstein, at Copenhagen, with several other guests, read a letter just received by the host from Baron de Lutzow, the Mecklenburg Ambassador at Stockholm, in which he said that he, in company with the Dutch Ambassador, was present in the Queen's palace when Swedenborg gave her the

message from her dead brother. This authentication surprised Kant, and as he prettily says: 'Now in order not to reject blindfold the prejudice against apparitions and visions by a new prejudice, I found it desirable to inform myself of the particulars of the transaction.' How few of the matter-of-fact people 'find it desirable to inform themselves'! But to continue, Kant instituted searching inquiries, which ended in corroborating the affair; and Professor Sehlegel also added his voice, that it could by no means be doubted. Kant's Danish friend being about to leave Copenhagen, advised Kant to open a correspondence with Swedenborg himself. This he did, and his letter was delivered by an English merchant at Stockholm. Swedenborg received it politely, and promised to reply. As no answer came, Kant commissioned an English gentleman then at Königsberg, and who was going to Stockholm, to make particular inquiries respecting Swedenborg's alleged 'miraculous gift.' This friend stated in his first letter to Kant, that the most respectable people in Stockholm attested the account of the transaction alluded to. He himself, however, he confessed, was still in suspense. His succeeding letters were of a different purport. He had not only spoken with Swedenborg, but had visited him at his house, and was in astonishment at his case. Swedenborg, he said, was a reasonable, polite and open-hearted man. He told him unreservedly that God had accorded to him the gift of conversing with departed souls at pleasure. He was reminded of Kant's letter; he said that he was aware that he had received it, and would already have answered it, but that he should proceed to London in the month of May this year (1768), where he would publish a book in which the answer, as to every point, might be met with. There is somewhat of uncommon candor in Kant's deportment throughout this inquiry, the more so as the transcendental system that he excoGITATED excludes reality with triple bars from every sphere, and so aggravates what the philosophers term the 'subjective' portion of man's nature, as to make all objects unattainable in their true selves. But Kant had genius sufficient to let him out occasionally from the prison of his intellectual reveries. The anecdote is due to Kant himself, even more than to Swedenborg.

Visit from Virgil. Deceased King.

333. "It is perhaps in this period of his life that we may place an interview with him recorded by Atterbom, the poet, in his *Swedish Seers and Bards*. 'A single anecdote,' says Atterbom, 'in relation to his spiritual intercourse, we cannot refrain from introducing, especially as none of those hitherto known so artlessly delineates his peculiar and unrestrained mode of living, at the same time, both in the natural and spiritual world. The

occurrence took place with a distinguished and learned Finlander (Porthan), who, during the whole of his life, believed rather too *little* than too *much*. This learned man, when a young graduate from the university, was on his travels, and came to Stockholm where Swedenborg was living. Far from being a Swedenborgian, he on the contrary regarded the renowned visionary as an arch-enthusiast; still he thought it is duty to visit this wonderful old man, not merely out of curiosity to see him, but also from a cordial esteem for one who in every other respect was a light of the North, and a pattern of moral excellence. On his arrival at the house in which Swedenborg resided, he was introduced into a parlor by a good-humored old domestic, who went into an inner apartment to announce the stranger, and immediately returned with an apology from his master, as being at that moment hindered by another visit, but which would probably not be of long duration; on which account the young graduate was requested to be seated for a few minutes — and was left in the parlor alone. As he happened to have taken his seat near the door of the inner apartment, he could not avoid hearing that a very lively conversation was carried on, and this during a passing up and down the room: in consequence of which he alternately perceived the sound of the conversation at a distance, and then again immediately near himself; and plainly, so that every word might be heard. He observed that the conversation was conducted in Latin, and that it was respecting the antiquities of Rome: a discovery, after which, being himself a great Latinist, and very conversant on the subject of those antiquities, he could not possibly avoid listening with the most intense attention. But he was somewhat puzzled when he heard throughout only *one* voice speaking, between pauses of longer or shorter duration; after which the voice appeared to have obtained an answer, and to have found in the answer a motive for fresh questions. That the *hearer* of the persons conversing was Swedenborg himself, he took for granted, and the old man was observed to be highly pleased with his guest. But who the latter was, he could not discover; but only that the conversation was concerning the state of persons and things in Rome during the time of the emperor Augustus: and particulars on these points were elicited, which he with unavoidable and increasing interest endeavored to lay hold of, since they were altogether new to him. But as he became more and more absorbed in the subject itself, and was endeavoring to forget the marvellous in the treatment of it, the door was opened; and Swedenborg, who was recognizable from portraits and descriptions of him, came out into the parlor with a countenance beaming with joy. He greeted the stranger, who had risen from his seat, with a

friendly nod, but merely in passing by him : for his chief attention was fixed upon the person who was invisible to the stranger, and whom he conducted with bows through the apartment and out at the opposite door: repeating at the same time, and in the most beautiful and fluent Latin, various obligations, and begging an early repetition of the visit. Immediately afterwards, on entering again, he went straight up to his later guest, and addressed him with a cordial squeeze of the hand: "Well, heartily welcome, learned Sir! excuse me for making you wait! I had, as you observed, a visitor." The traveller, amazed and embarrassed: "Yes, I observed it." Swedenborg: "And can you guess whom?" "Impossible." "Only think, my dear Sir: Virgil! And do you know: he is a fine and pleasant fellow. I have always had a good opinion of the man, and he deserves it. He is as modest as he is witty, and most agreeably entertaining." "I also have always imagined him to be so." "Right! and he is always like himself. It may, perhaps, not be unknown to you, that in my first youth I occupied myself much with Roman literature, and even wrote a multitude of *Carmina*, which I had printed at Skara?" "I know it, and all judges highly esteem them." "I am glad of it; it matters little that the contents were respecting my first love. Many years, many other studies, occupations and thoughts, lie between that period and the present. But the so unexpected visit of Virgil awaked up a crowd of youthful recollections; and when I found him so pleasant, so communicative, I resolved to avail myself of the occasion, to ask him of things concerning which no one could better give information. He has also promised me to come again before long. . . . But let us now talk of something else! It is so long since I have met with any one from Finland; and besides a young Academician! Come in, and sit down with me! With what can I serve you? But first give me an account of every thing you can, both old and new." And afterwards, — thus continues the witness and deponent of this scene to one of his intimate friends, from whose lips we received the account, — afterwards, during the whole period of my intercourse with this singular old man, whom I subsequently visited several times, I did not perceive the least that was extraordinary, excepting only his amazing learning in all the branches of human science and investigation. He never afterwards touched upon any thing supernatural or visionary. So insane as he appeared to me at first, I nevertheless separated from him with the greatest gratitude, both for his highly learned conversation, and his constant and exceeding kindness both in word and deed — and above all, with the greatest admiration, although mingled with regret, that, on a certain point, a screw in the venerable man was loose or altogether fallen away.

334. "Here is a royal gate into history, for the future to open. If we want the biography of Virgil, let Virgil tell it: no one else can satisfy either biographer or reader. Virgil and his memory are alive; for God is not the God of the dead, but the God of the living. There are no dead in the vulgar sense, and there is no oblivion. There is want of spiritual sympathy in us, which kills the living, and obliterates their memory. The ancient men are secret, for we are estranged from their love line. Antiquarianism cannot dig them up, because they are not under ground. But likeness of mind is an exorcism that they cannot refuse, and which properly applied, will refresh their oldest memories, and make them confidential. The highest who has left the earth, has its dear images with him, albeit quiescent for the most part, but may be led down, when the Lord pleases, by the stairs of the unforgettable past, and visit our abodes. It is only to open his mind worldwards, and straight he can commune with an earthly seer — if he can find one. The love we bear to human story, the insatiable curiosity towards early times, the very madness of antiquarianism, demand this authentication, which it is plain, would be simply satisfying and nothing more. It is then extraordinary that it is not common.

335. "The exact month of Swedenborg's next foreign travel is uncertain, but just before he undertook it, his friend Robsahm met him in his carriage riding out of Stockholm, and asked him how he could venture upon so long a journey, being eighty years old? and whether they would ever meet again? Have no anxiety on that subject, said he, for if you live we shall meet again here, as I have yet another journey like this before me. We also have it recorded that his repeated voyages to and fro had become a matter of notoriety at Elsinore, where he frequently visited the Swedish Consul, M. Rahling; and it was during the transit we are referring to that he made the acquaintance of General Tuxen, at the Consul's table. The General questioned him upon the report of the Queen of Sweden's affair, and received an account of it from his own lips. He also asked him how a man might be certain whether he was on the road to salvation or not. Swedenborg told him that this was easy; that he need only examine himself by the ten commandments; as for instance, whether he loves and fears God; whether he is rejoiced at the welfare of others, and does not envy them; whether he puts aside anger and revenge for injuries, because vengeance belongs to God: and so on. If he can answer this examination in the affirmative, he is on the road to heaven; if his heart is the other way, then he is on the road to hell. This led Tuxen to think of himself, as well as others, and he asked Swedenborg whether he had seen King Frederic V. of Denmark, deceased in 1766, adding that though some human frailty attached to him, yet he had

certain hopes that he was happy. Swedenborg said, 'Yes, I have seen him, and he is well off, and not only he, but all the kings of the house of Oldenburg, who are all associated together. This is not the happy case with our Swedish kings.' Swedenborg then told him that he had seen no one so splendidly ministered to in the world of spirits as the Empress Elizabeth of Russia, who died in 1762. As Taxen expressed astonishment at this, Swedenborg continued: 'I can also tell you the reason, which few would surmise. With all her faults she had a good heart, and a certain consideration in her negligence. This induced her to put off signing many papers that were from time to time presented to her, and which at last so accumulated, that she could not examine them, but was obliged to sign as many as possible upon the representation of her ministers: after which she would retire to her closet, fall on her knees, and beg God's forgiveness, if she, against her will, had signed any thing that was wrong.' When this conversation was ended, Swedenborg went on board his vessel, leaving a firm friend and future disciple in General Taxen.

Conjugal Love.

336. "It is probable that Swedenborg went from Stockholm to London in the middle of the year, according to what he signified to Kant's friend. However on November 8, 1768, we again meet him at Amsterdam, whither he had gone to print another important work, *The Delights of Wisdom concerning Conjugal Love, and the Pleasures of Insanity concerning Scortatory Love*. This book he published with his name, as written by Emanuel Swedenborg, a Swede.

337. "In every new view of mankind, and in each fresh system of doctrines which professes to apply itself to the wants of an age, the subject of marriage can hardly fail to have an important place; in many systems, indeed, it furnishes the *experimentum crucis*, and at once decides their pretensions. It now devolves upon us to say a few words upon this topic, in its connection with Swedenborg's doctrines.

338. "The author affirms, upon a union of experimental with rational evidence, that sex is a permanent fact in human nature,—that men are men, and women, women, in the highest heaven as here upon earth: that it is the soul which is male or female, and that sex is thence derived into the mortal body and the natural world; therefore that the difference of sexes is brighter and more exquisite in proportion as the person is high, and the sphere is pure. The distinction not only reaches to the individual, but it is atomically minute besides; every thought, affection and sense of a male is male, and of a female is feminine. The smallest drop of intellect or will is inconvertible between the sexes; if

man's, it can never become woman's; or *vice versa*. - The sexual distinction is founded upon the two radical attributes of God,—upon his divine love, and his divine wisdom; whereof the former is feminine, and the latter masculine. The union of these in Him is the divine marriage; and the creation proceeds distinctly from them, and images, or aspires to, a marriage in every part. The lightning flits twine and kiss ere ever they separate. The world would be, and the church is, an everlasting wedlock. Therefore there are marriages in heaven, and heaven itself is a marriage. The text that 'in heaven they neither marry, nor are given in marriage,' is to be understood in a spiritual sense. It signifies that the marriage of the soul with its Lord, or what is the same thing, the entrance of man into the church, which is the bride of the Lamb, must be effected in this world, or it cannot have place afterwards. It also signifies, that angels, whether men or women, already have the marriage principle in them as a ground of their angelship, or they could not acquire it after death: hence they are virtually married, and do not marry, nor are given in marriage. It is as though it had been said, that no one goes to heaven, but those who already are in heaven; or have heaven in them, and are heaven. But this Scripture by no means excludes the blessed from that conjugal union which is their summary bliss, and which is the foregone conclusion of their admission to eternal life. The text, however, does exclude sensual and natural views of marriage, and so is suitable in its form to the Jewish mind and the corporeal nature, which otherwise would have conceived only carnally of a celestial bond. ✓

339. "We must guard, however, against supposing that the spiritual is not real and bodily; for every thing inward has its last resort in substantive organization. The bodies of angels are as ours in every part, but more expressive, plastic, and perfect. Their conjugal union, which is true chastity and playful innocence, is bodily like our own; nay, far more intimate: its delights, immeasurably more blessed and perceptible than on earth, commence in the spirit, and are of the spirit even in the body: its powers, springing from a divine fountain, are marred by no languor, but spire in an unconsuming flame of perennial virility. This world, however, and not the other, is the theatre of procreation; the fixed soil of nature alone produces new beings; whence angelic marriages do not engender natural but spiritual births, which are the various endowments of love and wisdom; wherefore, by this offspring or *in-spring*, the partners breed in themselves human fulness, which consists in desiring to grow wise on the man's part, and in loving whatever belongs to wisdom on the wife's. Thus conjugal love is a means of their eternal progression, by which

they become younger and younger, more and more deeply the sons and daughters of the Almighty, and are born again from state to state as happier children in the cycle of wedded satisfactions.

340. "To conjugal love our author assigns the highest position in the soul: in its descent it is the gate by which the human race enters into existence; in its ascent and upper faculty it is the door through which the Lord enters into the mind. It is the appointed source of all creatures, from which beneath springs generation, and regeneration comes through it from above. The purity of the source determines the world's condition at any given period, influencing posterities organically, and the mind and will in their finest springs. Nay, upon this depends the spiritual world itself; for earthly marriage is the seminary of heaven, as adultery is the seminary of hell. Children born of parents imbued with truly conjugal love, derive from those parents the conjugal principle of goodness and truth, which gives them an inclination and faculty, if sons, to perceive whatever appertains to wisdom, and if daughters, to love the things that wisdom teaches.

341. "It is plain that of an affection so exalted there are few patterns to be found on earth, and that even where it dwells, it may not be manifest; and for this reason our author was obliged to describe it from experience in heaven, where it reigns in open day as a fundamental love. Fact alone supplies description, and the facts of conjugal union were not given on this globe in that age; it was then needful to explore the heavens, in which that ancient love is stored. For this purpose, as the ages are differentiated by this very affection, he prayed to the Lord to be allowed to visit them, and travelled in spirit with an angel guide to the golden, silver, copper, iron, and still later periods; that is to say, to the men and women who are still in those states. And every where he learned from the best and the eldest the tale of their faithful loves; or, as in the lower ages, observed that the decadence of their state was in proportion to their want of fealty to the primeval bond. He learned that the marriage of one man with one wife is the law of heavenly union, corresponding to the unity of God, to the singleheartedness of man, to the marriage of the good with the true, and of the Lord with the church. Polygamy, however, and varying unions, were the sign and the cause of a broken religion, and the avenues of sensuality towards hell. He brought back to this earth the documents of the other life on this point, the Reports of the great epochs, and these are given in his memorable relations, a series of narratives between the ethical chapters, which complete by experience the field which is given through doctrine in the latter.

342. "Never was monogamy so rescued from the baser justifications of worldly pru-

dence, and placed so merely on the pedestal of religion and divine necessity, as in Swedenborg's system: with him it is the ideal of union, and every thing in the sexual commerce is tried and judged by its tendency or approximation to indissoluble marriage. Well may the state be guarded, which is to be eternal: well may the force be subject to heavenly rules, whose effects extend through all generations in the lines of time, and upward through the hierarchies of that past, which is but the depth and height of the present.

343. "Such, at least, is the consequence of the creed, that sexual distinctions are eternal, and monogamy their divine end: it evidently confers the heart of spirituality upon the marriage tie, and tends to maintain it for both divine and human reasons. Nor are the celestial reports devoid of interest in the matter; for were it not for them, the sanctity of marriage would fail of present experience, and come in time into the hands of the philosophers who keep no account of their receipts.

[344. In the latter part of this work, and separate from it, is a short treatise on what might be called, "The Infernal Pleasures of Insanity, concerning Scortatory Love:" for none but infernal spirits, and those whose minds are under their influence, can possibly take delight in the grossest perversions of all that is good and true. But let it never be forgotten, that what Swedenborg says on these unpleasant subjects, is by no means designed as doctrinals for the New Church; and in reading this essay, the important distinctions must be constantly kept up, between the phrases "it is right," (*fas est*), and it is allowed or permitted, (*bicet*); the former having reference to the laws of Divine Order, and the latter, to those of Divine Permission, to prevent greater evils.

345. In this tract the author has given a virtual commentary on the Divine Command—"Thou shalt not commit adultery." "His object is to do what no Protestant theologian has ever done, to lay open from its inmost grounds the entire *morale* of the seventh commandment. In accomplishing this object he has, with a masterly power of analysis, *discriminated* between the different degrees of guilt which attach to the greater or less departure from the strict rules of chastity. 'The head and front of his offending hath this extent, no more.' Viewed in the light of Criminal Jurisprudence, it bears the same relation to the command 'Thou shalt not commit adultery,' as the statute law on the different degrees of manslaughter does to the command 'Thou shalt not kill.' The statute laws wisely discriminate between murder and manslaughter in the first, second and third degrees, awarding a different degree of penalty to each. But who, for that reason, would think of charging the laws with 'laxity of morals,' or with encouraging murder?

346. "Yet the charge of encouraging vice has as little foundation in truth when applied to Swedenborg as it would have if applied to the laws. He discriminates the sins under this head into eight degrees, and teaches that the greater the departure from the right, the greater the sin and consequent penalty, and of course, the slighter the departure from strict rectitude, the less grievous the sin and consequent penalty. He shows how,

when a man's heart appears to be fully set in him to do evil in this respect, he may be restrained from plunging into still greater evils than he is already in the practice of, and how he may be led into a state of comparatively less evil, and finally back into the paths of true virtue. In all this there is no intimation that *any* such practices are any thing else than grievous sins, which are to be even more strenuously striven against than other sins: which is a reason for his being more minute. His constant language in regard to them is, that they are 'vile,' 'detestable to christians,' and 'lead to hell.'" — *N. Church Repository*, vol. i. pp. 621, 622.*

347. "We cannot quit the *Conjugal Love* without noticing to the reader the author's penetration upon a subject where a studious old bachelor might be expected to have no experience. It is an instance of the sympathy of genius, which can place itself in the position of its object, and look outward from the hearts of alien things. Thus it was that Swedenborg analyzed the male and the female soul, and their faculties of conjunctivity; thus that he dived into the recesses of wedded life, and laid down a science and a series of its agreements and disagreements; that he examined its love, its friendship, and its favor, at the different periods of life; that he described to the life, but in formal propositions, the jealousies of the state, 'its burning fire against those that infest wedded love, and its horrid fear for the loss of that love;' and finally thus that he depicted the love of children, the spiritual offspring of conjugal love, in its successive derivations; and childless himself, appreciated the circulation of innocence and peace, that the hearts of the young establish in the home. Much, however, that he has said belongs to his peculiar seership; much of the psychology is of more than earthly fineness; the distinctions are those of spiritual light, and the delicacy of the affections is that of spiritual heat; which is not surprising, for the wives of heaven had been communicative to our author." — *Wilkinson's Biography*, pp. 158–171.

348. For a full representation of the subject of Conjugal Love, as indeed all other spiritual and theological subjects which the author has treated of, the reader is referred to the "COMPENDIUM" of his writings. And we may say here, once for all, that as this *Summary of his Life* is designed both for a Prefix to that work, and also to be published separately, it may account both for the brevity of this analysis of his writings, and for what of unnecessary fulness also there may appear in some of the notices of his theological works. Also, for some repetition of occurrences which are inserted both in the *Life* and in the *COMPENDIUM*. The object here is a double one — to serve as a fitting Prefix to the *COMPENDIUM*, and to be published separately also.

* On the subject of *Marriage* and its opposites, see Noble's Appeal, Sec. 6, Part 4, *N. C. Repository*, Vol. 1, pp. 621–2, and A Layman's Reply to Dr. Pond, Chap. x. p. 154. These momentous questions *must* be understood.

Christ's Power over all Flesh.

349. In this year, (1768) we have the following, concerning the Lord's power, and the bodies of angels, in a letter to Dr. Oettinger.

"You suggest a doubt in respect to *Christ's having power given Him over all flesh, and yet the angels and heavenly beings (Angeli et Celites) have not flesh, but lucid bodies*. To this be pleased to receive kindly the following reply: That by *all flesh*, there spoken of, is meant every man, wherefore in the Word mention is sometimes made of *all flesh*, which is to denote every man. As to what concerns the bodies of the angels, they do not appear lucid, but, as it were, fleshy, for they are substantial and not material, and things substantial are not translucent before the angels. Every material thing, or substance, is originally derived from what is substantial, and every man cometh into this substantiality when he puts off, by death, the material films or coverings, which is the reason why man after death is a man, but purer than before, comparatively as what is substantial is purer than what is material. That the Lord has power, not only over all men, but also over all angels, is evident from His own words in Matthew: '*All power is given to me in heaven, and in earth,*' (xxviii. 18)." — *Documents*, pp. 152, 153.

Doctrines of the New Church, and Commencement of Persecution.

350. "Swedenborg remained in Amsterdam during the winter of 1768–69, and early in the spring of the latter year published his *Brief Exposition of the Doctrine of the New Church*, 'in which work,' as he says, 'are fully shown the errors of the existing doctrines of justification by faith alone, and of the imputation of the righteousness or merits of Jesus Christ,' which doctrines, he expected, might probably be extirpated by this book. He circulated it freely throughout Holland and Germany; but, on second thoughts, sent only one copy to Sweden, to Dr. Beyer, requesting him to keep it to himself. For 'true divinity in Sweden was in a wintry state; and in general, towards the North Pole there is a greater length of spiritual night than in the southern parts; and those who stand in that darkness may be supposed to kick and stumble more than others against every thing in the New Church which is the produce of an unprejudiced reason and understanding; yet we are to admit some exceptions to this observation in the ecclesiastical order.'

351. "Swedenborg's anticipations with regard to his native country were not falsified by the event, for already on the 22d of March, 1769, Dr. Ekebon, dean of the theological faculty of Gottenburg, had delivered to the Consistory there a deposition of objections against Swedenborg's theological writings, laden with untruth, and full of personal reproaches. The dean branded his doctrine 'as in the highest degree heretical, and on points the most tender to every Christian,

Socinian;’ yet stated further, that he did not know Assessor Swedenborg’s religious system, and should take no pains to come at the knowledge of it.’ As for Swedenborg’s chief works, he ‘did not possess them, and had neither read nor seen them.’ ‘Is not this,’ says Swedenborg in reply, ‘to be blind in the forehead, and to have eyes behind, and even those covered with a film? To see and decide upon writings in such a manner, can any secular or ecclesiastical judge regard otherwise than as criminal?’ For the rest our author’s reply consisted in a citation of some of the leading doctrines in his works, those particularly on the divine trinity, the holiness of Scripture, the unity of charity and faith, and the direction of faith towards one person, namely, our Savior Jesus Christ; and he denied that his doctrine was heretical according to judgments pronounced by the chief ecclesiastical bodies in Sweden. ‘Respecting the other point,’ says our author, ‘namely, the charging those doctrines with Socinianism, the same is a horrid blasphemy and untruth; forasmuch as Socinianism signifies a negation of the divinity of our Lord Jesus Christ, when, in fact, His divinity, in this doctrine of the New Church is *principally confirmed and proved*, and that the Savior has so fully completed the reconciliation and redemption of man, that without his coming no man could have been saved, see *Apoc. Rev.* 67, and in many other places; in consequence whereof, I consider the word Socinian to be a scoffing and a diabolical reviling. This, with the rest of the Doctor’s “Reflections,” may be considered in the same sense as “the flood which the dragon cast out of his mouth after the woman, that he might cause her to be swallowed up by the flood, during the time that she was yet in the wilderness” (*Apoc.* xii. 15). And it may come to pass that the same which is mentioned in verse 17, may likewise take place: “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, who kept the commandments of God, and have the testimony of Jesus Christ.” The tenor of Scripture, the Apostolic Creed, and whatever was not self-contradictory in the orthodoxy of the churches, he claimed to have upon his own side. He requested of Dr. Beyer that his reply might be communicated to the bishop and the Consistory, and intended afterwards to publish both sides, and possibly to found an action at law upon the proceedings, unless the dean should retract his scandal.

352. “At the end of May or the beginning of June, Swedenborg left Amsterdam, *en route* for Paris, ‘with a design,’ as he said, ‘which beforehand must not be made public.’ It appears from this that he anticipated some difficulty with regard to the object of his mission. This was no other than the publication of another little work, viz., *The Intercourse between*

the Soul and the Body, which he designed to give to the world in the French capital. He had spoken well in his theological works of ‘the noble French nation,’ had taken care to communicate his works to public bodies and select individuals in France, where also they had been in considerable request, and now he desired to issue something from the French press. It is probable that had his present plan succeeded, he intended also to publish in Paris that great summary of his doctrines which he was then about to write, and which was his last performance.

353. “Arrived in Paris he submitted his tract to M. Chevreuil, Censor Royal and Doctor of the Sorbonne, who after having read it, informed him that a tacit permission to publish would be granted him, on condition, ‘as was customary in such cases,’ that the title should say, ‘printed at London,’ or ‘at Amsterdam.’ Swedenborg would not consent to this, and the work therefore was not printed at Paris. Hereupon a calumnious letter was circulated in Gottenburg, which alleged that he had been ordered to quit Paris, which he denied as ‘a direct falsehood,’ and appealed for the truth of the case to M. Creutz, the Swedish ambassador to France.

354. “Rumor has been busy with him upon this journey. The French *Biographie Universelle* connects him with an artist named Elie, who it is alleged supplied him with money, and furthered his presumed designs. Indeed he has been accused of a league with the *illuminés*, and with a certain politico-theological free masonry, centuries old but always invisible, which was to overturn society, and foster revolutions all over the world. We can only say, that our researches have not elicited these particulars, and that every authentic document shows that Swedenborg stood always upon his own basis, accepted money from no one, and was just what he appeared — a theological missionary, and nothing more. Still as there is generally a grain of truth in even the most preposterous lies, we shall be glad to look out in this direction for biographical materials. Whatever else they be, they shall at least be welcome.

355. “In the autumn of this year (1769), Swedenborg had left Paris, and was in London, where he published his little brochure on *The Intercourse between the Soul and the Body*. It was during this sojourn of two or three months that the most intimate of his English friends, Dr. Hartley, Rector of Winwick, in Northamptonshire, drew from him a short account of himself, as a means of refuting any calumnies that might be promulgated after his departure. Dr. Hartley had thought that Swedenborg was hardly safe in his own country, and that possibly he was pressed for money. In course of this mild and modest document, Swedenborg set him right on these topics. ‘I live,’ says he, ‘on terms of familiarity

and friendship with all the bishops of my country, who are ten in number; as also with the sixteen senators, and the rest of the nobility; for they know that I am in fellowship with angels. The king and queen also, and the three princes their sons, show me much favor: I was once invited by the king and queen to dine at their table — an honor which is in general granted only to the nobility of the highest rank; and likewise, since, with the hereditary prince. They all wish for my return home: so far am I from being in any danger of persecution in my own country, as you seem to apprehend, and so kindly wish to provide against; and should any thing of the kind befall me elsewhere, it cannot hurt me. . . .

I am a Fellow, by invitation, of the Royal Academy of Sciences of Stockholm, but I never sought admission into any other literary society, as I belong to an angelic society, wherein things relating to heaven and the soul are the only subjects of discourse and entertainment, whereas the things that occupy the attention of our literary societies are such as relate to the world and the body. . . .

As to this world's wealth, I have what is sufficient, and more I neither seek nor wish for.

356. "We presume that Swedenborg lodged with Shearnsmith in Cold Bath Fields during this short sojourn in London.

357. "On his departure from England, he had requested his friend, Dr. Messiter, to transmit certain of his works to the Divinity Professors of the Universities of Edinburgh, Glasgow, and Aberdeen, and the letters which passed upon this occasion furnish a testimony to his personal character from one who knew him well. Dr. Hartley, Dr. Messiter (M. D.), and Dr. Hampè, who was preceptor to George I., were his chief English friends.

358. "In September he quitted London, and returned to Stockholm, arriving in the latter capital at the beginning of October. On his arrival he was kindly received by all classes of people, and at once invited by their royal highnesses the hereditary prince and his sister, with both of whom he conversed. He also dined with several of the senators, and talked with the first members of the Diet, and with the bishops there present, who all behaved very kindly to him, excepting his nephew, Bishop Filenius. A storm, however, had been brewing during his absence, and he now had to meet it. Dr. Hartley's fears were justified by the facts, though not by the ultimate event. But before we turn to this new page of his life, we must give some account of the works, that he had just published abroad.

359. "The *Brief Exposition* is the forerunner of the *True Christian Religion*, to be noticed presently. It is a criticism on the doctrines of the Catholic and Protestant churches, from the point of view of the New Church. The author premises a statement of the doctrinal views of the three churches, for the sake of

comparison between them. The Catholic doctrinals are excerpted from the records of the Council of Trent; the Protestant, from the *Formula Concordiæ* composed by persons attached to the Augsburg Confession. These churches indeed dissent upon various points, but are agreed as to the fundamentals, of a trinity of persons, of original sin, of the imputation of Christ's merits, and of justification by faith alone. Respecting the latter tenet, however, the Catholics conjoin the faith with charity or good works, while the leading Reformers, in order to effect a full severance from the Romish communion as to the very essentials of the church which are faith and charity, separated between the two. Nevertheless the Reformers adjoin good works, and even conjoin them to their faith, but in man as a passive subject, whereas the Roman Catholics conjoin them in man as an active subject. The whole system of theology in Christendom is founded upon an idea of three Gods, arising from the doctrine of a trinity of persons, and falls when that doctrine is rejected, after which saving faith is possible. The faith of the present day has separated religion from the church, since religion consists in the acknowledgment of one God, and in the worship of Him from faith grounded in charity. The doctrine of the present church is interwoven with paradoxes, to be embraced by faith; hence its tenets gain admission into the memory only, and into no part of the understanding above the memory, but merely into confirmations below it. They cannot be learned, or retained, without difficulty, nor be preached or taught without using great care to conceal their nakedness, because sound reason neither discerns nor perceives them. They ascribe to God human properties in the worst sense of the term. The heresies of all ages have sprung from the doctrine founded on the idea of three Gods. This has desolated the church, and brought it to its consummation. The Catholic laity, however, have for the most part ceased to know any thing of the essential doctrinals of their church, these being lost for them in the numerous formalities of that religion, and hence, if they recede in part from their outward forms, and approach God the Savior immediately, taking the Sacrament in both kinds, they may be brought into the New Church more easily than the Reformed communities.

360. "These are a few of the propositions of this little treatise, which for its destructive logic, is unequalled among Swedenborg's works. If rational assault could have carried the outworks of the existing creeds, this work would have had the effect; and Swedenborg would have been justified in his hope, that the errors of the churches might be 'extirpated' by a book. But an error whose first condition lies in the prostration of the understanding, is good, so far, against

rational attacks. Dialectics make no impression on whoever believes that man is a spiritual fool, doomed by his constitution to believe in nonsense and absurdity: that is to say, in what *would be such* if he dared to judge it by his reason. This fortress, viz., the denial of the mind itself by both churches, is therefore yet unstormed by our author's artillery; and it is evident that more real and terrible means must gather to battle around it, before it will capitulate. At the same time, the longer it holds out, the more is the laity separated from the clergy; the more the sciences and positive knowledge claim the earth to its very walls; the more the clerical garrison is starved in the sight of the abundance of natural truth; and in the end, the more likely it is that some convulsion, either mental or worldly, will sweep away the strong offence, and substitute a people's church upon its desert site.

Intercourse between the Soul and Body.

361. "*The Intercourse between the Soul and the Body* is a work in which the author brings his spiritual sight to bear upon the solution of that old problem. In this world, the soul is unseen, excepting through the body; and though consciousness affirms its existence, yet philosophy gives it no qualities that warrant us to say *what* it is. In short, philosophy crushes the question, and insists that there is no *what* in the case. The consequence is, that we too often regard the soul as a floating and indeterminate entity of no weight to counterbalance the world and the senses. This gives rise to the doctrine of *Physical Influx*, which means in brief the omnipotence of outward objects and of sense, in controlling and filling the inward faculties, and even according to many in creating them. The contrary view is that of *spiritual influx*, in which the soul, whatever it be, is seated upon the throne of the human powers, takes from the senses whatever it wills, and acts according to circumstances from its own wisdom. There is a third system, that of Leibnitz, named *preestablished harmony*, wherein neither soul nor body acts upon the other, but each concurs with the other, and does what the other does; much as two men might move their arms or legs to time under some ordering common to both. The theory of spiritual influx is that which Swedenborg adopts; and which he fills with his experience.

362. "The problem of this link had dwelt with his understanding from his earlier days, and he had given a keen refutation of Leibnitz when writing his anatomical works; for he saw that that great genius was not solving the question by his hypothesis, but only rendering it insuperable, by propounding as a solution a statement still more knotty; since his preestablished harmony required in point of fact a second soul to move two bodies instead of one. For the drill effecting the har-

mony of course proceeded from some word of command; in short, from a more inscrutable soul. Preestablished harmony was therefore to Swedenborg but another name for methodical darkness, which terminated the thought that it professed to extend.

363. "Now here we see the value of spiritual *sight* on a difficult point. While the soul was unknown, its manner of communication with the body was necessarily occult, but when it is actually seen as the man himself, with all his looks, members and garments about him, then the matter took a practical form, and he, the soul, was united to the body, because he wanted it to supply his sensations from, and do his work in, the world. The error lay in thinking of the soul as not a body, and not a man; the power of the truth in looking from humanity as the way of answering the question. The soul, in this new view, is the complete man; the body is his fit natural garment. The latter he puts on, by a divine necessity, to clothe the spiritual essence from the rudeness of this world, and to enable him to work amid its inclemencies, and to gather its fruits of wisdom, for a convenient season. In this case there are all the common motives for the union of the soul-man with the body-man, that there are for our union with our clothes, with our houses, and with every circumstance that we draw around us to extend our lives and build up our state. This once seen, analogy points out a thousand links between the spiritual and the natural man, every one of which is practical, and of daily force.

364. "Swedenborg also illustrated the doctrine of the influx of the soul into the body, by the analogous influx of the whole spiritual world into the natural. As a scientific man, he had already seen the law of spheres afar off in the doctrine of *Modifications*, which recognized the manner in which the vital and other vibrations permeate the world; in which the Word of God and the words of man — in which all expressions, whether looks, voices, acts, or things — make their way through the universe, and infect with their own life and power the system and its parts. But when he visited the inner world, the matter came under conditions suited to experimental science. He now touched the reality of spheres. The scents, colors and forces environing humanity struck his opened senses, and he was amazed at their tidal power. As every spirit belongs to some province of the Grand Man, his presence excites correspondently that part of the human body to which he answers. When a liver spirit approached to Swedenborg, he felt the influx, sometimes before the spirit came in view, in his own hepatic region, and he knew the quality of the spirit from his operant sphere. When one of the eye men or of the heart men came near him, his own eyes or heart, sympathetically affected, told him at once whither the new comer belonged. When

evil spirits sought him, the maladies or pains to which they answered were excited for the time in his system; he knew therefore that spiritually these messengers were even such diseases. Hypocrites gave him a pain in the teeth, because hypocrisy is spiritual toothache. Moreover each spirit appeared in the plane of the part whereto he corresponded; for the cosmogony of the spiritual world is human, and hence the human body is the pivot round which it plays. Nay, the body has its human form from the circumpressure of the human spiritual world, which, so to speak, deposits and maintains it, much as each cell of the material body is laid and preserved by the plan and pressure of the whole.

Persecution, and Defence of his Opinions.

365. "We have mentioned already that in this year (1769) Swedenborg had found, on his return to Sweden, that his peaceful life was to be interrupted by misrepresentation and persecution. It is surprising that he had proceeded so long in promulgating doctrines condemnatory of the Lutheran creed, without drawing down upon himself the vengeance of the clergy. His works, however, were written in Latin, and but little known in Sweden, which made it, for a time, not worth while to notice them. But when eminent persons like Drs. Beyer and Rosen, as well as others enjoying still higher dignity in the church, became avowed disciples and propagators of their sentiments, the matter became serious; and the clergy, ever sensitive of innovation, determined to crush the new doctrine in the bud. Dean Ekebonm at Gottenburg was the originator of the movement. The clerical deputies from that town were instructed to complain of Swedenborg and Dr. Beyer in the Diet. The tactics of his adversaries were sufficiently cunning; he was to be put upon his trial, and examined; and as, when questioned, there was no doubt that he would assert openly his divine commission and spiritual privileges, it would then be easy to declare him insane, and consign him to a madhouse. One of the senators, (it is said Count Höpken,) disclosed to him by letter this plot, and advised him to quit the country. On receiving the information, he was greatly affected, and retiring to his garden, fell upon his knees, and prayed that the Lord would direct him what to do. A response was immediately received from an angel, that '*he might rest securely upon his arm in the night,*' whereby is meant that night in which the world is sunk in matters pertaining to the church. Assured by this comforting message, Swedenborg, who was not allowed to be present at the debates on his cause, and knew nothing of the details of what happened, enjoyed the calm in his chamber, and let the storm rage without as much as it pleased. Clamor, indeed, he knew that there was among a great part of the clerical body; but 'clamor,

as he wrote to Dr. Beyer, 'does no harm; being like the ferment in new wine, which precedes its purification; for unless what is wrong be winnowed, and rejected, the right cannot be discerned or received.' For this reason (Dec. 29, 1769) he 'did not stir one step to defend his cause, knowing that the Lord Himself, our Savior, defends his church.' It was finally concluded at the Diet and in the Council, not to touch his person; a resolution owing in great part to the rank and character of the accused, and to his relationship to many noble families, both in and out of the church.

366. "But we must return to the beginning of this affair, to give the details. The party in Gottenburg, headed by Dean Ekebonm, found a ready instrument at Stockholm in Bishop Filenius, then president of the House of Clergy, for carrying their complaint directly before the Diet. The first obnoxious measure taken was the stoppage of a number of copies of Swedenborg's work on *Conjugal Love* at Nork-joping, whither he had sent them from England, in anticipation of his own arrival, intending, when he came to Sweden, to make presents of them, as was his wont. They were however detained for examination, according to a law prohibiting the introduction of books reputed contrary to the Lutheran faith. Swedenborg naturally turned to his nephew, Bishop Filenius, requiring an explanation of the affair, and requested the Bishop's friendly offices to have the box cleared. Filenius embraced and kissed him, and cordially promised his assistance: notwithstanding which he did every thing in his power to insure the confiscation of the books. When this became apparent, Swedenborg expostulated with him, and he now insisted on the work being revised, before it was given up. It was urged by the author, that as his treatise was 'not theological, but chiefly moral,' its revision by clerical order was unnecessary, and would be absurd; and that the exercise of such a censorship would pave the way for a dark age in Sweden. Filenius was inflexible, and his intentions manifest. Swedenborg, deeply aggrieved by the duplicity of the Bishop his relation, likened him to Judas Iscariot, and said pointedly, in allusion to the foregoing circumstances, that 'he who spoke lies, lied also in his life.' In the mean time he took good care to distribute the work to those he intended to receive it, bishops, senators, and members of the royal family, from a number of copies that he had himself brought home.

367. "He was now determined to clear the matter up, and made inquiries among others of the bishops, as to how the case stood with his writings. They all told him that they supposed the books had merely been taken care of until his return; that they knew nothing of any other detention; that if such there were, Filenius had acted on his own authority. He had indeed made a representation on the

subject in the Diet, but the clerical house had not received his motion, had not even registered it among their proceedings, and above all, had sanctioned no confiscation.

368. "The proceedings in the Diet, as he afterwards learned, had been somewhat as follows. The Bishop Filenius, who attacked Swedenborg 'in the first instance from a secret dislike, but afterwards out of inveteracy,' had gained over some members of the clerical order to his own views. He procured the appointment of a committee of the House of Clergy on the Swedenborgian cause. Its deliberations were kept secret. But though it consisted of bishops and professors, this committee, after hearing evidence, ignored the charges of Filenius, and terminated with a report in Swedenborg's favor; in the course of which they took occasion to speak of him 'very handsomely and reasonably.' Filenius, however, gained one point; viz., that a memorial should be presented to the King in Council, requesting the attention of the Chancellor of Justice to the troubles at Gottenburg. This was intended to procure a censure upon Drs. Beyer and Rosen, and indirectly upon Swedenborg also. In consequence, a letter was addressed by the Chancellor to the Consistory, to desire its opinion upon the affair; which occasioned the subject to be again agitated for two days in the Council, where the king presided.

369. "When matters came to this pass, Swedenborg at once, May 10, 1770, addressed his majesty in a bold and characteristic memorial. He complained that he had met with usage the like of which had been offered to none since the establishment of Christianity in Sweden, and much less since there had existed liberty of conscience. He recapitulated his grievances. He said that he had been attacked, calumniated and menaced, without the opportunity of defending himself; though truth itself had answered for him. He reminded his majesty of an interview that had passed between them. "I have already informed your majesty," says he, "and beseech you to recall it to mind, that the Lord our Savior manifested himself to me in a sensible personal appearance; that he has commanded me to write what has been already done, and what I have still to do; that he was afterwards graciously pleased to endow me with the privilege of conversing with angels and spirits, and of being in fellowship with them. I have already declared this more than once to your majesty in the presence of all the royal family, when they were graciously pleased to invite me to their table with five senators, and several other persons; this was the only subject discoursed of during the repast. Of this I also spoke afterwards to several other senators; and more openly to their excellencies Count de Tessin, Count Bonde, and Count Höpken, who are still alive, and were satisfied with the truth

of it. I have declared the same in England, Holland, Germany, Denmark, and at Paris, to kings, princes, and other particular persons, as well as to those in this kingdom. If the common report is to be believed, the chancellor has declared, that what I have been reciting are untruths, although the very truth. To say that they cannot believe and give credit to such things, therein will I excuse them, for it is not in my power to place others in the same state in which God has placed me; so as to be able to convince them, by their own eyes and ears, of the truth of those deeds and things I publicly have made known. I have no ability to capacitate them to converse with angels and spirits, neither to work miracles to dispose or force their understandings to comprehend what I say. When my writings are read with attention and cool reflection (in which many things are to be met with heretofore unknown), it is easy enough to conclude, that I could not come to such knowledge but by a real vision, and by conversing with those who are in the spiritual world. . . . This knowledge is given to me from our Savior, not for any private merit of mine, but for the great concern of all Christians' salvation and happiness; and as such, how can any one venture to assert that it is false? That these things may appear such as many have had no conception of, and of consequence, that they cannot easily credit, has nothing remarkable in it, for scarcely any thing is known respecting them."

370. "He concluded by throwing himself upon the king's protection, and by requesting the monarch to command for himself the opinion of the reverend clergy on his case; also the production of the various documents that had passed at Gottenburg and elsewhere; in order that he, and those maligned along with him, might be heard in their defence, this being their right and privilege. The only advice, he protested, that he had given to Drs. Beyer and Rosen, was to address themselves to our Lord and Savior Jesus Christ, as a means to heavenly good and blessedness, for he only has all power in heaven and on earth, (Matt. xxviii. 18.)

371. "The latter point was in truth the core of the controversy that was raging about him, and was one which his writings are calculated to provoke wherever they are disseminated. Is prayer to be addressed to the Father, or to the Redeemer? to the invisible Being, or to God with us? to the revealed Divine Face and Body, or to the unrevealed Divine Soul? Have worship and prayer a definite object or not? Swedenborg ably cited on his own side the text of scripture, the Augsburg Confession, the Formula Concordiæ, and the Liturgies of his own Communion; and showed that wherever the church had departed from vagueness and mystery, its practices were accordant with his views. To the

Son of God, born in time, every son of time must address himself, in order to find salvation. Were this doctrine taken away, he averred that he would rather live in Tartary than in Christendom. Did the persecution against him succeed, it might amount to a prohibition from the clergy against their flocks addressing prayer to the personal Savior: a dangerous issue, which probably his opponents foresaw, and were not prepared to accept. It does not appear that throughout the dispute, his visions were brought upon the carpet, otherwise than as furnishing the general charge of unsoundness of mind, which, as we have seen, certain members of the House of Clergy meditated, but did not venture to bring forward.

372. "King Adolphus Frederic had in the mean time already commanded the members of the Consistory of Gottenburg to send in an unequivocal representation of the light in which the assessor's principles were regarded by the Consistory. On the 2d of January, 1770, Dr. Beyer, as one of the members, volunteered a declaration on the subject, in which he gave a manly testimony in favor of Swedenborg and his doctrines, citing his own experience about them, and his views of their moral and spiritual tendency. 'Convinced by experience,' says he, 'I must in the first place observe, that no man is competent to give a just and suitable judgment of those writings, who has not read them, or who has read them only superficially, or with a determination in his heart to reject them, after having perused, without examination, some detached parts only: neither is he competent, who rejects them as soon as he finds any thing that militates against those doctrines which he has long cherished and acknowledged as true, and of which perhaps he is but too blindly enamoured: nor is he competent, who is an ardent, yet indiscriminating biblical scholar, that, in explaining the meaning of the Scriptures, confines his ideas to the literal expression or signification only: and, lastly, neither is he competent, who has altogether devoted himself to sensual indulgences, and the love of the world.' He concluded his memorial as follows: 'In obedience, therefore, to your majesty's most gracious command, that I should deliver a full and positive "declaration" respecting the writings of Swedenborg, I do acknowledge it to be my duty to declare, in all humble confidence, that as far as I have proceeded in the study of them, and agreeably to the gift granted to me for investigation and judgment, I have found in them nothing but what closely coincides with the words of the Lord Himself, and that they shine with a light truly divine.'

373. "The Consistory, as a body, came to no report upon Swedenborg's writings; and a short time before he left Sweden on his last voyage, being in the king's company, the latter said to him: 'The Consistory has been silent

on my letters and your works;' and putting his hand on Swedenborg's shoulder, he added: 'We may conclude that they have found nothing reprehensible in them, and that you have written in conformity to the truth.'

374. "Throughout this affair, his adversaries attempted in vain to ruffle his calmness, by personal invective. He answered them with honest vigor, but always from the facts of the case. Against 'the indecent barkings of the Dean,' he told Dr. Beyer, in a private letter, 'they must not throw stones to drive them away.' And he wrote to Mr. Wenngren, a magistrate of Gottenburg, that as for certain 'merciless slanderers' in the clerical party, their expressions 'had fallen on the ground like fireballs from the clouds, and there had gone out.' In the mean time Swedenborg persevered in his own course, with an efficacious industry which neither this turmoil, nor his advanced years, abated for a moment.

375. "Here our narrative of the affair ceases. Swedenborg, before his last departure from Sweden, addressed a letter to the Universities of Upsal, Lund, and Abo, asserting that each of the estates of the kingdom ought to have its consistory, and ought not to acknowledge the exclusive authority of that at Gottenburg. He declared (in another place) that religious matters belong to others also besides the priestly order. It appears that, notwithstanding the termination of the controversy in his favor, his adversaries had succeeded in enforcing a strict prohibition against the importation of his writings into Sweden, as he found out the next year (1771). In consequence of this, it was his intention to send in a formal complaint to the States General against the Counsellor of State, the presumed instrument of the prohibition; but whether he fulfilled this purpose we do not know." — *Wilkinson's Biography*, pp. 174–195.

Spiritual Phenomena. The Insane and Idiotic.

376. We find also, in this year, the following account concerning some remarkable particulars which took place with the wife of Dr. Beyer, while upon her death bed. It is in a letter to the Dr., in reply to his questionings.

"The remarkable particulars related concerning your wife, in her dying hours, were wrought through the impression of two clergymen, who so directed and employed her thoughts in conversation, as to effect a conjunction with such spirits as she then spoke of. In the hour of death, it happens at times, to some people, that they are in a state of the spirit. The spirits, who first spoke through her, were of the dragon's society, that were cast out of heaven, agreeably to the prediction in the Revelation, xii. They are thence become so filled with enmity and hatred towards our Savior, and, consequently, towards His holy Word, and all that belongs to the New Church, that they cannot even bear to hear the name of Christ mentioned. When the sphere of the Lord, proceeding from the heavens, lights on them, they

become as it were mad, and in a terrible rage; and directly seek to hide themselves in holes and caverns, as spoken of in the Revelation, vi. 16. Your deceased wife was with me yesterday, and informed me of a variety of things concerning what she thought, and what she had spoken to you her husband, and to the clergymen, the seducers. Were I at this time near you, I could relate a number of things on this head, which will not admit of being sent in writing. — I remain, &c.,

“EMANUEL SWEDENBORG.

“Stockholm, October 30, 1769.”

377. In the same year, also, appears the letter to Dr. Beyer, in which he makes mention of the state of idiots and of the insane, after death. He says:—

“There exist spiritual diseases and spiritual uses in the other life which correspond with the natural diseases and cures in this world, so that the correspondences effect such things when they happen. And as there are no natural diseases among the spirits in the spiritual world, there are neither any hospitals; but instead of them there are spiritual madhouses, in which are those who theoretically denied God, and in others, such as practically did the same. Those who in the world were idiots, at their arrival in the other world are also foolish and idiots; but being divested of their externals, and their internals opened as is the case with them all, they acquire an understanding agreeable to their former quality and life, inasmuch as the *actual follies and madneses dwell in the external natural man, and not in the internal spiritual.*” — *Documents*, p. 129, 130.

Offering to Science. Journey to Amsterdam. An Evening at Copenhagen.

378. “At this period of his life Swedenborg made a last offering to his old associates of the Royal Academy of Sciences of Stockholm. This was couched in a letter, in which, after explaining some of the correspondences of the Scripture, he ended as follows: ‘Inasmuch as the science of correspondences was the science of sciences and the wisdom of the ancients, it is important that some member of your Academy should direct his attention to that science. He may begin, if he pleases, with the correspondences discovered in the *Apocalypse Revealed*, and proved from the Word. If it be desired, I am willing to unfold and publish the Egyptian hieroglyphics, which are nothing else than correspondences; a task that no other person can accomplish.’ How fixedly Swedenborg must have dwelt in the inward, to imagine that the Royal Academy would undertake such an inquiry, or that a purely spiritual explanation of the hieroglyphics would satisfy the men of that age! So far as hieroglyphical interpretation has gone, the sense elicited is any thing but spiritual; and the less spiritual, the more acceptable to the scientific man. Nevertheless the existing interpretations do not exclude a deeper significance lying at the roots of the symbols; an interpretation of them not as parts of language, but as ciphers of nature. But the time has not yet arrived for such an

inquiry. One cannot help recalling what Swedenborg said to Hartley, that he sought admission into no literary society, because he belonged to an angelic society, wherein things relating to heaven and the soul were the only subjects of entertainment. The Royal Academy of Stockholm was not an angelic society. Whether this communication was presented to the Academy, and, if so, how it was received, we are not aware: Swedenborg also sent it to Dr. Hartley, with a request that his circle of friends would investigate the subject. It has since been published as an appendix to the *White Horse*.

379. “From the beginning of October, 1769, until August, 1770, he resided at his house in the environs of Stockholm. On the 23d of July in the latter year, on the eve of departing for Amsterdam, he took his leave by letter of Dr. Beyer, ‘hoping that our Savior would support him in good health, keep him from further violence, and bless his thoughts.’ On the day that he quitted Stockholm, he called upon M. Robsahm in the bank of Sweden, of which that gentleman was a director, and lodged in his hands a protest against any judicial examination of his writings during his absence. M. Robsahm asked him, as before the other journey, whether they would ever meet again? He answered in a gentle and affectionate manner, ‘Whether I shall return, I do not know, but of this you may be certain, for the Lord has informed me of it, that I shall not die until the book that I have just finished is printed. Should we not see each other again in this world, we shall meet in the presence of the Lord if we have kept his commandments.’ ‘He then,’ says Robsahm, ‘took leave of me in as lively and cheerful a way as if he had been a man of middle age.’ And so he passed from his fatherland.

380. “On the voyage to Amsterdam, the ship that carried him was detained for several days by contrary winds off Elsinore, and General Tuxen, hearing that Swedenborg was in the offing, determined to improve their acquaintance, and taking a boat went off to see him. He was introduced by the Captain, who opened the cabin door, and shutting it after him, left him alone with Swedenborg. The Assessor was seated in an undress, his elbows on the table, and his hands supporting his face, which was turned towards the door; his eyes open, and much elevated. The General at once addressed him. At this he recovered himself, (for he had been in a trance or ecstasy, as his posture showed) rose with some confusion, advanced a few steps from the table in visible uncertainty, and bid him welcome, asking from whence he came. Tuxen replied that he had come with an invitation from his wife and himself, to request him to favor them with his company at their house; to which he immediately consented, and dressed himself alertly. The General’s wife, who was indis-

posed, received him in the house, and requested his excuse if in any respect she should fall short of her wishes to entertain him; adding that for thirty years she had been afflicted with a painful disease. He politely kissed her hand, and answered, 'O, dear, of this we will not speak; only acquiesce in the will of God, it will pass away, and you will return to the same health and beauty as when you were fifteen years old.' The lady made some reply, to which he rejoined, 'Yes, in a few weeks.' From which they concluded him to mean, that diseases which have their foundation in the mind, and are supported by the infirmities of the body, do not disappear immediately after death.

381. "We have hitherto had little opportunity of being introduced to Swedenborg in private life; we have seen him at the mines, at his office, at his desk, and in the Diet; let us now spend a portion of an evening with him at General Tuxen's. Even if it illustrates no doctrine, yet it is always coveted to enjoy the familiar presence of extraordinary persons, and to find that their habiliments and corporeal mould are like our own. The brotherliness of mankind is gratified by these near occasions, even as more sublime but not dearer emotions, by the aspect of genius on its public days.

382. "'Being then together,' says General Tuxen, 'in company with my wife, my now deceased daughter, and three or four young ladies, my relations, he entertained them very politely and with much attention on indifferent subjects, on favorite dogs and cats that were in the room, which caressed him and jumped on his knee, showing their little tricks. During these trifling discourses, mixed with singular questions, to all of which he obligingly answered, whether they concerned this or the other world, I took occasion to say, that I was sorry I had no better company to amuse him than a sickly wife and her young girls; he replied, "And is not this very good company? I was always very partial to the ladies' society." . . . After some little pause he cast his eyes on a harpsichord, and asked whether we were lovers of music, and who played upon it. I told him we were all lovers of it, and that my wife in her youth had practised, as she had a fine voice, perhaps better than any in Denmark, as several persons of distinction, who had heard the best singers in France, England and Italy, had assured her; and that my daughter also played with pretty good taste. On this Swedenborg desired her to play. She then performed a difficult and celebrated sonata, to which he beat the measure with his foot, on the sofa on which he sat; and when finished, he said, "bravo! very fine." She then played another by Ruttini; and when she had played a few minutes, he said, "this is by an Italian, but the first was not." This finished, he said, "bravo! you play very well. Do you not also sing?" She answered, "I sing, but

have not a very good voice, though fond of singing, and would sing if my mother would accompany me." He requested my wife to join, to which she assented, and they sang a few Italian duettos, and some French airs, each in their respective taste, to which he beat time, and afterwards paid many compliments to my wife, on account of her taste and fine voice, which she had preserved notwithstanding so long an illness. I took the liberty of saying to him, that since in his writings he always declared, that at all times there were good and evil spirits of the other world present with every man; might I then make bold to ask, whether now, while my wife and daughter were singing, there had been any from the other world present with us? To this he answered, "Yes, certainly;" and on my inquiring who they were, and whether I had known them, he said that it was the Danish royal family, and he mentioned Christian VI., Sophia Magdalena. and Frederic V., who through his eyes and ears had seen and heard it. I do not positively recollect whether he also mentioned the late beloved Queen Louisa among them. After this he retired.'

383. "During this visit to General Tuxen, in the course of other conversation, Tuxen produced the autobiographical letter that Swedenborg had written to Hartley, and which begins, 'I was born . . . in the year 1689.' Swedenborg told him that he was not born in that year, as mentioned, but in the preceding. Tuxen asked him whether this was an error of the press, but he said, No; and added, You may remember in reading my writings to have seen it stated in many parts, that every cipher or number has in the spiritual sense a certain correspondence or signification. 'Now,' said he, 'when I put the true year in that letter, an angel present told me to write the year 1688, as much more suitable to myself than the other; "and you observe," answered the angel, "that with us time and space are nothing."'

384. "We have here a reason for that modification of events according to a context, of which the Gospel histories, so often discrepant from each other, furnish numerous instances. Thus five baskets full in the one evangelist are twelve in another; not to mention other cases about which unsuccessful harmonists of the letter have written at large. Manifestly it is the plan of the context which regards the events from its own point of view, and paints the narrative in its own colors. It is what all historians do in a lesser way, bending the history to ideas, or shaping it with an artistic force. Taking a certain larger block of time as a period of birth, it is hieroglyphically truthful to play down upon any date contained in the block, according to the subject and the signification. There are many kinds of truth besides black and white; and generally, figurative truths require latitude

of phrase. At the same time it must be confessed, that one would like to know when the writing is pure history, and when it is a base of history, made use of for symbolical purposes, and touched in part by spirit. Literal people are apt to be offended otherwise, and we sympathize with them.

Our Opinions follow us into the next Life.

385. "Swedenborg arrived at Amsterdam probably about the beginning of September, carrying with him the manuscript of his last work, the *True Christian Religion*. Jung Stilling supplies us with an anecdote of him at this period. An intimate friend of Stilling's, a merchant of Elberfeld, had occasion to take a journey to Amsterdam, and having heard much of 'this strange individual' (Swedenborg), desired to become acquainted with him. He called upon him, and found a venerable friendly old man, who desired him to be seated. The Elberfeld merchant, Stilling says, was 'a strict mystic in the purest sense. He spoke little, but what he said was like golden fruit on a salver of silver. He would not have dared for all the world to tell an untruth.' He explained to Swedenborg that he was acquainted with his writings, and had heard the relations of the fire of Stockholm, and the affair of the Queen of Sweden's brother, but that he wished for a proof of a similar kind for himself. Swedenborg was willing to gratify him. The merchant then said, "I had formerly a friend who studied divinity at Duisburg, where he fell into a consumption, of which he died. I visited this friend a short time before his decease; we conversed together on an important topic; could you learn from him what was the subject of our discourse?" "We will see. What was the name of your friend?" The merchant told him his name. "How long do you remain here?" "About eight or ten days." "Call upon me again in a few days. I will see if I can find your friend." The merchant took his leave and despatched his business. Some days after, he went again to Swedenborg, in anxious expectation. The old gentleman met him with a smile, and said, "I have spoken with your friend; the subject of your discourse was, *the restitution of all things*." He then related to the merchant, with the greatest precision, what he, and what his deceased friend, had maintained. My friend turned pale; for this proof was powerful and invincible. He inquired further, "How fares it with my friend? Is he in a state of blessedness?" Swedenborg answered, "No, he is not yet in heaven; he is still in Hades, and torments himself continually with the idea of the restitution of all things." This answer caused my friend the greatest astonishment. He ejaculated, "My God! what, in the other world?" Swedenborg replied, "Certainly; a man takes with him his favorite incli-

nations and opinions; and it is very difficult to be divested of them. We ought, therefore, to lay them aside here." My friend took his leave of this remarkable man, perfectly convinced, and returned back to Elberfeld.'

Testimonies to spiritual Intercourse.

386. "In June, 1771, Swedenborg published at Amsterdam the *True Christian Religion; containing the Universal Theology of the New Church*. He had been employed upon this large work for at least two years, and when he arrived at Amsterdam, he commenced the printing of it, always exhibiting an assiduity which surprised those with whom he came into contact. It will be remembered that he was now in his 84th year. We have a few particulars of his life during this residence in Holland, from David Paulus ab Indagine, 'a respectable and learned individual,' who cultivated his acquaintance, first by letter, and afterwards personally. Ab Indagine, 'in his open manner, could not conceal his astonishment that Swedenborg had put himself upon the titlepage as "Servant of the Lord Jesus Christ." But Swedenborg replied, 'I have asked, and have not only received permission, but have been ordered to do so.' (It appears that it was owing to Dr. Hartley's remonstrance with him that he was in the first instance induced to depart from his course of publishing anonymously, and to prefix his name to any of his works.) Ab Indagine continues, in a letter to a correspondent (Jan. 26, 1771): 'It is wonderful with what confidence the old gentleman speaks of the spiritual world, of the angels, and of God himself.' . . . 'If I were only to give you the substance of our last conversation, I should fill many pages. He spoke of naturalists (those who ascribe all things to nature), whom he had seen shortly after their death, and amongst whom were even many theologians, or such, at least, as had made theology their profession in this life. He told me things which made me shudder, but which, however, I pass by, in order not to be over hasty in my judgment respecting him. I will willingly admit, that I know not what to make of him; he is a problem that I cannot solve. I sincerely wish, that upright men, whom God has placed as watchmen upon the walls of Zion, had some time since occupied themselves with this man.

387. "'I have often wondered at myself, how I could refrain from laughing, when I was hearing such extraordinary things from him. And what is more, I have often heard him relate the same things in a numerous company of ladies and gentlemen, when I well knew that there were mockers amongst them; but, to my great astonishment, not a single person even thought of laughing. Whilst he is speaking, it is as though every person

who hears him were charmed, and compelled to believe him. He is by no means reserved and recluse, but open-hearted, and accessible to all. Whoever invites him as his guest, may expect to see him. A certain young gentleman invited him last week to be his guest, and although he was not acquainted with him, he appeared at his table, where he met Jewish and Portuguese gentlemen, with whom he freely conversed, without distinction. Whoever is curious to see him has no difficulty; it is only necessary to go to his house, and he allows any body to approach him. It can easily be conceived, however, that the numerous visits, to which he is liable, deprive him of much time.—I am, &c., D. P. AB INDAGINE.”

388. In the same year, we find the following letter to the Landgrave of Hesse Darmstadt. Swedenborg did not answer it at first, being doubtful of its genuineness; but his misgivings were set aside by a visit from M. Venator, the minister of that prince.

“In your gracious letter, you ask, how I attained to be in society with angels and spirits, and whether that privilege can be communicated from one person to another. Deign, then, to receive favorably this answer.

“The Lord our Savior had foretold that he would come again into the world, and that He would establish there a New Church. He has given this prediction in the Apocalypse xxi. and xxii., and also in several places in the Evangelists. But as he cannot come again into the world in person, it was necessary that He should do it by means of a man, who should not only receive the doctrine of this New Church in his understanding, but also publish it by printing; and as the Lord had prepared me for this office from my infancy, He has manifested Himself in person before me, His servant, and sent me to fill it. This took place in the year 1743. He afterwards opened the sight of my spirit, and thus introduced me into the spiritual world, and granted me to see the heavens and many of their wonders, and also the hells, and to speak with angels and spirits, and this continually for twenty-seven years. I declare in all truth that such is the fact. This favor of the Lord in regard to me, has only taken place for the sake of the New Church which I have mentioned above, the doctrine of which is contained in my writings. The gift of conversing with spirits and angels cannot be transmitted from one person to another, unless the Lord Himself opens the spiritual sight of that person. It is sometimes permitted to a spirit to enter into a man, and to communicate to him some truth; but it is not granted to the man to speak mouth to mouth with the spirit. It is even a very dangerous thing, because the spirit enters into the affection of man's self-love, which does not agree with the affection of heavenly love.

“With respect to the man tormented by spirits, I have learned from heaven that that has befallen him in consequence of the meditations to which he has devoted himself; but that, nevertheless, there is no danger to be apprehended from them, because the Lord protects him. The only method of cure for him is to convert himself, and to supplicate the Lord our Savior Jesus Christ to succor him.—I remain, with respect, &c.,

“EMANUEL SWEDENBORG.

“Amsterdam, 1771.

389. The Landgrave again wrote to Swedenborg, inquiring about the “miracle” of his intercourse with the Queen of Sweden's brother; to which he replied:—

“As to that which is related of the brother of the Queen of Sweden, it is entirely true; but it should not be regarded as a miracle; it is but one of those *memorabilia*, of the same kind as those inserted in the book just mentioned, concerning Luther, Melancthon, Calvin, and others. All these *memorabilia* are but testimonies that I have been introduced by the Lord into the spiritual world, as to my spirit, and that I converse with spirits and angels. It is true also that I have conversed with a person mentioned in the journal you cite, and, six months ago, with the deceased Stanislaus, king of Poland, in a certain society where he was, and where it was not known who he was. He made all the happiness of his life consist in remaining thus unknown in these assemblies, and in conversing there familiarly with the spirits and angels as one of them. I afterwards saw him transferred to a northern region, where I learned that he had been called by a society of Roman Catholics, over whom he presided. In the same way, I have often conversed with the Roman Pontiff, who has lately died. After his decease he remained with me a whole day; but it is not permitted me to publish any thing respecting his manner of living, or his state. You may see, if you will, what I have written in my last work, concerning the Pontiff who reigned some thirty or forty years ago. Treat favorably, I pray you, whatever has relation to the honor of God.—I am, with respect, &c.,

“EMANUEL SWEDENBORG.

“Amsterdam, July 15, 1771.”

390. In another letter to M. Venator, Swedenborg states that such matters are not to be regarded as miracles, but only testimonies as above.

“In order that the church, which until now had remained in ignorance of that world, may know that heaven and hell exist in reality, and that man lives after death, a man, as before; and that thus there might be no more doubt as to his immortality. You may see, in the *True Christian Religion*, that there are no more miracles, at this time; and the reason why. It is that they, who do not believe because they see no miracles, might easily, by them, be led into fanaticism.”

True Christian Religion.

391. “The *True Christian Religion*, (making 815 close pages in the eighth English edition,) contains the author's ‘body of divinity.’ The whole of his theological works, hermeneutical, visional, philosophical, dogmatic, and moral, are summed up and represented in this deliberate system. There is none of his treatises so plain, or so well brought home to apprehension; none in which the yield of doctrine is so turned into daily bread, the food of practical religion. Viewed as a digest, it shows a presence of mind, an administration of materials, and a faculty of handling, of an extraordinary kind. There is old age in it, in the sense of ripeness. If the intellectualist misses there somewhat of the range of discourse, it

is compensated by a certain triteness of wisdom. As a polemic, not only against the errors of the churches, but against the evil lives and self-excusing of Christians, the work is unrivalled. The criticisms of doctrine with which it abounds, are masterly in the extreme; and, were it compared with any similar body of theology, we feel no doubt that the palm of coherency, vigor, and comprehensiveness, would easily fall to Swedenborg, upon the verdict of *judges* of whatever church.

392. "It will not be necessary to enter at large upon its contents, as we have dwelt upon them already in reviewing the author's previous writings. The following summary, however, of the chapters, will show the scope of the work. I. God the Creator. II. The Lord the Redeemer. III. The Holy Spirit and the divine operation. IV. The Holy Scripture, or the Word of the Lord. V. The Ten Commandments, in their external and internal senses. VI. Faith. VII. Charity, or love towards our neighbor and good works. VIII. Free determination. IX. Repentance. X. Reformation and Regeneration. XI. Imputation. XII. Baptism. XIII. The Holy Supper. XIV. The Consummation of the Age, the Coming of the Lord, and the New Heaven and the New Church. Besides these subjects, the work contains no less than 76 *Memorable Relations* from the spiritual world, interspersed between and among the chapters; for Swedenborg always addresses the reader as already a member of two worlds.

393. "Some time before his last publication, Dr. Ernesti attacked him in his *Bibliotheca Theologica* (p. 784), and before he left Holland, Swedenborg issued a single leaf in reply to his opponent. It is a short deprecation of controversy characteristic of the peaceful and busy old man. 'I have read,' says he, 'what Dr. Ernesti has written about me. It consists of mere personalities. I do not observe in it a grain of reason against any thing in my writings. As it is against the laws of honesty to assail any one with such poisoned weapons, I think it beneath me to bandy words with that illustrious man. I will not cast back calumnies by calumnies. To do this, I should be even with the dogs, which bark and bite, or with the lowest drabs, which throw street mud in each other's faces in their brawls. Read if you will . . . what I have written in my books, and afterwards conclude, but from reason, respecting my revelation.' Severe words, these, if not controversial!

Mental Peculiarities. Last Sickness.

394. "Our enumeration of Swedenborg's theological publications is now ended. Unapparent as his person is throughout them, we feel that it is almost profane to dwell upon his genius. In reading them we rather think of a gifted pen than of a great man. Originality and competitive questions are far in the back-

ground. The words *mine* and *thine* have not laid their paws upon these estates. Still the genius reverts the mightier for its unselfishness. The method of thought is the same in his theology as in his philosophy; his theology is his latest philosophy explaining his walks and experiences in the spiritual world. The active mental power is greater in his latter than in his former life; and would be more manifestly so, had he not always practically disclaimed his own gifts in favor of the Giver; a course that offends 'the pride of self-derived intelligence,' which misses the brilliancy of its earthly fire in his low speech and self-absent periods. But assuredly his knowledge of man is more exceeding than his knowledge of nature; his plainness is more picturesque than his imagination; and his spiritual cosmogony and humanity will survive the ingenuity of his *Principia*, and the natural beauty of his *Physiology*.

395. "In Part I. of his biography, we have devoted a few words to the author's philosophical style; we shall now say somewhat on his theological. In the former case, we noted with surprise that the dress of his books became more and more imaginative, as his mind matured. The ornament, it is true, was a part of the subject, as a flower is a part of a plant. In his theological works, he discarded this vesture, and began not from the flower, but from the seeds of his philosophy. The difference between *The Worship and Love of God* and the *Arcana Caelestia*, is immense in point of style; the rhetoric of the former is shorn into level speech in the latter. But it is a second time to be observed, that his mind took the course from plainness to luxuriance, and that in his later theology, copious illustration gave fruitiness to his style. Ornamental it cannot be called, but full and abounding. Instead of the beauties of color, he professes gratifications for many senses, in solid paragraphs of analogies. If his old age is specially discernible in his *True Christian Religion*, it is in the wealth of the comparisons, which succeed each other with childlike volubility, though it must be confessed also with felicity. The child learns by comparison; the adult, more alive to intellectual beauty, decks his mind in colored garments, and sets forth his theory as a captivation; the elder teaches, as the child learns, by comparisons again. There is nothing like them for power; they cleave to the mind in its youngest and still joyous parts; and are to abstractions what gold coin is to doubtful promises in air or upon paper. By them the good old men prattle to the young, who are the seed of the state, and the inheritors of the future. It was Swedenborg's last and most loving mode of speech, to familiarize difficult things by telling us what their case is most like in the world about us: a method which he followed particularly in the *True Christian Religion*.

396. "There are five kinds of reception," says Swedenborg, (*Diary*, n. 2955), speaking of the reception of his own writings by the world. 'First, there are those who reject them utterly, either because they are in a different persuasion, or are enemies of the faith: they cannot be received by these, whose minds are impenetrable. The *second* genus receives them as scientists, and in this point of view, and as curiosities, they are delighted with them. The *third* genus receives them intellectually, and with readiness, but their lives remain unaltered by them. The *fourth* receives them persuasively, allowing them to penetrate to amendment of life; to this class they occur in certain states, and do good service. The *fifth* genus consists of those who receive them with joy, and are built up in them.

397. "In August, 1771, Swedenborg came from Amsterdam to London, and took up his abode for the second time with one Shear-smith, peruke maker, at 26, Great Bath Street, Coldbath Fields. Notwithstanding his advanced age, he still continued indefatigable with his pen, and, after finishing his *True Christian Religion*, he proceeded to the execution of another work, a supplement to the former, treating in detail of the various churches which have existed upon the earth. This treatise he either did not complete, or the end of it is missing. He now renewed his intercourse with his friends in London, who have handed down some interesting accounts of the closing scenes of his life.

398. "Towards the end of the year, Dr. Hartley and Mr. Cookworthy visited him at his lodgings in Clerkenwell. The details of the interview are not given, only that it was impossible to avoid noticing his innocence and simplicity, and how, on inviting him to dine with them, he politely excused himself, adding that his dinner was already prepared, which proved to be a meal of bread and milk.

399. "On Christmas eve a stroke of apoplexy deprived him of his speech, and he lay afterwards in a lethargic state for more than three weeks, taking no sustenance beyond a little tea without milk, and cold water occasionally, and once a little currant jelly. At the end of that time he recovered his speech and health somewhat, and ate and drank as usual. It does not appear that he had any medical advice in his sickness. Dr. Hartley now again visited him, in company with Dr. Messiter, and asked him if he was comforted with the society of angels as before, and he answered that he was. Furthermore, they besought him to declare whether all that he had written was strictly true, or whether any part, or parts, were to be excepted. 'I have written,' answered Swedenborg, with a degree of warmth, 'nothing but the truth, as you will have more and more confirmed to you all the days of your life, provided you keep close to the Lord, and faithfully serve him alone,

by shunning evils of all kinds as sins against him, and diligently searching his Word, which from beginning to end bears incontrovertible witness to the truth of the doctrines I have delivered to the world.' Dr. H. after this returned home, about a day's journey from London, (to East Malling, in Kent,) and heard soon after that Swedenborg was near his departure, and expressed a desire to see him; 'but some hinderances to the visit,' says he, 'happening at the time, I did not embrace the opportunity as I should have done; for those hinderances might have been surmounted. My neglect on this occasion appears to me without excuse, and lies very heavy on my mind to this day.'

His Connection with Rev. John Wesley.

400. "From the time of his seizure till his death he was visited but by few friends, and always appeared unwilling to see company. Nevertheless we meet with him once again in a semi-public character. Towards the end of February, 1772, the Rev. John Wesley is in conclave with some of his preachers, who are taking instructions, and assisting him in preparations for a circuit he is shortly to make, when a Latin note is put into his hand, which causes him evident astonishment. The substance is as follows:—

'Great Bath Street, Coldbath Fields,
February, 1772.

'Sir,—I have been informed in the world of spirits that you have a strong desire to converse with me. I shall be happy to see you if you will favor me with a visit.

'I am, Sir, your humble servant,

'EMANUEL SWEDENBORG.'

Wesley frankly acknowledged to the company that he had been strongly impressed with a desire to see and converse with Swedenborg, and said that he had not mentioned the desire to any one. He wrote for answer that he was then occupied in preparing for a six months' journey, but would wait upon Swedenborg on his return to London. Swedenborg wrote in reply that the proposed visit would be too late, as he, Swedenborg, should go into the world of spirits on the 29th day of the next month, nevermore to return. The result was, that these two celebrated persons did not meet.* — *Wilkinson's Biography*, pp. 206–212.

* It is certain that Wesley was at this time attracted to Swedenborg. Besides other proofs, we have one in a letter written to Wesley by the Rev. Francis Okely, a Moravian minister. This gentleman visited Swedenborg, probably between August and December, 1771, and wrote to Wesley upon the interview His letter, (*Arminian Magazine*, vol. viii., p. 553, 1785,) dated Upton, Dec. 10, 1771, is somewhat interesting.

"Swedenborg is to me a riddle,—certainly, as you [Wesley] say, he speaks many great and important truths; and as certainly seems to me to contradict Scripture in other places. But, as he told me, I could not understand his *True Christian Religion* without divine illumination; and I am obliged to confess, that I have not yet a sufficiency of it for that purpose. I am thankful my present course does not seem absolutely to require it. We conversed in the high Dutch, and notwithstanding the impediment in his speech, I understood him well. He spoke with all the coolness and deliberation you might expect from any, the most sober and rational man. Yet what he said was out of my

It appears certain that Mr. Wesley was very much impressed with the truth of Swedenborg's writings, for it is stated on the authority of Rev. Mr. Clowes, rector of St. John's, Manchester, that in a conversation which Wesley had with a mutual and intimate friend of theirs, Mr. Richard Houghton, Esq., of Liverpool, and which was reported to Mr. Clowes by Mr. Houghton, that Wesley expressed himself as follows: "*We may now burn all our books of Theology. God has sent us a teacher from heaven; and in the doctrines of Swedenborg, we may learn all that it is necessary for us to know.*"

401. "The manner (says Rev. Mr. Noble, in the letter from which the above is extracted) in which Mr. Wesley here expressed himself, was strong indeed; so much so, that were it not certain that his mind must have been at that time under a very powerful influence in Swedenborg's favor, he might be suspected to have spoken ironically. This I observed in my letter to Mr. Clowes; to which he replies, 'I can hardly conceive, from the manner in which it was expressed by Mr. Houghton, that irony had any thing to do with it;' and Mr. Houghton must have known with certainty whether it had or not. His repeating Mr. Wesley's observation to Mr. Clowes, as an inducement to him to peruse the writings of Swedenborg, is a complete proof that Mr. H. believed it to mean what it expresses. But an examination of dates will show, that Mr. Wesley's statement to that gentleman was made while the impression from Swedenborg's supernatural communication was acting in all its force.

sphere of intelligence, when he related his sight of, and daily conversation in, the world of spirits, with which he declared himself better acquainted than with this.

"I heartily wish that all the *real* designs which an omnipotent and omniscient God of Love might have, either by him, or by any other of his sincere servants, of whatsoever sort or kind, may be truly obtained. . . . I thought proper to express thus much in answer to yours, [the italics are our own,] without desiring you to adopt any of my sentiments."

It is amusing to read what Okely says of his difficulty about Swedenborg's sight and conversation in the spiritual world. What artificial stupidity! A rustic would have taken it at once. We here recall a little narrative in Swedenborg's *Diary* (n. 5997). He had been writing upon the Apocalypse, and had treated of the threefold man, celestial, spiritual, and natural, and of goods and truths in their series, and coming to an inn with his mind on the subject, he opened it to the good wife who was the landlady, Tisula Bodama her name. "She was a person of simple-hearted faith. She understood clearly all I said; but there was a learned man present who did not understand it, nay, could not understand it. And so the case is with many other things." The Lord has hidden them from the wise and prudent, and revealed them unto babes.

While speaking of Okely, who was the author of a *Life of Behmen*, we take the opportunity of stating, that too close a parallel is often made between Behmen and Swedenborg. There are indeed truths common to both, and no man who values an extraordinary brother would say a word in disparagement of deep-thoughted Jacob Behmen. But his want of education and utterance; his identification of the spiritual with the subjective for man upon earth; his failure of seer-ship, and consequently of real experience; and above all, his inapprehension of the sole divinity of Christ, which scattered through his theology the darkness inevitable upon an attempted approach to the thus unapproachable Father—a darkness the more virulent as the genius is more intense;—these great vacancies, and a host of other things, such as his doctrine of the bi-sexual Adam, establish between him and Swedenborg a gulf not to be overpassed. Swedenborg had indeed never read his works, as he told Dr. Beyer in answer to a question upon the subject, and it is impossible to affiliate his own works in any sense upon Behmen's. The admirers of Behmen are aware of this, and Mr. Law has shown it by violent stamping against Swedenborg.

402. "Yet Mr. Wesley, thus miraculously convinced of the truth of Swedenborg's claim (as far, at least, as relates to his intercourse with the spiritual world), afterwards exerted himself to check the extension of the same conviction to others!—in which, however, he only afforded a proof of Swedenborg's constant assertion, that miraculous evidence is inefficacious for producing any real or permanent change in a man's confirmed religious sentiments.

403. "I have little doubt (concludes Mr. Noble) that, though some erroneous sentiments confirmed in his understanding prevented him from accepting, in this world, the doctrines of the New Church, his intentions were upright, and there was a principle of real good in his heart, which, in the other life would throw off the errors that obscured it, and enable him to receive the truth. This, it is probable, was seen by Swedenborg, and was the reason of his inviting him to an interview: and thus, I trust, though Mr. Wesley acted chiefly as an opponent to him while on earth, he may now be associated with him in heaven."—*Documents*, pp. 108–110.

Close of his Earthly Life.

404. Two or three weeks before Swedenborg's decease, he was visited by his old friend, Mr. Springer, the Swedish Consul in London. Mr. S. asked him when he believed the New Jerusalem would be manifested, and if the manifestation would take place in the four quarters of the world. His answer was, that "no mortal could tell the time, no, nor even the highest angels, but God only. Read," said he, "the Revelation (xxi. 2) and Zechariah (xiv. 9), and you will find, past doubt, that the New Jerusalem of the Apocalypse, which denotes a new and purer state of the Christian church, will manifest itself to all the earth."

405. "Mr. Bergstrom, the Landlord of the King's Arms tavern in Wellclose Square, at whose house he had once lodged for ten weeks, called to see him during his last days. Mr. B. asked him whether he would take the Sacrament? Somebody present at the time proposed sending for the Rev. Mr. Mathesius, the officiating minister of the Swedish church. Swedenborg declined taking the Sacrament from this gentleman, who had previously set abroad a report that he was out of his senses: and he sent for the Rev. Arvid Ferelius, another Swedish clergyman with whom he was on the best terms, and who had visited him frequently in his illness. Ferelius soon returned with Bergstrom to Swedenborg's bedside. On every previous visit Ferelius had asked him whether or no he was about to die, to which he always answered in the affirmative. On this occasion the priest observed to him, 'that as many persons thought that he had endeavored only to make himself a name by

his new theological system (which object he had indeed attained), he would do well now to publish the truth to the world, and to recant either the whole or a part of what he had advanced, since he had now nothing more to expect from the world, which he was so soon about to leave forever.' Upon hearing these words, Swedenborg raised himself half upright in bed, and placing his sound hand upon his breast, said with great zeal and emphasis: 'As true as you see me before you, so true is every thing that I have written. I could have said more had I been permitted. When you come into eternity, you will see all things as I have stated and described them, and we shall have much to discourse about them with each other.' Ferelius then asked whether he would take the Lord's Holy Supper? He replied with thankfulness, that the offer was well meant; but that being a member of the other world, he did not need it. He would, however, gladly take it, in order to show the connection and union between the church in heaven and the church on earth. He then asked the priest if he had read his views on the Sacrament? He also told him to consecrate the elements, and leave the rest of the form to him, as he well knew what it was and meant. Before administering the Sacrament, Ferelius inquired of him whether he confessed himself to be a sinner? 'Certainly,' said he, 'so long as I carry about with me this sinful body.' With deep and affecting devotion, with folded hands and with head uncovered, he confessed his own unworthiness, and received the Holy Supper. After which, he said that all had been properly done, and presented the minister in gratitude with one of the few remaining copies of his great work, the *Arcana Cœlestia*. He was quite clear in his mind throughout the ceremony. This was two or three weeks before his death.

406. "He had told the people of the house what day he should die, and as Shearsmith's servant maid reported: 'He was as pleased!' And she made a comparison that the pleasure was such as if she herself were going to have a holiday, to go to some merry-making. In Sandel's more accomplished but not deeper language: 'He was satisfied with his sojourn upon earth, and delighted with the prospect of his heavenly metamorphosis.'" — *Wilkinson's Biography*, pp. 214, 215.

407. "The only particulars relative to the close of Swedenborg's natural life, on which we can rely, are to be found in an affidavit, made by Mr. and Mrs. Shearsmith, with whom Swedenborg boarded at the time of his death. It is as follows:

"Affidavit taken before the Right Hon. Thomas Wright, then Lord Mayor of the city of London, the 24th November, 1784, viz.: That towards Christmas, 1771, Mr. Swedenborg had a stroke of the palsy, which deprived him of his speech, which he soon recovered, but yet remained very weak

and infirm. That towards the end of February, 1772, he declared to Elizabeth Shearsmith (then Reynolds) and to Richard Shearsmith's first wife (then living) that he should die on such a day; and that the said Elizabeth Shearsmith thinks she can safely affirm on her oath he departed this life exactly on the very day he had foretold, that is, one month after his prediction. That about a fortnight before his death he received the Lord's Supper from the hands of Mr. Ferelius, a Swedish minister, to whom he earnestly recommended to abide in the truth contained in his writings. That a little while before Mr. Swedenborg's decease he was deprived of his spiritual sight, on which account being brought into very great tribulation, he vehemently cried out, *O my God, hast thou then wholly forsaken thy servant at last?* But a few days after he recovered again his spiritual sight, which circumstance appeared to make him completely happy: that this was the last of his trials. That during his latter days, even as on the former, he retained all his good sense and memory in the most complete manner. That on the Lord's day, 29th March, hearing the clock strike, Mr. Swedenborg asked his landlady and her maid, who were then both sitting by his bedside, what it was o'clock, and on being answered it was 5 o'clock, he replied, *it is well, I thank you, God bless you both,* and then a little moment after he gently gave up the ghost. Moreover, that on the day before and on that of his departure, Mr. Swedenborg received no visits of any friend whatever, and these deponents never heard him either then or before utter any thing that had the least appearance of, or relation to, a recantation.

'RICHARD SHEARSMITH.

'ELIZABETH SHEARSMITH.

'Sworn 25th Nov., 1785, before me, THOMAS WRIGHT, Mayor.'

408. "After Swedenborg's decease, his body was carried to the house of Mr. Burkhardt, an undertaker, and former clerk to the Swedish church in London, where he was laid in state, and buried from thence on the 5th day of April, in three coffins, in the vault of the above church, in Prince's Square, Radcliffe Highway, with all the ceremonies of the Lutheran religion; the service being performed on the occasion by the Rev. Arvid Ferelius — the last service which he performed in England. In 1785, Swedenborg's coffin was side by side with Dr. Solanders. To this day not a stone or an inscription commemorates the dust of the wonderful Norseman.

409. "During the later career of Swedenborg, his country had looked on, not without interest, directed both to his character, his pretensions and his labors. No sooner was he dead, than the House of Clergy, through their President, requested Ferelius to give such an account of him in writing as his experience would warrant, which he did, but the document is unfortunately missing. On October 7, 1772, M. Sandel, Counsellor of the Board of Mines, pronounced his eulogium in the Hall of the House of Nobles, in the name of the Royal Academy of Sciences of Stockholm. Sandel was no follower of his, but his discourse, take it for all and all, is the finest

resumption that we have of the name and character of Swedenborg. We give the opening of the document to show that a scientific man in such an Assembly dared say of Swedenborg, notwithstanding his spirit-seeing.

“ ‘Permit me,’ says he, ‘to entertain you this day upon a subject, which is not of an abstracted or remote nature, but is intended to revive the agreeable remembrance of a man celebrated for his virtues and his knowledge, one of the oldest members of this Academy, and one whom we all knew and loved.

“ ‘The sentiments of esteem and friendship with which we all regarded the late M. Emanuel Swedenborg,’ assure me of the pleasure with which you will listen to me while he is the subject of my discourse; happy should I be could I answer your expectations, and draw his eulogium in the manner it deserves! But if there are some countenances of which, as the painters assure us, it is extremely difficult to give an exact likeness, how difficult then must it be to delineate that of a vast and sublime genius, who never knew either repose or fatigue; who occupied with sciences the most profound, was long engaged with researches into the secrets of nature, and who, in his latter years, applied all his efforts to unveil the greatest mysteries; who to arrive at certain branches of knowledge, opened for himself a way of his own, without ever straying from sound morals and true piety; who being endowed with a strength of faculties truly extraordinary, in the decline of his age, boldly elevated his thoughts still further, and soared to the greatest heights to which the intellectual faculty can rise; and who, finally, has given occasion to form respecting him a multitude of opinions, differing as much from each other as do the minds of the different men by whom they are formed!’

410. “ ‘When a life is past, we speak with right of the health and happiness of the departed. On these points a few words express what is known of Swedenborg. ‘He always,’ says Sandel, ‘enjoyed most excellent health, having scarcely ever experienced the slightest indisposition.’ ‘He was never ill,’ says Robsahm, ‘except when in states of temptation.’ Once he had a grievous toothache for many days. Robsahm recommended him some common remedy. But he refused it, and said: ‘My pain proceeds not from the nerve of the tooth, but from the influx of hypocritical spirits that beset me, and by correspondence cause this plague, which will soon leave me.’ Like other studious sedentary persons, his stomach was weak, particularly during the last fourteen years of his life, which caused him to be somewhat singular in his diet. Not less, however, from the concurrent testimony of those who knew him best, than from the works that he executed, we know that he enjoyed a fine constitution. Health is the ground which great persons cultivate, whereby they exchange the light flying hours into golden usage. To them it is industry represented in its power; the human riches of time. The minute glass runs willingly sand of centuries when great ideas are in the healthful moments. So

it was with Swedenborg. The powers of his mind were matched with an extraordinary strength of body, which pain and passion seem scarcely to have touched, and hence the crowd of his works, and his broad apparent leisure. The day of such a man is full of commerce and transactions; the reciprocation is unwearied from health to genius; the able-bodied hours cultivate his life to uncommon productiveness, and stretch out the points and patches of his time towards the largeness of their eternal source.

411. “ ‘Health in its whole sense is happiness. Here again Sandel says of Swedenborg: ‘Content within himself and with his situation, his life was in all respects one of the happiest that ever fell to the lot of man, until the very moment of its close.’ ‘His inward serenity and complacency of mind,’ says Hartley, ‘were manifest in the sweetness of his looks and his outward demeanor.’ His own testimony corroborates that of Sandel. In a passage in his *Diary* (n. 3623), where he treats of the proposition, that ‘the enjoyments and pleasures of life are never denied to us,’ he says: ‘To this I can bear witness, that they have never been denied to me, but granted, and not only the pleasures of the body and the senses as to others of the living, but I have had joys and happiness such as no others I suppose have felt in the universal world, and these, both more and more exquisite than any mortal can imagine or believe.’

412. “ ‘Swedenborg’s works furnish one continued proof of these assertions. Who does not know that peace and power are one; that tranquillity is the main circumstance of the best lifetimes? No matter to this whether the sky be calm, or the soul unassaulted; it is the preservation of the balance, and the firm-footedness of the man, under whatever trials, that constitute the repose of which we speak. Swedenborg’s works, we repeat, from beginning to end, are on a high level of peace; their even flow is as of a sea inclining only to the constellations. No cursory moon regulates its tides from nearer attractions, but they move to the vault, and though they change, it is not by months, but with ages.

PART III.

Personal Testimonies and Anecdotes.

413. “ ‘HAVING thus followed Swedenborg through his life and labors, it remains to gather up any personal particulars that remain unappropriated, and also to place before the reader what testimonies exist, to the public and private character of Swedenborg. We begin with the latter first. If the record savor of eulogy, it is from no partiality of ours, but because history chooses.

414. “ ‘Sandel says: ‘If his love of knowledge went too far, it at least evinced in him

an ardent desire to obtain information himself, and convey it to others; for you never find in him any mark of pride or conceit, of rashness, or of intention to deceive. If he is not to be numbered among the doctors of the church, he at least holds an honorable rank among sublime moralists, and deserves to be instanced as a pattern of virtue and of respect for his Creator. He never allowed himself to have recourse to dissimulation. . . .

A sincere friend of mankind, in his examination of the character of others, he was particularly desirous to discover in them this virtue, which he regarded as an infallible proof of the presence of many more. He was cheerful and agreeable in society. By way of relaxation from his important labors, he sought and frequented the company of persons of information, by whom he was always well received. He knew how to check opportunely, and with great address, that species of wit which would indulge itself at the expense of serious things. As a public functionary, he was upright and just: while he discharged his duties with great exactness, he neglected nothing but his own advancement. . . .

In the Diet his conduct was such as to secure him both from the reproaches of his own conscience and from those of others. He lived under the reigns of many of our sovereigns, and enjoyed the particular favor and kindness of them all. . . . It may truly be said that he was solitary, but never sad.'

415. "Count Höpken remarks: 'I have not only known him these two and forty years, but also some time since daily frequented his company. . . . I do not recollect to have known any man of more uniformly virtuous character; always contented, never fretful or morose; he was a true philosopher, and lived like one. He labored diligently, and lived frugally, without sordidness. . . . He possessed a sound judgment upon all occasions, saw every thing clearly, and expressed himself well on every subject. . . . He detested metaphysics. . . . He was certainly a pattern of sincerity, virtue and piety, and at the same time, in my opinion, the most learned man in this kingdom.'*

416. "Robsahm says: 'How he was looked upon in foreign lands I do not know, but in Stockholm even those who could not read his writings were always pleased to meet him in company, and paid respectful attention to whatever he said.'

417. "He affects no honor,' says Hartley, 'but declines it; pursues no worldly interest;

. . . and is so far from the ambition of heading a sect, that wherever he resides on his travels, he is a mere solitary.' And after Swedenborg's death, Hartley again writes: 'The great Swedenborg was a man of uncommon humility. He was of a catholic spirit, and loved all good men of every church, making at the same time candid allowance for the innocence of involuntary error. However self-denying in his own person as to gratifications and indulgences, even within the bounds of moderation, yet nothing severe, nothing of the precisian appeared in him.'

418. "And lastly Ferelius remarks: 'Many may suppose that Assessor Swedenborg was a singular and eccentric person; this was not the case. On the contrary, he was very agreeable and complaisant in company; he entered into conversation on every topic, and accommodated himself to the ideas of the party; and he never mentioned his own writings and doctrines but when he was asked some question about them, when he always spoke as freely as he had written. If, however, he observed that any persons asked impertinent questions, or attempted to ridicule him, he gave them answers that quickly silenced them, without making them any the wiser.'

419. "The persons in whose houses he lodged, bear concurrent testimony. Mr. Brockmer (who lived in Fetter Lane) says, that 'if he believed Swedenborg's conversation with angels and spirits to be true, he should not wonder at any thing he said or did; but should rather wonder that surprise and astonishment did not betray him into more unguarded expressions than were ever known to escape him: for he did and said nothing but what he (Brockmer) could easily account for in his own mind, if he really believed what Swedenborg declares in his writings to be true. . . . He was of a most placid and serene disposition.'

420. "Bergstrom says: 'He once lived ten weeks with me in my house, during which time I observed nothing in him but what was very reasonable, and bespoke the gentleman. For my part I think he was a reasonable, sensible and good man: he was very kind to all, and generous to me. As for his peculiar sentiments, I do not meddle with them.'

421. "Mr. Shearsmith declared, 'That from the first day of his coming to reside at his house, to the last day of his life, he always conducted himself in the most rational, prudent, pious and Christian-like manner.' And Shearsmith's maid servant commemorated that 'he was a good-natured man, a blessing to the house; and while he staid there, they had harmony and good business. She said that before he came to their house he was offered another lodging in the neighborhood; but he told the mistress there wanted harmony in the house, which she acknowledged; and recommended him to Shearsmith's.'

* "Count Höpken says in a letter to a friend: 'I have sometimes told the king, that if ever a new colony were to be formed, no religion could be better, as the prevailing and established one, than that developed by Swedenborg from the Sacred Scriptures, and this on the two following accounts: 1st. This religion, in preference to, and in a higher degree than, any other, must produce the most honest and industrious subjects; for this religion places properly the worship of God in uses. 2dly. It causes the least fear of death, as this religion regards death merely as a transition from one state into another, from a worse to a better situation; nay, upon his principles, I look upon death as being of hardly any greater moment than drinking a glass of water.'

422. "The homeliness of some of these testimonies does not exclude them from our pages, because, diving as they do into Swedenborg's privacy, they are just what we want, to fortify our knowledge of one whose interior life was so different from other men's. Swedenborg's biography is a court in which such witnesses are precisely those whose depositions will first be taken by the mass of the public. If the testimony is trivial in so great a case, it is the cross questioning of this age which elicits it.

Phenomena of Spiritual Intercourse.

423. "His friends and domestics had occasional opportunities of observing his deportment when in his trances. Some of these we have already narrated, but the following also merit a place.

424. "On one occasion Ferelius visited him during his sickness, and as the former was going up stairs, he heard Swedenborg speaking with energy, as though addressing a company. Reaching the antechamber where his female attendant was sitting, he asked her who was with the Assessor? She said, 'Nobody, and that he had been speaking in that manner for three days and nights.' As the reverend gentleman entered the chamber, Swedenborg greeted him tranquilly, and asked him to take a seat. He told him that he had been tempted and plagued for ten days by evil spirits, and that he had never before been tempted by such wicked ones: but that he now again enjoyed the company of good spirits.

425. "One day, while he was in health, Ferelius visited him in company with a Danish clergyman. They found him sitting in the middle of the room at a round table, writing. The Hebrew Bible, which appeared to constitute his whole library, lay before him. After he had greeted them, he pointed to the opposite side of the table, and said: 'Just now the apostle Peter was here, and stood there; and it is not long since all the apostles were with me; indeed they often visit me.' 'In this manner,' says Ferelius, 'he spoke without reserve; but he never sought to make proselytes.' They asked him why nobody but himself enjoyed such spiritual privileges? He said, that 'every man might at the present day have them, as well as in the times of the Old Testament; but that the true hinderance now is, the sensual state into which mankind has fallen.' Robsahm also once questioned him, whether it would be possible for others to enjoy the same spiritual light as himself. He answered, 'Take good heed upon that point: a man lays himself open to grievous errors who tries by barely natural powers to explore spiritual things.' He further said that to guard against this the Lord had taught us to pray, *lead us not into temptation*: meaning that we are not allowed, in the pride of our natural understandings, to doubt of the divine

truths of revelation. 'You know,' said he, 'how often students, especially theologians, who have gone far in useless knowledge, have become insane.'

426. "The reason of the danger of man, as at present constituted, speaking with spirits, is, that we are all in association with our likes, and being full of evil, these similar spirits, could we face them, would but confirm us in our own state and views, and lend an authority from whose persuasiveness we could hardly escape, to our actual evils and falsities. Hence, for freedom's sake, the strict partition between the worlds. The ease was otherwise before hell was necessary to man's life.

427. "Shearsmith used to be frightened when he first had Swedenborg for a lodger, by reason of his talking at all hours, the night as well as the day. He would sometimes be writing, says this informant, and then stand talking in the doorstead of his room, as if holding a conversation with several persons; but as he spoke in a language that Shearsmith did not understand, he could make nothing of it.

428. His faithful domestics, the old gardener and his wife, who kept his house near Stockholm, told Robsahm with much tenderness, that they had frequently overheard his strong agony of mind vented in ejaculatory prayer during his temptations. He often prayed to God that the temptations might leave him, crying out with tears, 'Lord God, help me; my God, forsake me not.' When the temptation was over, and they inquired of him the cause of his distress, he answered, 'God be praised, it is all removed. Be not uneasy on my account; all that happens to me, happens with God's permission, and he will suffer nothing that he sees I am unable to bear.' After one of his trials he went to bed, and remained there many days and nights without rising. His servants expected that he had died of fright. They debated whether they should not summon his relatives, and force open the door. At length the gardener climbed up to a window, and looking in, to his great joy saw his master turn in bed. The following day he rang the bell. The wife went to his room, and told him how anxious they had been about him; to which he replied, with a benignant look, that he was well, and had wanted for nothing. One day after dinner the same domestic went into his room, and saw his eyes shining with an appearance as of clear fire. She started back, and exclaimed: 'For God's sake what is the matter? You look fearfully!' 'How then do I look?' said he. She told him what she saw. 'Well, well,' said he, 'Fear not! The Lord has opened my *bodily* eyes, so that spirits see through them into the world. I shall soon be out of this state, which will not hurt me.' In about half an hour the shining appearance left his eyes. His old servant professed to know when he had conversed with heavenly spirits, from the pleasure

and calm satisfaction in his countenance, whereas when he had been infested by wicked spirits, he had a sorrowful face.

429. "What is here related of his eyes has reason to support it. Animation plays upon the eye, and shows that there are fire channels laid down in the tissues of that organ, or how could the brilliance permeate it? There is a fund of optics in common life that science has not observed, for the eye, prior to the hand, is the power that commands the world. The eye is of Protean possibilities: the soul shoots through it, and the look is either snaky, or angelic. Each passion has its proper rays. This, of the individual eye. But if one soul can make an eye lustrous, two or more looking through the same eye will project a larger flame. We notice a peculiar appearance in Swedenborg's portrait, what our friend Dr. Elliotson deems that of an 'amiable lunatic:' certainly the common objects appear to claim but little of its attention, but if there is a vacancy, it is only a space for spirits, and when it was filled by them, Swedenborg would no doubt shine from the borrowed souls to those who saw him.

Anecdotes, &c.

430. "We have already spoken of one of his voyages to Sweden: we will complete this set of anecdotes, with the stories told of Swedenborg by two other English ship captains. He sailed from Sweden on a certain occasion with one Captain Harrison. During almost the whole voyage he kept his berth, but was often heard speaking, as if in conversation. The steward and cabin boy came to the captain, and told him that Swedenborg seemed out of his head. 'Out of his head or not,' said the captain, 'so long as he is quiet I have no power over him. He is always reasonable with me, and I have the best of weather when he is on board.' Harrison told Robsahm laughingly, that Swedenborg might sail with him *gratis* whenever he pleased; for never since he was a mariner had he such voyages as with him.

431. "The same luck went with Captain Browell, who carried him from London to Daloron in eight days, during the most of which, as in the former instances, he lay in his berth and talked. Captain Hodson also, another of his carriers, was but seven days on the voyage, and found Swedenborg's company so agreeable, that he was much delighted and taken with him: as he confessed to Bergstrom.

432. "In this context we introduce what Springer says of Swedenborg's clear seeing as regarded himself. 'All that he has related to me respecting my deceased acquaintances, both friends and enemies, and the secrets that were between us, almost surpasses belief. He explained to me in what manner the peace was concluded between Sweden and the king of Prussia; and he praised my conduct on

that occasion: he even told me who were the three great personages of whom I made use in that affair; which, nevertheless, was an entire secret between them and me. I asked him how he could be informed of such particulars, and who had discovered them to him. He rejoined, "Who informed me of your affair with Count Ekeblad? You cannot deny the truth of what I have told you. Continue," he added, "to deserve his reproaches: turn not aside, either for riches or honors, from the path of rectitude, but on the contrary, keep steadily in it, as you have done; and you will prosper." In the affair alluded to, Count Ekeblad, in a political altercation, had provoked Springer to draw his sword upon him; but they had afterwards composed the quarrel, and promised never to mention it while both parties were alive. On another occasion the Count had attempted to bribe Springer with a purse of 10,000 rix dollars, which sum and circumstances Swedenborg particularly mentioned to the latter, saying that he had them from the Count, just then deceased.

433. "In his *Diary* Swedenborg has spoken at great length of the fates in the other life of many celebrated persons with whom he had been acquainted in the world; nor has his pen been withheld from similar particulars about his own relations. On this account, the work could not have been printed in his own day, without giving offence to the survivors of those whom he has thus described. Some times his unreserve led him to announcements which must have been grating to his auditors. An instance of this kind occurred on his voyage from Gottenburg to London in 1747. The vessel in which he was a passenger stopped at Oresound, and M. Kryger, the Swedish Consul, invited the officers of the custom house, together with several of the first people of the town, all anxious to see and know Swedenborg, to dine with him at his house. Being all seated at table, and none of them taking the liberty of addressing Swedenborg, who was likewise silent, the Swedish consul thought it incumbent on him to break silence, for which purpose he took occasion from the death of the Danish king Christian VI., which happened the preceding year, (1746), to inquire of Swedenborg, as he could see and speak with the dead, whether he had also seen Christian VI. after his decease. To this Swedenborg replied in the affirmative, adding, that when he saw him the first time, he was accompanied by a bishop, or other prelate, who humbly begged the king's pardon for the many errors into which he had led him by his counsels. A son of the said deceased prelate happened to be present at the table: the consul M. Kryger therefore fearing that Swedenborg might say something further to the disadvantage of the father, interrupted him, saying, Sir, this is his son! Swedenborg replied, it may be, but what I am saying is true.

434. "As to those in the other life with whom he could converse, the privilege had its limitations. When the Queen of Sweden asked whether his spiritual intercourse was a science or art that could be communicated to others, he said No, that it was a gift of the Lord. 'Can you then,' said she, 'speak with every one deceased, or only with certain persons?' He answered, 'I cannot converse with all, but with such as I have known in this world, with all royal and princely persons, with all renowned heroes, or great and learned men, whom I have known, either personally, or from their actions or writings; consequently, with all, of whom I could form an idea; for it may be supposed that a person whom I never knew, and of whom I could form no idea, I neither could nor would wish to speak with.' In further proof of this, we may cite an anecdote related by Ferelius, 'With other news,' says he, 'which on one occasion I received from Sweden through the post, was the announcement of the death of Swedenborg's sister, the widow Sundstedt. I communicated this information to a Swedish gentleman whose name was Meier, who was travelling in England at that time, and who happened to be at my house when the news came. This person went immediately to Swedenborg, and conveyed the intelligence of the death of his sister. When he returned he said, that he thought Swedenborg's declaration respecting his intercourse with the dead could not be true, since he knew nothing of the death of his sister. The next time I saw the old man I mentioned this to him, when he said, "that of such cases he had no knowledge, since he did not desire to know them."'

435. "On one occasion he was applied to under the following circumstances. A certain minister of State flattered himself that he could, through Swedenborg, obtain some particulars of what had become of a prince of Saxe-Coburg-Saalfeldt, named John William, who disappeared in the year 1745, without any one knowing what had become of him. Nothing was said either of his age, or his person. Swedenborg made an answer which is preserved in the library of his Excellency Lars von Engerstrom. He said among other things that the prince, after being twenty-seven years in the spiritual world, was in a society, into which he (Swedenborg) could not readily gain admission: that the angels had no knowledge of his state, and that the matter was not important enough to warrant his asking the Lord himself about it." — *Wilkinson's Biography*, pp. 216-231.

436. "It is related by Mr. Provo, a respectable gentleman of the medical profession, who published the work called "Wisdom's Dictates," that Swedenborg told him that "the Queen of Sweden had secretly burnt a letter which her brother had sent to her, a short time before a battle in which he was killed,

and she wanted to know some other particulars relative to its contents. Swedenborg, some days after her application to him, returned, and told her that her brother was offended that she had burnt his letter; and as this was known to none but herself, she nearly fainted at hearing it; and was always very courteous to him afterwards.

437. "Mr. Hart related to Mr. Provo, about the year 1779, that he thought Swedenborg a remarkable man, for whilst he was abroad, old Mr. Hart, his father, died in London. On Swedenborg's return he went to spend an evening at Mr. Hart's house, in Poppin's court. After being let in at the street door, he was told that his old friend, Mr. Hart, was dead; to which he replied, 'I know that very well, for I saw him in the spiritual world whilst I was in Holland, at such a time [near the time he died, or soon after]; also whilst coming over in the packet to England: he is not now in heaven,' continued he, 'but is coming round, and in a good way to do well.' This much surprised the widow and son, for they knew that he was just come over, and they said that he was of such a nature that he could impose on no one, that he always spoke the truth concerning every little matter, and would not have made any evasion though his life had been at stake." — *Documents*, pp. 77-79.

438. "The celebrated Springer, who lived in London, told Swedenborg on one occasion that a distinguished Swedish gentleman, who, I believe, was a brother of the present Count Höpken, one of the counsellors of state, was dead. Some days afterwards, when they met again, the Assessor said to him — 'It is true, Höpken is dead! I have spoken with him, and he told me that you and he were companions together at Upsala, and that you afterwards entertained views partly similar and partly dissimilar concerning political subjects.' He also told him several anecdotes, which Springer acknowledged to be true, and declared, at the same time, that it was his firm conviction that Swedenborg could not have acquired the information from any other source than from above." — *Documents*, p. 197.

439. In the first part of this Biography, we narrated the only love affair in which our author was engaged. General Tuxen also relates that, "He once asked Swedenborg whether he had ever been married, or desirous of marrying?" He answered, "That he had not been married; but that once in his youth he had been on the road to matrimony, King Charles XII. having recommended the famous Polheim to give him his daughter." On asking what obstacle had prevented it, he said, "She would not have me." With regard, however, to Emerentia Polheim, Swedenborg in his old age, as Tübeck relates, assured the daughters and sons-in-law of the former object of his affection, as they visited him in his garden, that "he could converse with their departed

mother whenever he pleased." "It was told us by the late Mr. Charles Augustus Tulk, but we have no document for it, that our author used to say that he had seen his allotted wife in the spiritual world, who was waiting for him, and under her mortal name had been a Countess Gyllenborg. If it be true, it is a corroboration of Dante and Beatrice.

440. "We have already dwelt, at length upon the signs which for some years preceded the opening of Swedenborg's spiritual sight. These indeed were of such a nature, that he afterwards wondered that he had not previously arrived at the persuasion that the Lord governs the universe by spiritual agency. Nevertheless he was in a position to make every allowance for the scepticism of others, for he admits that on one occasion, many months after he had spoken with spirits, he perceived that if he were remitted into his former state, he might still fall back into the opinion that all he had seen was fantasy.

441. "His coolness and tranquillity, and unselfish character, were also circumstances essential to his higher gifts. We know how vital they are to the prosecution of the sciences. 'The Lord,' he said, 'had given him a love of spiritual truth, that is to say, not with a view to honor or profit, but merely for the sake of the truth itself.' No man of that age was so uninterrupted in his mind, or so nakedly devout to his objects as Swedenborg. 'The elements themselves,' said Sandel, 'would have striven in vain to turn him from his course.' The competency also of his fortune excluded one species of cares, which he seemed only to taste occasionally, for the experiment of their spiritual results. There is a passage in his *Diary* which illustrates this. 'I have now,' says he, 'been for thirty-three months in a state in which my mind is withdrawn from bodily affairs; and hence can be present in the societies of the spiritual and the celestial. . . . Yet whenever I am intent upon worldly matters, or have cares and desires about money, (such as caused me to write a letter to-day,) I lapse into a bodily state; and the spirits, as they inform me, cannot speak with me, but say that they are in a manner absent. . . . This shows me that spirits cannot speak with a man who dwells upon worldly and bodily cares; for the things of the body draw down his ideas, and drown them in the body. March 4, 1748.' It was however seldom that Swedenborg experienced such distractions, and as for his fame in the world, and the success of his books, these were things that did not trouble him. When General Taxen asked him how many he thought there were in the world who favored his doctrine, he replied that 'there might perhaps be fifty, and in proportion the same number in the world of spirits.' But said he to Springer, 'God knows the time when his church ought to commence.'

Diet.

442. "His diet was a constant harmony and preparation of his seership. 'Eat not so much' was written over its portal, and the instruction was obeyed throughout the *curriculum* of his experiences. The vermin of gluttony are all those bodily lives that exceed the dominion of spiritual; and these he cast out and kept out, fining down the body to the shapely strictness of the soul. We read of one excess that he committed of so peculiar a nature, that we tell it in his own words. It occurs in his *Diary*, with the strong heading, 'The stink of intemperance.' 'One evening,' says he, 'I took a great meal of milk and bread, more than the spirits considered good for me. On this occasion they dwelt upon intemperance, and accused me of it.' He then proceeds to say, that they made him sensibly perceive the foulness which their ideas attributed to him. If so infantine a debauch was thus reprov'd, we may imagine how sensitive a thermometer of appetite his daily spiritual relations furnished; how the spirits that came to him opened a correspondence with the 'animal spirits' that were embodied by his diet. Seership, as a general rule, is coincident with abstemiousness, which is the directest means of putting down the body, and by the law of the balance, of lifting up the soul; and where seership is thus produced, it will of itself lead to new demands from the soul, or new exigencies of temperance. We might instance the Hindoo seers as examples of these remarks, or we might support them by numerous cases occurring in Europe, and even at the present time; not to mention that the germs of the experience are within every man's knowledge.

443. "As the man depends so much upon the dinner, and the dinner upon the appetite and the self-control, it is interesting to know what was the diet of a man so industrious, peaceful and deep-eyed as Swedenborg. For some time after his spiritual intercourse commenced, his mode of living appears to have been not unusual, excepting that the quantity was moderate: he occasionally drank one or two glasses of wine after dinner, but never more; and he took no supper. In company, throughout his life, he followed the habit of the table, and took wine, 'but always very moderately.' During the last fifteen years of his life he almost abandoned the use of animal food, yet at times would eat a little fish, eels particularly. His main stays were bread and butter, milk and coffee, almonds and raisins, vegetables, biscuits, cakes and gingerbread, which he used frequently to bring home with him, and share with the children. He was a water drinker, but his chief beverage was coffee made very sweet, and without milk. Collin is correct when he says that pensive men generally are fond of coffee. At

his house in Stöckholm he had a fire from winter to spring almost constantly in his study, at which he made his own coffee, and drank it often both in the day and the night. He was very temperate. It appears that he abstained from animal food from dietetic considerations. At the same time there dwelt in his mind a vegetarian tendency, pointed towards the future, or at least, what is the same thing, crying out from the past. He writes on the subject in his *Arcana* as follows: 'Considered apart, eating the flesh of animals is somewhat profane. The most ancient people never on any account eat the flesh of either beast or fowl, but lived entirely upon grain, especially on wheaten bread, on fruit, vegetables and herbs, various kinds of milk, butter, &c. It was unlawful for them to kill animals, or to eat their flesh. They looked upon it as bestial, and were content with the uses and services that animals afforded them. But in process of time, when men became as cruel as wild beasts, yea, much more cruel, they began to slay animals, and eat their flesh; and in consideration of this nature in man, the killing and eating of animals was permitted, and continues to be so.'

Sleep.

444. "Swedenborg was peculiar in the matter of sleep; in his latter years he paid little attention to times and seasons; often labored through the whole night, and had no stated periods of repose. 'When I am sleepy,' said he, 'I go to bed.' He kept also little account of the days of the week. As we have seen already, he sometimes continued in bed for several days together, when enjoying his spiritual trances. He desired Shearsmith never to disturb him at such times; an injunction which was necessary, for the look of his face was so peculiar on these occasions that Shearsmith sometimes feared he was dead. At other times, as soon as he awoke he went into his study (when in Stöckholm), kindled the embers of his fire from a ready supply of dry wood and birch bark, and immediately sat down to write.

Conversation.

445. "He was not fluent in conversation; indeed he had an impediment in his speech, which perhaps predisposed him to the loss of it that he suffered from his apoplectic seizure. It does not appear that he had a remarkable facility for acquiring languages, for we find that although he resided so long in London, he could not hold a running conversation in English. He was, however, sufficiently acquainted with the modern languages, as well as with Hebrew, Greek, and Latin. All the authorities agree that his speech, though not facile, was impressive. He spoke with deliberation, and when his voice was heard, it was a signal for silence in others, while the slowness of his delivery increased the curiosity

of the listeners. He entered into no disputes on matters of religion, but when obliged to defend himself, he did it mildly and briefly; and if any one insisted upon argument, and became warm against him, he retired, with a recommendation to them 'to read his writings.' If any one objected that it was impossible to believe, he replied, 'I do not wonder at that,' and turned the conversation to other subjects. One day, when Mr. Cookworthy was with him in Coldbath Fields, a person present objected to something that he had said, and argued the point in his own way; but Swedenborg only replied, 'I receive information from angels upon such things;' a response of a forcible nature, supposing it true, for how many problems introduction into the spiritual world would answer: what a smiting criticism for instance Polheim made, or rather *was*, upon the burial service, just because he stood *beyond* the grave. Mr. Buckhardt relates, that on one occasion he was present when Swedenborg dined in London with some of the Swedish clergy; and a polemic arising between him and one of them concerning the Lord, and the nature of our duty to Him, Swedenborg 'overthrew the tenets of his opponent, who appeared but a child to him in knowledge.' We can believe that there was a formidable power in his slow utterances.

446. "Were this the place we might say much upon the almost invariable partition that takes place between the gifts of speaking and of thoughtful writing; so seldom united in one person. The difference between the endowments lies somewhat in mental velocities, the writer deploying his forces with a slowness measured to the pen strokes; the orator rushing forth with his at voice speed. The light and heavy dragoons of intelligence fulfil different tactics in the battles of the Word. Where impediment of speech takes place, it is a sign of lacking communication between the mind and the organs—of meanings in discourse coming down flashwise; and in Swedenborg's instance, it might argue some predisposition for that separation and absence of soul from body for which his life was otherwise remarkable: if this be not too medical an opinion.

Peculiarities.

447. "When in London he went occasionally to the Swedish church, and afterwards dined with Ferelius or some other of his countrymen; but he told them that 'he had no peace in the church on account of spirits, who contradicted what the preacher said, especially when he spoke of three persons in the God-head, which amounted in reality to three gods.'

448. "During his latter years he became less and less attentive to the concerns of this world: even when walking abroad he seemed to be engaged in spiritual communion, and took little notice of things and people in the streets. When he went out in Stockholm

without the observation of his domestics, some singularity in his dress perchance would betoken his abstraction. Once when he dined with Robsahm's father, he appeared with one shoe buckle of plain silver, and the other set with precious stones; greatly to the amusement of the young ladies of the party. But a man of eighty and upwards, a seer and an old bachelor besides, might be pardoned for some inattentions.

449. "In person, says Shearsmith, he was about five feet nine inches high, rather thin, and of a brown complexion. His eyes were of a brownish gray, nearly hazel, and rather small. He had always a cheerful smile upon his countenance. Mr. Servanté remembered him as an old gentleman of a dignified and venerable appearance, whose thoughtful yet mildly expressive countenance, added to something very unusual in his air, attracted his attention forcibly. When Collin visited him he was thin and pale, but still retained traces of beauty, and had something very pleasing in his physiognomy, and a dignity in his erect stature. Ab Indagine relates that his eyes were always smiling; and Robsahm, that his countenance was always illuminated by the light of his uncommon genius. When he lodged with Bergstrom he usually walked out after breakfast, dressed neatly in velvet, and made a good appearance. His suit, according to Shearsmith, was made after an old fashion, and he wore a full-bottomed wig, a pair of long ruffles, and a curious hilted sword, and carried a gold-headed cane. In Sweden his dress was simple, but neat and convenient: during the winter he was clad in a garment of reindeer skins, and in summer, in a study gown, 'both well worn,' — so Robsahm says, — 'as became a philosopher.' He would not tolerate linen sheets on his bed, but lay between woollen blankets. Wherever he lived, his habits were plain to the last degree; in Stockholm he required no services of his old gardener's wife, but to make his bed, and bring a large pitcher of water daily to his study: for the rest, he waited upon himself. His journeys were made with no parade, and few of the conveniences of travelling. He took no servant with him, and rode in an open wagon from Stockholm to Gottenburg, where he embarked for England or Holland, to have his manuscripts printed.

450. "In money matters Swedenborg was at once saving and liberal. Those with whom he had affairs, spoke always of his generosity. Provided with sufficient means, he administered them strictly for public services. Whatever his motives might be, it is certain that he would receive back no proceeds from the sale of certain of his works, but dedicated the whole to religious subscriptions. Possibly he deemed that as he was but an amanuensis of spiritual powers, he had no right to keep a commercial account of the results. Moreover,

he sold his works at unremunerative prices, and indeed gave a great portion of them away. When Dr. Hartley offered to lend him money, he returned for answer that 'as to this world's wealth he had what was sufficient, and more he neither sought nor wished for.' Count Höpken says that 'he lived frugally without sordidness, and that his travels cost him no more than when he remained at home.' He was not remarkably in the habit of almsgiving, for he used to say that 'most of those who solicit alms are either lazy or vicious, and if from compassion you give them money without examination, it is rather an injury than a benefit.' He did not lend money, for that, he said, is the way to lose it; and besides, he added, 'I want my money to pay the expenses of travelling and printing.' When Shearsmith, his landlord, presented his bills, Swedenborg used to send him to his drawer to pay himself; a careless-looking mode, but *clairvoyant* people know of course with whom they have to deal.

Habits and Manners.

451. "His manners were those of a nobleman and gentleman of the last century. He was somewhat reserved, but complaisant; accessible to all, and had something very loving and taking in his demeanor. Personally he left good impressions behind him wherever he appeared.

452. "His labors during the sixty-three years of his authorship, were of a surprising magnitude: we may estimate that his volumes would make about sixty octavos of five hundred pages each in English. About forty of these are already translated, and many of them have gone through numerous editions in England and America. When it is remembered that his works consist almost entirely of the deepest analysis, or treat upon the highest subjects, the quantity which issued from his pen becomes still more astonishing. There is indeed a vast amount of repetition in his books, for as besecmed a teacher, he professed repetition, and was careless of artistic effect. But with all deductions, his quantity does not greatly exceed his quality.

453. "He made use of no amanuensis for his books, but was self-helping as well as self-contained throughout. From the beginning of his theological mission, he framed indexes or rather digests of what he wrote, whereby he was enabled to refer from part to part of his extensive manuscripts. These indexes are models of compression and arrangement, and are themselves large and readable volumes. They show at a glance what a crowd of 'capital aphorisms' there is in his works, and how impossible it is to give an exhaustive statement of them in a short compass. In his latter years, the Bible in various languages, was his whole library.

Editions of the Bible made Use of by Swedenborg.

454. "We have seen above, that after Swedenborg's spiritual illumination had commenced he applied himself exclusively to the study of the Word, both as to its letter, in the Hebrew text, and as to its *'spirit and its life,'* or as to that spiritual sense which he demonstrates as existing in every part of the Holy Scriptures. It may be interesting to the present as well as to the future generations, to know the different editions of the Bible which he made use of. This information is contained in the *New Jerusalem Magazine* for 1790, p. 87, where we read as follows:—

"Swedenborg possessed four editions of the Holy Bible in Hebrew:—

"I. That by T. Pagnini Montani, containing fol. 1657, in which he made no remarks in the margin, as I was informed by the person who bought it at his sale.

"II. *Biblia Hebraica punctata, cum Novo Testamento Græco*, 8vo. of the edition of Manasse Ben Israël, 1639, Amsterdam. This was also without remarks.

"III. *Reineccii Bibl. Hebr. Lipsiæ*, 1739, 4to. This I have happily found; it is filled with remarks, and with the Latin translation of several Hebrew words, as also some observations on the internal sense. The book is much used. I shall add it to the collection of manuscripts.

"IV. *Bibl. Hebr. secundæ Edit. Belgii Edvardi Vander Hooght, cum versione Latina Sebastiani Schmidii*; *Lipsiæ*, 1740, 4to. This book was given to the Rev. Mr. Ferelius of Schöfde, for interring him at London, where he then was minister to the Swedish chapel. There is no remark in the margin, but a great number of lines and asterisks, at the most remarkable places of the Latin version, the original text not being in any manner touched; because, according to the expression of Swedenborg, "The Word is perfect, such as we have it." Of the New Testament in Greek, he had none besides that mentioned, No. II., and which is a fresh edition of that by Elzevir in 1624, made by Janson, and the edition of Leusden, Amsterdam, 1741, with the Latin version. It is probable he has followed this edition in translating the Apocalypse.

"Of the Latin translations of the Bible, he chiefly made use of that by Schmidius, *Lipsiæ*, 1740, after the time that he began the *Arcana Cælestia*, because he found this to be more literal and exact than all the others. Nevertheless, in all his quotations, and above all in the *Arcana Cælestia*, he has more exactly expressed the sense according to the original language. He has never followed the version of Arius Montanus, either of the Old or New Testament, as I have carefully examined and found to be the case. But he had four copies of the Latin translation of Castillis, apparently for the purity of the language, which he was very studiously applying himself to, before he learned Hebrew in 1745. In his quotations of the New Testament, he only made use of the translation of Schmidius, first edition, which he sometimes has left, the better to express the sense of the Greek. From this it appears, that he always had the originals at hand. But with respect to the author's translations of Genesis, Exodus, and the Apocalypse, they are directly translated from the originals."*

455. It ought to be remarked, however, that most of his spiritual writings abound with errors of the press, which evil arose, as Swedenborg assures his friend Robsahm, from the circumstance that the printer also undertook the office of corrector. This will explain some things which have appeared to many as discrepancies or obscurities in his writings. The errors of translators will account for many more.

Character.

456. It is well remarked by Wilkinson, in summing up the character of Swedenborg, that "the upper parts of it rose from the groundwork of excellent citizenship and social qualities. Naturally inoffensive and conservative, he was at one with the general polity, and never dreamed of innovations that should interfere with the moral basis of the state. Even his theology was referable, in his view, to an existing authority in the Bible, and in harmony with the earliest creeds of the church, so far as they went. He lent himself freely to his family ties, but never allowed them to interrupt his justice. As a friend he was stanch and equally independent. The sentiment of duty ruled him without appeal in his public as in his private affairs: he had no acquaintances but society and his country when *their* interests were involved. In disseminating his religious ideas, he was open and above board: placed his books within the reach of the Christian world, and there left them, to Providence and the readers. By no trick did he ever seek to force attention, and intrigue had no part in his character. Notwithstanding his attachment to his first admirers, he kept his own space around him, and was not impeded by any followers. Tender and amicable in his nature, he was always distant enough to have that large arm's length that so peculiar a workman required. Ambition he must have had in some sense, but so transpired and smitten with zeal for his fellows, that we can only call it, public love. The power of order and combination, is a main feature in his capacious intellect; those who open him as a visionary, are struck with the masculine connection which he every where displays. His sensual nature was evidently an obedient though a powerful vehicle to his mind. He was perfectly courageous in that kind that his mission needed; firm, but unobtrusive, in all courts and companies, and ever bending whither his conscience prescribed. Religion was the mild element that governed the rest, converting them past their own natures by its lively flames, and he walked with the constant sentiment of God between him and his fellows, giving and receiving dignity among God's

* "We wish to observe that Swedenborg required the absolute literal sense of Scripture as the basis of his spiritual interpretation, and as the Latin version of Schmidius was in this respect the most complete of any in existence, being an improvement on the literal version of Montanus, he preferred it, and in

his very numerous quotations from the Word, especially in the *Apocalypse Explained*, seldom departs from the version of Schmidius, unless to render the Hebrew text still more faithfully and literally."

children. His life indeed is not heroic in the old fashion, but take his own account of it, and he has travelled far and perilled much: he has seen and been what would bleach the lips of heroes. Whether you receive his account or not, you must own that his structure was heroic, for how otherwise could he have outlived those tremendous 'fancies' of heaven and hell. But let that pass, and we still claim him as a hero in the new campaign of peace. The first Epic of the Study is the song that will celebrate him. There are many simple problems, but how few dare face them: it is more difficult to be courageous there than before batteries of cannon: it is more impossible to the most to lead the forlorn hopes of thought, discouraged since history began, to victory, than to mount the scaling ladder in the imminent deadly breach. To do the one requires only command of body; to perform the other needs courage over the brain itself; fighting against organism and stupidity older and more terrifying than armies. Select your problem, and ask the world round who will besiege it until it cedes the truth, and you soon find that of all the soldiers there is none who does not straightway show fatigue and sob impossible, which are cowardice under its literary name. In these ages there has been no man who stood up so manfully to his problems as Swedenborg, who wielded his own brains so like a spirit, or knew so experimentally that labor rises over death. Therefore we name him Leader of the world's free thought and free press; the Captain of the heroes of the writing desk. — *Wilkinson's Biography*, pp. 245-247.

PART IV.

Concluding Reflections.

457. 'In drawing this Memoir to a close, we are led to observe that the world is at this instant reaping a manifold harvest from the works of Swedenborg, without knowing, perhaps, into whose labor it has entered. The walls of a new school are also rising up among the ruins of ages, and many are helping to make them high and strong who have never comprehended either the plan or the foundation; each working at his own chosen task, and overruled by a mysterious intelligence which elaborates the unity of the whole in silence and darkness.'

458. There are some, however, who will be disposed to exclaim, in reference to the professions made by Swedenborg and his friends, "Is your *Swedenborgian Church* a new sect in the Protestant community, set up as the fulfilment of prophecy?"! On this point there is much misapprehension abroad. "The New Jerusalem, Swedenborg says, is formed of those who worship the Lord and do the work of repentance by shunning evils as sins, and consequently it is formed gradually, throughout all

Christendom, as the doctrine of justification by Faith alone is extirpated. Who then shall say that this Divine Church is limited to those who assemble in their places of worship, and who do so because they understand each other and have sympathies in common? Such *Ecclesiae* avowedly constitute but one phasis of the Church; their providential use is to diffuse its truths, and eventually, perhaps, to inaugurate its order as an institution; the while its universal body is growing in all lands, and its members marching from every point of the compass under a variety of banners. 'Lift up thine eyes round about, and see,' exclaims the Prophet, 'all they gather themselves together, they come to thee. . . . Thus saith Adonai Jehovih, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried on their shoulders. . . . Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring into thee the forces of the Gentiles, and that their kings may be brought.' Isaiah xlix, lx. The receivers of Swedenborg's writings are well aware that it would be foolish to apply such prophecies to a mere organization of religious societies, and their assemblies in meeting houses; but they know, at the same time, that they apply in all fulness both of the letter and the spirit, to the **NEW CHURCH**.

459. "The New Church, therefore, according to Swedenborg, is a new dispensation of all that is good and true, and cannot be pronounced, any more than it can be made, sectarian, without a violation of its attributes. As an Institution it doubtless claims to be eminently spiritual in its operation, but as an intellectual and moral force it connects religion with every human interest. While, therefore, its particular object is to change the whole man by regeneration, and make him the child of God, its general object is to evangelize the world and bring it into correspondence with the order of heaven. Swedenborg has nowhere prescribed any organization of the Church." — *Rich's Sketch*, pp. 189-192.

Qualifications for his sacred Office.

460. Swedenborg's qualifications, both moral and intellectual, for such an office as it is claimed he has been elected to, it is well remarked, "were such as all must allow to be appropriate in the highest degree. In him were united the utmost integrity, piety, and innocence of manners, with the most comprehensive understanding and most extensive attainments in knowledge. The former excellences, it will generally be admitted, were necessary to prepare him for his office at all; and without the latter, it will easily be seen, he could not have discharged it with effect. He stands not in the character of a new prophet, in the sense usually applied to that term, and as he has sometimes

been denominated in derision; nor in that of a writer of additions to the Word of God, as he has also been maliciously represented. The Lord engages, at his second coming, to appear 'in the clouds of heaven.' — or in the outward covering of his Word, which is its literal sense, — 'with power and great glory,' — with the full evidence and clear brilliancy of the genuine truth of his Word, to which the letter is the covering. This could not have been accomplished by sending a prophet, again to speak in the enigmatical, and never, without special illumination, clearly understood language of prophecy; but only by raising up a teacher, who, under the influence of divine guidance and illumination, should be able to see in the Scriptures, and to comprehend in his own mind, the sublime truths he was to teach, and to communicate them in a manner suited to their depth and importance. Hence the necessity that the Human Instrument made choice of on this occasion should be a man of learning. Something similar occurred at the first promulgation of Christianity: for the apostles were not *all* ignorant men. To diffuse the knowledge of the gospel among the Jews, persons possessing nothing beyond common Jewish attainments, but guided by the Spirit of God, were competent: but when 'a chosen vessel' was required 'to bear the Lord's name before the Gentiles, and kings, and to the children of Israel' scattered among the Gentiles, — to carry the gospel to the learned and polished nations of those times, — a man was miraculously called to the work, who, having been born and long resident at Tarsus, a polite Grecian city, was as much skilled in the learning of the Greeks, as, by having been brought up at the feet of Gamaliel, he was versed in the doctrines of the Jews. Much more was it necessary that, in this age of the general diffusion of natural knowledge, the Human Instrument for first communicating the truths to be made known at the Lord's second coming, should stand upon a par with the first of his contemporaries in scientific attainment; especially as, while all the general doctrines he was to unfold were to be far more clear, and more easily intelligible, than those commonly received at present as the doctrines of Christianity, some of the truths to be discovered were to be of the most profound kind, requiring for their full development the highest talent for abstruse investigation, and for their perfect comprehension the most exalted powers of the best cultivated mind.

461. "In Swedenborg, every requisite gift was centred. Well imbued, first under the tuition of his learned father, and then at the University of Upsal, with all the usual elements of a learned education, he for a time cultivated classical literature with diligence and success. He then applied himself to the most solid and certain of the natural sciences,

and not only by domestic study and by correspondence with foreign literati, but by repeated travels in all the scientifically enlightened parts of Europe, — in Germany, Italy, France, Holland, and England, — he made himself thoroughly acquainted with all the knowledge of his time, and was admitted, by general consent, to a station among the first philosophers of the age. As, in the midst of the distinctions with which he was honored by his contemporaries in learning and by sovereign princes, he never forgot for a moment his original piety and modesty, — his scientific writings constantly breathing the humble and devotional spirit of a true Christian philosopher, — the acquisitions he made in natural science must be acknowledged to have formed an admirable preparation, and a most suitable basis, for the apprehension and explication of the spiritual truths which he was to be the Instrument for unfolding. Between the book of nature, read by the eye of humble intelligence, and the Word of God, every one intuitively perceives there must be an exact agreement; and spiritual views can never be so little likely to partake of delusion, as when they take for their foundation a copious store of sound natural science. An extensive acquaintance with the knowledge of God in his works, must be the best preparation for a superior perception of the knowledge of God in his Word: and by the former was Swedenborg eminently distinguished."

462. But it is, after all, in the interior evidence of his writings, that the great question must finally be settled. "I am indeed satisfied," says Mr. Noble, "that a most convincing work might be written on the Internal Evidence which the writings of Swedenborg bear to their own truth; and this not only in the great and leading doctrines which they deliver, and which they so scripturally and rationally establish, but in innumerable more minute points, in which they speak to the heart, and experience, and best intelligence, of man. There is no subject of which they treat that they do not lay open in a deeper ground than is done by any other author: in particular, they discover so profoundly and distinctly the inward operations, the interior workings, of the human heart and mind, and unveil man so fully to himself, that no person of reflection can attentively peruse them, without feeling a monitor in his own breast continually responding to their truth." — *Noble's Appeal*, pp. 198-201

Testimony of Oberlin.

463. While upon this subject of interior evidence, we cannot refrain from a most interesting testimony to the importance and value of Swedenborg's writings, which is to be found in the experience and practice of the celebrated *Oberlin*. Distinguished as he is for his labors of love and heavenly philanthropy, we can but regard it as a rich and lasting testimony to

the truths of the New Church, to have so full an account from such a man. This testimony is recorded in the "*Intellectual Repository*" for April, 1840, in a visit which the Rev. J. H. Smithson paid to the worthy philanthropist and Christian, two years prior to his death. After some previous conversation, Mr. S. proceeds as follows:—

464. "I now prepared myself to converse with him on things of a more exalted character—on his manner of perceiving the truths of the Word, as well as his conceptions respecting the realities of heaven, and the spiritual state of man in general. I at once asked him whether he had read any of the works of Swedenborg? Without replying, he immediately reached a book, and clapping his hand upon it, expressive of great satisfaction, told me, that he had had this treasure many years in his library, and that he knew from his own experience that every thing related in it was true. This treasure was Swedenborg's work *On Heaven and Hell*. As I had lately become acquainted with the theological writings of the enlightened Swedenborg, and as Oberlin was almost the only person I had met with who had any knowledge of those writings, I was, of course, highly delighted to meet with a man, whose name was universally honored, and whose life and character were considered as a bright example of every Christian virtue. The great weight which accompanied the name of this good man, and the approving declaration he had already made respecting one of the most important works of Swedenborg, materially strengthened my convictions of the truth of his claims to universal attention. I accordingly felt the deepest interest in conversing with Oberlin on the subject of Swedenborg's theology, and the amazing spiritual intelligence displayed in his writings, and inquired how it had happened, that he had arrived at convictions so solid respecting the facts and truths contained in the work *On Heaven and Hell*. He replied, that when he first came to reside as a pastor among the inhabitants of Steinthal, they had many superstitious notions respecting the proximity of the spiritual world, and of the appearance of various objects and phenomena in that world which, from time to time, were seen by some of the people belonging to his flock. For instance, it was not unusual for a person who had died to appear to some individual in the valley. This gift of second sight, or the opening of the spiritual sight, to see objects in a spiritual state of existence, was, however, confined to a few persons, and continued but a short period, and at different intervals, of time. The report of every new occurrence of this kind was brought to Oberlin, who at length became so much annoyed, that he was resolved to put down this species of superstition, as he called it, from the pulpit, and exerted himself for a considerable time to this end, but with

little or no desirable effect. Cases became more numerous, and the circumstances so striking as even to stagger the scepticism of Oberlin himself. About this time, being on a visit at Strasburg, he met with the work *On Heaven and Hell*, which a friend recommended him to peruse. This work, as he informed me, gave him a full and satisfactory explanation of the extraordinary cases occurring in his valley, and which he himself was, at length, from evidences which could not be doubted, constrained to admit. The satisfactory solution of these extraordinary cases afforded great pleasure to his mind, and he read the 'treasure,' as he called it, very attentively, and with increasing delight. He no longer doubted in the nearness of the spiritual world; yea, he believed that man, by virtue of his better part—his immortal mind—is already an inhabitant of the spiritual world, in which, after the death of the material body, he is to continue his existence forever. He plainly saw from the correspondent relation existing between the two worlds, that when it pleased the Lord, man might easily be placed, by opening his spiritual senses, in open communication with the world of spirits. This, he observed, was frequently the case with the seers mentioned in the Old Testament; and why might it not be so now, if the divine Providence saw fit, in order to instruct mankind more fully in respect to their relation to a spiritual state of existence, and to replenish their minds with more accurate and copious views respecting heaven, the final home of the good, and hell, the final abode of the wicked.

465. "This conversation of Oberlin's seemed highly reasonable and delightful; and I inquired further, by what means he had arrived at convictions so solid respecting the truth of Swedenborg's statements and descriptions concerning the world of spirits, and heaven and hell. He replied, that he himself had had ocular and demonstrative experience respecting these important subjects, and that, strange to say, he had come into that state of open communion with the world of spirits, which he had formerly considered as a rank species of superstition, and which he had endeavored to extirpate from the valley. He observed, that the inhabitants of that mountainous district had always been notorious for this peculiar kind of spiritual experience, and in this respect much resembled the highlanders of Scotland, of whom he had heard and read similar accounts. He, therefore, could readily understand Swedenborg's case, who, for most useful and salutary purposes, was mercifully permitted to enjoy an open intercourse with the world of spirits, during so many years of his life, in order to instruct mankind in respect to subjects of the greatest moment to wisdom and happiness, and of which they are so deplorably ignorant: with regard to himself, however, he had only had glimpses, as it were,

into the spiritual world, which continued only for short periods, and at distant intervals; and if he had not read Swedenborg's work, he could not rationally and satisfactorily have explained to himself the various objects and phenomena he had beheld.

466. "From this time, he observed, he ceased to manifest his opposition against the 'superstition' in question, and endeavored, when any thing occurred, to turn it to the instruction and edification of his people. He carefully wrote down every occurrence, and drew from it some salutary instruction, which either warned his flock against evil, or encouraged them in goodness and virtue. He said that he had a large pile of papers, which he had written on this kind of spiritual phenomena, containing the facts, with his own reflections upon them. One of these occurrences I can here relate. In the year 1806, a tremendous convulsion of nature occurred in Switzerland, which deeply moved the whole of Europe: it was the fall of the Rossberg, a great mountain, which suddenly fell, and buried several villages under its ruins. This catastrophe excited the greatest consternation throughout the whole surrounding country, and deeply affected Oberlin and the people of Steinthal. As it was customary in cases of deep excitement for some person or other in the valley to become *clairvoyant*, that is, to have their spiritual vision opened; so in this case, several individuals became *clairvoyant*, and the unfortunate people who had been destroyed by the mountain, were seen in the world of spirits. They appeared, said Oberlin, in places very similar to those they had left in the natural world, and associated together, as they had been accustomed to do, but by degrees they separated from each other, and were associated according to their moral worth. This account, Oberlin observed, was in agreement with what Swedenborg says respecting the state of man immediately after his departure from this world; and likewise respecting what he states in regard to the manner in which spirits associate together, or constitute societies; for all are there arranged according 'to their moral worth,'—those who are good, and, in similar affections, constitute heavenly societies, and those who are evil, and in similar malignant dispositions, form infernal societies.

467. "So convinced was Oberlin of the salutary importance of teaching his flock respecting heaven and hell, and the correspondent relation which man sustains to the spiritual world, that he formed a chart, or map, representing heaven, which he hung up in his church. This celestial diagram, as it was called, was taken from Solomon's temple, which, in all respects corresponded to heaven. These correspondences Oberlin had derived from Swedenborg, and he pointed out to his flock, that according to their humility, piety, fidelity, and their love of being useful to each other,

would be their elevation in the Lord's kingdom, either to the first, second, or third heaven. His flock were extremely delighted to hear his remarks concerning heaven; and the manner in which he explained to them how the love of the Lord above all things, and the love of our neighbor even better than ourselves, constitutes the life and soul of the heavenly kingdom, served, no doubt, to kindle that celestial fire of mutual love amongst his people, which made them 'a bright and shining light to all around them. For the numerous instances of remarkable self-denial, of benevolence to the orphan, widow, and stranger; of liberal contributions from their scanty means to procure Bibles for those in the surrounding districts, that did not possess the Word of God, and to purchase articles of clothing, and implements of use for those who were destitute, and not able to work for the want of necessary means: these facts, I repeat, when considered in connection with the general exemption from vice and crime, were striking proofs of something like that genuine spirit of Christianity, which has seldom been witnessed upon earth, but which, as the New Jerusalem Church advances, will not be so great a stranger amongst men.

468. "From seeing, as explained by Swedenborg, that the Lord's kingdom is a kingdom of uses, Oberlin resolved all the exertions and operations of his life into one element—USE. He taught his people, that to be useful, and to shun all evil as sin against the Lord, *in being useful*, is the truly heavenly life. On this account, when his flock assembled in the church on the week day, to hear from their beloved pastor some instructive and edifying discourse, the females brought with them their knitting, needlework, and plating, and thus worked with their hands, whilst their minds were being instructed in various kinds of useful knowledge. His discourse on some week-day evening was not exclusively theological and religious, although religion was blended with every thing he said; but it frequently conveyed some eminently practical ideas on the various useful arts of common life. These useful ideas on the concerns of ordinary life were always connected with something heavenly, and ascribed to the goodness of our heavenly Father; in this manner Oberlin connected the concerns of earth with the realities of heaven, and brought down a celestial influence into the common duties of life.

469. "The day after my arrival was the Sabbath, and I anticipated much pleasure in hearing the venerable pastor address his flock. He preached in French; his discourse was characterized by simplicity and warmth. He almost invariably called Jesus his heavenly Father, which struck many as a peculiarity not common with Christians in general, but I well knew how he had contracted this habit of addressing the object of his supreme love

and worship. From the work *On Heaven and Hell*, he had clearly seen, that no other is acknowledged throughout heaven as the Divine Father than the Lord Jesus Christ alone, for 'he that seeth him seeth the Father.' The church was full, and humility and devotion seemed impressed upon every countenance. He addressed them like a father addressing his children, and often called them his *chers enfants*.—his beloved children. He said he had baptized nearly all of them, and, as infants, had taken them in his arms; and they, when the service was over, assembled around him, and called him *papa*, inquiring after the health of himself and his family. They also testified their regard and their gratitude by sending him various presents—the first flowers of the spring, the first vegetables and fruits of the garden, were presented to the beloved pastor, thus reciprocating the sweetest affections of the mind by external emblems of gratitude and love. How delightful, I thought, it is to be a pastor, when this sweet spirit of reciprocation exists! where the minister, in his anxiety and labor to perform the arduous duties of his office, is soothed and strengthened, not only by the consciousness, depending on divine mercy and assistance, of having endeavored to do what he could for the instruction and salvation of his flock, but by the sweet reciprocation of acknowledgment and affection.

470. "I afterwards was eager to embrace the opportunity of enjoying some conversation with Oberlin on the spiritual sense of the Word. But in this matter I was disappointed: he acknowledged that the Word has a spiritual sense; but his knowledge of it seemed scanty and obscure. He told me, he regretted that he had never been able to procure Swedenborg's works, in which the Word is explained as to its spiritual sense, these works not having been translated either into French or German, and the Latin copies being so scarce, that he could never procure them. The works of Swedenborg which he possessed, were the *Heaven and Hell*, *Divine Love and Wisdom*, *Divine Providence*, and, if I mistake not, a German translation of the *Earths in the Universe*.

471. "The different biographers of Oberlin have carefully concealed his predilection for the writings of Swedenborg; they all agree, however, that he had peculiar views concerning heaven and hell and the human soul. And M. Morel, who has recently written memoirs of Oberlin, says, 'Oberlin had much originality in his conceptions, and his most singular ideas bore the impress of a great soul: he attached an emblematical sense to colors. His ardent imagination, nourished by the mystical works of Swedenborg, delighted to bound over the threshold of the tomb, and to expatiate in the mysterious world which awaits the soul, when separated from its earthly bonds.'—*Documents*, pp. 116–120.

472. Let us now recur to a further notice of the interior value and eminent importance of Swedenborg's writings, considered both from a theological and literary point of view.

Children's Questions answered.

473. "It is extraordinary" says Mr. Wilkinson, "how well Swedenborg has answered the children's questions; those inquiries of little tongues that the parents divert, but do not satisfy. If we wished to give his theology an experiment, we should select for its recipients children of from five to ten years of age, and teach them nothing of it except in answer to their own inquiries. The whole scheme would be elicited presently by the moving curiosity of almost infantine querists. As a satisfaction to such like, including those simple adults whose faculties are as those of children, there is a completeness in his revelations; the first circle of intellectual wants is gratified with parental forethought; the proffered education, drawn forth by the pupil himself, is exact and suitable; and the youthful mind runs no danger of subsequent complexity in the learning with which his easy teacher provides him. The personal Maker of the world, his name and abode; His quality as the best of men; and the purpose of all things for our use; the immortality not of the soul but of the man, or rather not his immortality but his straight continuance; the way in which people die and rise again; the great pleasantness of heaven for the good, and the pain of hell for the naughty; the men and women living in each of the bright stars, and one day to be our friends—these are things to satisfy babes of all conditions and ages. We would back Swedenborg for comforting little ones weeping over a lost brother or sister, against all the clergy that ever preached. We would back him at a marriage for throwing upon the wedding ring a brighter shine of the skies. We should have confidence in him for the real events and unguarded moments that happen to men through life. However this may be, he is the first theologian with a voice that penetrates into the nursery, and becomes part of the mother's tale, or the governess's explanations. Indeed he has answered none but children's questions, which are the first pure wants of knowledge. Until these were met, no questions had been answered; and so he began at the beginning. He is preëminently the Gamaliel for the youngest faculties."

Opening of Religions and Superstitions.

474. "We have not yet done with that opening or roadmaking which radiates from his works as centre. There is no large space of thought that has not become more accessible, and we will add, more lovable, in consequence of what he wrote. Observe the broad access laid down in his works between his own

theology and other religions. The science of correspondences, the link between the worlds, comes easily into lower relations, and proclaims the original unity of religious systems. The Hindoo and Grecian mythologies are translated into a Christianity as old as the world, through the restoration of that universal language whose symbols are sun and moon, and the objects of creation. The first manifested word of God was the world itself; the meaning that lay in the world was what the first readers understood. They wrote their mythologies, not in vowels and consonants, but in hieroglyphical *things*. Those mythologies, at length, were ill and perversely written, and at last the symbols overpowered the sense and occupied its place. But still, whatever truth they have is to be attained by hieroglyphic interpretation. What a field is here opened for missionary enterprises. The heathen may be led back from the entanglement of their religions, to their own ancestral truths; and then, by a readier passage, towards the Christian centre. The church is the heart and lungs of the world, and by such a missionary enterprise, its pulses and attractions begin to permeate the Asiatic and Mahometan remoteness, to discuss and eliminate the accretions of time, and to raise the whole race as a man, into warm-blooded life. No evidences, or even examples, plastered upon heathenism, will convert the barbarian, but heathenism itself is the unwilling witness to the Christian faith.

475. "There is something well fitted to the Asiatic in Swedenborg's genius. His conception of the Grand Man, although we believe *scientifically* original, is in singular harmony with the large and spherul thought of the oriental religions. Indeed, his scientific views are so similar to the Chinese cosmogonies, that were it necessary to seek for the parentage of the works of genius (which it never is,) we might easily build up the former out of the latter. There is, however, an element in him which the East has not, a more than European, perhaps a peculiarly Scandinavian activity, which demands a material world as the stern proof-place of thoughts and contemplations. There is also, by consequence, a reliance on personal man, which tramples out Pantheism, and will be satisfied with no perfection less spirit-shaped than a personal God; and this is a side of life that the East has squandered and forgotten.

476. "The Mahometan creed is not unnoticed by Swedenborg, and he regards it differently from the Protestant divines. With him it is a permitted, provisional religion, midway between Christianity and the ancient East, which availed to extirpate the idolatries of many nations, and to declare some important truths, — such as the unity of God, which may in time be united to the Christian facts. Moreover, Mahometanism — the old-world

Protestantism — opened in its way the spiritual world; and Swedenborg has gone far to show that the visions of Mahomet, whether fantastic or not, may have been actual representatives in the spiritual atmospheres; and he does not imitate Grotius and his successors, in branding the Arabian prophet as an impostor. Indeed he has given a clew to the legendary and fairy lore of all nations, so that we hope in time to make it serviceable for the combined purposes of a spiritual and natural anthropology.

477. "As the world's superstitious sciences, they are so important a field, that we regret to have little space to devote to them in their connection with Swedenborg's principles. There is a truth lies in them all. They are founded severally upon certain large insights and thaumaturgic powers, which are never alien to nature when harmonious man appears. Magic itself is but the evil application of the science of correspondences; the prevalence of magic was a reason why that science was taken away from the earth. In our own day, simultaneously with the appearance of Swedenborg, these lost arts and sciences are coming back, especially through mesmerism and its kindred progeny of truths. We can only indicate that the student of these subjects will find them amply treated from the spiritual side in Swedenborg's writings, and above all, in his *Diary*, where it is shown that they are matters most accredited in the spiritual world. The wonders of that world are palpable enough. Perhaps, however, until our own day, no one was sufficiently aware of how wonderful Nature herself is *going to be*, when the ages are riper, or of how certainly the height of the spiritual is the prophecy of the future of the natural. To our Savior, this world was as plastic as any world need be; and to his true disciples, he promised the like powers, and the like obedience from the world. In short, he inaugurated the miraculous as the order of nature, and the realization of this we look upon as the outward measure and standard of the human regeneration. In the mean time, the despised and obscure truths, by which nature already emulates the spiritual, may group themselves, where their aims are good, round Swedenborg's principles and correspondences, as round a fortress sufficiently able to consolidate and protect them. But as they value self-preservation, let them resign their baser worldliness, and cease to lean upon the corrupt impotence of materialism.

478. "Nothing is more evident to-day, than that the men of facts are afraid of a large number of important facts. All the spiritual facts, of which there are plenty in every age, are denounced as superstition. The best attested spirit stories are not well received by that scientific courtesy, which takes off its grave hat to a new beetle or a fresh vegetable alkaloid. Large-wigged science behaves worse

to our ancestors than to our vermin. Evidence on spiritual subjects is regarded as an impertinence by the learned; so timorous are they, and so morbidly fearful of ghosts. If they were not afraid, they would investigate; but nature is to them a churchyard, in which they must whistle their dry tunes to keep up their courage. They should come to Swedenborg, who has made ghosts themselves into a science. As the matter stands, we are bold to say, that there is no class that so little follows its own rules of uncaring experiment and induction, or has so little respect for facts, as the hardheaded scientific men. They are attentive enough to a class of facts that nobody values,—to beetles, spiders, and fossils,—but as to those dear facts that common men and women, in all time and place, have found full of interest, wonder, or importance, they show them a deaf ear, and a callous heart. Science, in this, neglects its mission, which is to give us in knowledge a transcript of the world, and primarily of that in the world which is nearest and dearest to the soul.

Opening of History and Science.

479. "Swedenborg has also conducted a railroad from the 19th century to Eden; a sympathy from the historical to the unhistorical ages. Of all histories there is none so desirable, or so unattainable, as the narrative of that happy state before history began. The day of no annals is the only portion of human experience which deserves to be recorded. The tables of goodness and happiness give the kings and priests of the immemorial epoch. Paradise was its name. The re-discovery of that time and country is due to Swedenborg's *Arcana*, elicited from the simple record in *Genesis*. All is written there, but till Swedenborg came, no man could read it. The science of correspondences in union with spiritual experience, has opened the path to those ancient realms. What wings for the poor gravitating antiquary in such disclosures as these! what a conversion of research into a key to the lost and future happiness of the race. No matter if at first the discoveries are of the spiritual kind; they will lead without fail to the mundane account of the earliest people, and unite with the archaeological sciences when reason holds them with a firmer hand. The strata of the earth have been explored; Swedenborg has explored also the strata of the heavens: geology and ouranology are natural counterparts; and the science that lies between them and unites them, will give the physical story, and the metaphysical education, of our progenitors. Thereafter we shall never travel by that road which lauds civilization back to savagery for its origin, or carries the savage to his *first Adam* in the monkey, but we shall see in the primitive man a creature and a power worthy to issue from the immediate God, though committed to nature and progress for his destined perfections.

480. Another synthesis effected by Swedenborg is that of poetry with reason and science. Never were things more separate than these for the last thousand years. It has been a disastrous quarrel for both parties, but especially for science. Poetry has that in it which can stand by itself; of native right, it takes the milk and honey of every land, and solidly appropriates the pictures and fruits of never-failing nature. Yet apart from knowledge, it is a savage maiden, beautiful only as the landscape, whereas its proper loveliness is of the stars and the skies. Moreover in the wild state it feeds upon terrors as well as delights, upon good and evil alike, upon the monstrous equally with the divine, until its food governs its inspirations, and the bard becomes a charmer instead of a prophet. The science of correspondences puts the truth of nature and revelation into it, and sends an adequate criticism abroad with it in its wildest flights. The poet may be doubly rapt when the muse is sailing with creation. He is never so safe or so wildly joyous as when in the convoy of the heavens. Imagination is never so tasked as when it has to follow its Maker. Subtlety, novelty, freedom, frenzy are all too little nimble to keep pace with that infinite wisdom whose sport and play is the world. Poetry by gaining a science of the real, enters upon the only space where there is no limit, but where imagination may tire its nervous wing, yet sleep for refreshment when it will upon the humblest truths. The science which emancipates poetry, is none other than that of harmony, which we call, after Swedenborg, the science of correspondences.

481. "Science too has every thing to gain from its union through the same medium with poetry. Hitherto the literary class, representing the beauty of knowledge, have been unacquainted with the scientific, contending for its severer truth. Science has suffered from the exclusion. Poetry has its admitted aristocracy—names for all climates, ages and sexes: Homers, Shakespeares, and the like. Science has no names to match them. The art of understanding the world has enlisted none of the genius that has eagerly run towards adorning life with song and beauty. The structure of *Iliads* and *Hamlets* is more divine than any structure of the universe that has been shown by Newton or Laplace. This is because poetry has not become the soul of science, which in truth it should be. Whatever grasp has been yet attained by scientific principles, has issued from the imagination as a force; from some leak of poetry that has run into science: we ought then to open a ship canal between the two through this great middle science of harmonies. Never till then can there be a science of fire and beauty, and so long as this is wanting, science is deprived of one clear half of its dominions. Nay, until then she is not in possession of one single

complete fact, because every thing in creation has its own peculiar beauty.

Harmony or Union.

482. "The works of Swedenborg proclaim this marriage of the rational with the imaginative powers. His works are the first fruits of it. He shows by a series of wonderful examples that the highest imaginations are the merest scientific truths. We could expect no other. It seems eminently reasonable that the human powers at their full stretch and in their lustiest life, should touch the facts that the living God has made, more nearly and really than crawling and commonplace sensualism can. If you want to understand a beetle, look at it with all imagination through the glass of the universe; translate it into a mineral, into a vegetable, and into a man; run it along its own line of genera and species, and let it catch illumination from them all; and when you have enlarged it from this associated empire, its atomic theory will be palpable and distinct; and every habit, limb and entrail will be a self-evident proposition. At any rate the whole world will stand up for it. Creation itself, in this science of correspondences, is the method of study. The order of things gives the terms of the mighty syllogism. The four seasons are laws of thought that apply to every thing; spring, summer, autumn and winter are one formula that dissects it for you. A stone or a man put fairly through their logic buds, blossoms, fruits and winters. The mineral, the vegetable and the animal are another of these formulas. Using them so, they unlock another cabinet of truths in every thing, for every thing contains them. The bones, for example, are the mineral man; the organs are the vegetable; the nerves and the muscles are the animal; the lungs the atmospheric; and the brains are the solar; and so forth. These it is true are analogies, and not correspondences, but analogies are the direct offspring of correspondences. The scientific world knows that truths of this kind have already made natural history into a more living science; and we advertise them that more potential harmonies still lie in that science of correspondences which Swedenborg supplied; and whose leading function it is, to extend analogies from the natural to the spiritual, and to bring the light of a personal deity working through all nature to a personal spirit in man, to bear upon every form which variegates and constitutes the world.

483. "Swedenborg's inseparable life and doctrine are then a new conjugal force introduced into experience, recalling to mind his own prediction, that marriage will be the restorer of the ages, and will lead down to the earth a still youngest child of God, or a new celestial church. We have seen that already a grand reconciliation is prepared. Through death an arrow of light is shot, and it quits

the tomb, and stands as the open gate between two worlds of life. The letter of the Word has audibly communed with the spirit, and man, in the twain voices, hears the harmonies of God. The Bible has done what no book could do for it, namely, proved its own divinity. The marriage of the soul and the body has been solemnized in the conscious spirit; human reason has become the mean of a supernatural revelation; the senses and the soul have been at one in a soul with spiritual senses; and a mortal has entered the spiritual world, — has seen it by doctrine, and understood it by sight. There is no apparent contrariety so great but may henceforth be overcome. Orthodoxy and oddity, reason and mystery, have met without confusion, and have kissed each other in the streets. The eldest religions have been placed at the feet of the youngest. Science and superstition, philosophy and reality, the golden age and the iron, and many other natures seemingly as distant, have been shown the way of peace by the mission of Swedenborg; and more is yet to hope. It remains, after this recapitulation, to show, in a few words, that each existing sphere already contained within itself a longing and an earnest of the atonement which is thus individually begun, and which the human race must carry forward.

The Philosophers are the Mystics.

484. "But first we will set before the reader one topic of importance in regard to Swedenborg, we mean, his often alleged mysticism. Now he is called a mystic by some, because he speaks of things of the other world, which would be a reason, were it valid, for calling the angels mystics. The phrase is occasionally founded also upon his interpretation of the Scripture according to another sense than that discoverable from the letter. But here again, if the letter speaks to one set of faculties, and the spirit to another, and if both discourses are distinct and divine, and mutually harmonious, there is no mysticism, but mere reality. Swedenborg is the only theologian who is not mystical, the only one who craves plain experience for every sphere, the only one who insists that words shall answer to outward facts, whether in this world or the next. There is nothing more mystical in the sight of an angel, or of God himself, than in the sight of any object of nature; nor are the inductions founded upon either sight to be called mystical, if those based upon the other are scientific. It would be mystical if the sight were not sight, but some philosophical intuition, but if good eyes are the seers, it is no matter whether their optic nerves are of spiritual flesh-glass, or of natural, — there is no mystery in the case. This is a view which must commend Swedenborg to the countrymen of Bacon and Locke, for so practically does he assent to the inductive plan, as to extend its sphere to the highest

of beings; regarding God himself as unknowable unless he shows himself in experience and history; for our Savior's life upon earth is the base of theology, because it is the natural history of God. Without this base of divine facts, Deity might have been the God of the soul, but never the God of the sciences, which are the new kingdom that will absorb the earth. And so also without experiment of the spiritual world, the sciences must have been closed at the top, whereas that experiment carries them up through a tangible heaven to the same God who appeared in history, and who is the Alpha and Omega of knowledge. It puts us out of patience to hear the enterprising traveller to a far country, termed a mystic, for giving a plain account of things heard and seen, while Grub Street philosophers, who never stir from their tripod stools, and make heavens out of their own heads, claim the whole of daylight for themselves, and even talk of their spiritual experiences, meaning only their sedentary straining to find out facts without the trouble of going to them.

485. "We therefore now study the science of God, because Jesus Christ has lived upon the earth, and Jesus Christ is God; we study the spiritual world, because one of us has been there, and reported it; and we study the natural world, because it is given to us, and our senses are given to it, in short, because we did not make it, but it is a divine fact. Whatever we have made ourselves, we do not study, which is a sufficient demolition of subjective knowledge. Thus from the spheres a blackness is departing. Mystery, the mother of the abominations and harlots of the earth, is unrolling from theology, philosophy and science; and soon the practical, the only sublime, will be all in all. For time will not wait long, after marrying the mind to experience, before the importance of daily life will not only suggest but allow or disallow every theory, upon whatever subject put forth.

Swedenborg wanted.

486. "And to revert to the fact that the old world contains a promise of the opening Swedenborg commenced, a slight survey proves it. The lowest *experience* of all time is rife in spiritual intercourse already; man believes it in his fears and hopes, even where his education is against it; almost every family has its legends, and nothing but the wanting courage to divulge them keeps back this supernaturalism from forming a library of itself. Yea, and every mourner, by a freshly-opened grave, shoots with untamable love towards departed friends, and bespeaks them, while the genius of grief is on him, as persons of real and presentable stuff. At such a clever time, burial services are but the background on which the heart delineates its native skies. This is the sense of universal mankind.

487. "*Science*, too, is infected with these

vulgar apprehensions; it cannot shake them off, though it cannot adopt them. What would it not give to be rid of mesmerism, or even of magic and astrology, which it has never known how to exterminate? This is hopeless now. These griffins of knowledge have bitten into its substance, and must either become sciences, or science dies of them. The positive school is precisely that which can least resist the invasion of supernaturalism. Many materialists already have fallen before it, and sunk, as might be expected, into a peculiar unreasoning superstition. Nothing can save them but attention to spiritual experiences. Add to which, that the scientific men, with their deep breaths and fixed objects, are taking the path to seership in their own bodies; they are running after Swedenborg, and will ere long breathe in the same place as he; for science itself is the appointed Seer of the Future.

⁴ Old experience doth attain
To something of prophetic strain."

488. "Again, if we turn to the *arts*, electric telegraphs make spiritual presence between distant places: London and Edinburgh commune in spaceless conversations. Another medium, glowing hotter with world friendships, will give mutual sight to the ends of the earth. Only sink into the air mine of community, and India and England shall be permanent natural apparitions to each other. The mirage is a true signpost of this consummation. Distance is dying, and will be only represented in the altitude of the human perceptions. Magnetism itself, in its instant rounds, derides and despises it; the very stones appear to each other by its spiritual communications; and shall men, who are one in a nobler magnetism, be reproved by the friendships of the ground?

489. "As for reason, and *philosophy*, its representative, it is an ambidextrous power, and shifts either way at the bidding of experience. Sound reason is affirmative already, being the kindest of the sciences; but metaphysical reason also turns to the rising sun, and will give supernaturalism an exaggerated truth, when it comes as current coin from the sciences. If there is little to hope from this philosophy, there is nothing to fear, for it is always the wind of a more real power, the slave of sterner faculties than its own.

490. "Turn we again to *poetry*, where indeed the ground is ready, and samples of the tillage are native to the soil. Nothing but the greatest misfortune has kept the poets from Swedenborg and the normal spiritual world. This man is the luminous pier of all the bards that have arched the ages with their rainbows. From blind Mæonides through blind Milton, the last span of double-sighted poesy reposes upon Swedenborg. Not one of the great ones but has longed to see his day; not one, but has visited the spirit world, as the theme of

themes and the song of songs for the progeny of Adam. This was the end of the earliest voyages, and the last heroism of the ancient heroes. For this Ulysses, emancipated from Circe, after so many mortal wanderings, visited the shadowland of those dim times, where yet immortal justice reigned, and gathered the perpetuation of human passions in the stern gait of Ajax, and from sorrowful words from the great Achilles. For this he brought back the hieroglyphics of the spirit, in the waters of Tantalus, the wheel of Ixion, and the sieve of Danaïde. For this Æneas, Sibyl-instructed, descended to Avernus, and through the land beyond sleep and death, still found imperishable mankind, and present with his ancestral spirits in their tide of prophecy, beheld the line of Roman glories issuing from the closed race of Troy. O! depth and breadth and length unending of the life of our forefathers! From Virgil to Dante the arch of light again sits upon the spiritual world; earth has no top but the poet-seer on which the eternal curve will lean. The Christian Hades vaults back to the heathen through the stern Italian song; Dante and Virgil are fellow-travellers, all but through heaven where Christ alone can reign. From Dante to Shakspeare and to Milton is the next gird of the baser flood. In Macbeth and Hamlet, the poet of civilization links the worlds afresh, by the introduction of an infernal band of ambition in the one case, by a reappearance of the dead in the other; if nothing more, he gives his mighty vote for the supernatural life. The *Paradise Lost* is all seership; imagination shows again that there is no play room for the highest efforts but the spiritual world. The personages, professedly superhuman, are human after all. Milton, who stamped the traditions of his church with the gold mark of his own genius, and who proves how much can be attempted, and how little can be done with the Protestant imagination, at all events completed a poetic cycle of affirmations of the spiritual world. Not one high tuneful voice is absent from our list; the 'morning stars of song' are strictly choral there. The lower world, well pleased, sees them all attempt what Swedenborg accomplished. Yet while he mounts above them, it is not by a greater genius, but by finer harmony of character and circumstance with God, leading to an appreciation by the humblest of realms unascended by song, and to a conjunction of this world's business with similar but sublimer industry in the spiritual heavens.

491. "For *politics* and *morals* are penetrated by the same spirit. The associative temper of the epoch runs molten from that other world where the union of the race is closer knit than on this disunited earth. The spirit of work lifting the arm with strokes incessant as the steam engine's, lives from a faith in work as the last comfort of mankind ;

it longs for a heart of work in Swedenborg's revelations; it desires to be certified that industry is divine and immortal; that the week days preponderate in heaven; that beyond the grave the useless classes are vile; that the angels, like good artisans, eat because they labor. Luxurious ease, bodiless cherubs, sky floatings, everlasting prayers or anthems, are an offence to the great God of the six days' work, and Swedenborg, a working man, has brought us the tidings. The horny hand of the day springs opening to the messenger.

492. "There is however a Sabbath in both the worlds — a day with a sacred number — a workday of the religious. And does not *religion* coalesce with Swedenborg's informations? I marvel how any Christian man can deride revelations in the abstract; how he can deem that the day of wonders is past, unless God be past; how he dares use phrases against Swedenborg, which applied more widely would shatter his Bible from his hands. Let infidelity be consistent in tearing away all revelations, let it number and compaginate the graveyards of nature, and assiduously bind up the book of death; but let Christianity be equally true to itself, and look for Christianity every where, for life and revelations every where. Even heathenism glitters with a starlight of immortality. But immortality and the spirit land lie in golden lakes in the Word of God: they wait to be explored by human adventure and experience. The Prophets and the Apocalypse are proof and counter-proof to Swedenborg's narrations: the visions of John walk the waters with his; the nineteenth century begins in him to reap the harvest of supernatural intercourse of which Christ Himself sowed the seeds in the first. All religion in its spiritual day, in its own archives, and in its first founders, stretches out the free right hand of fellowship to this last seer. And here we conclude our examination of witnesses to the character of Swedenborg's revelations.

493. "Are they final, or do we look for another? A rational revelation, we reply, is the first step to a more rational: a religion given up to the human mind is a progressive religion. A seer whose intellect is in his eyes, will be succeeded by other seers with better optics because greater intellects. Sights more improbable ever await to be uncurtained. It is God's truth that eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive those things which God hath prepared for them that love him. This truth is always ascending to God who gave it. The better heaven is known, the more it recedes into that uncomprehended love. The seeing eye disturbs not the unseen: the hearing ear lists not the song of songs; the heart's conceptions are beggared by simple truth; and man, athwart all revelations must wait upon his God." — *Wilkinson's Biography*, pp. 255-270.

494. It now remains for us to pass judgment upon such a phenomenon as is presented to us in this Life of Swedenborg. What will the world say of it? To our apprehension, the Divine Providence is nowhere more conspicuous than in raising up, at such a time, such a man. Let it ever be borne in mind that Swedenborg made his appearance at a time a little preceding that memorable event designated by him as the Last Judgment, which, he affirms, took place in the spiritual world in 1757. So that he was in the vigor and full glow of his successful life, at a little before, at the time of, and several years after, this eventful transaction which so changed the condition of the church and world, and by which the doctrines of the New Jerusalem could be given to mankind. How marked and fitting a time, for the existence of such a man! It was then that a host of evils and fables were cleared away from the world of spirits, which had been gathering for ages, and which had so obstructed the influx of good and truth from the heavens, that but little of the pure doctrine of Christianity could at all make its way into the world; and the same may be said of natural truth, in the various departments of science and philosophy. And if any one would perceive the cause of the wonderful advances of natural science and philosophy during the last century, let him look for it in the Last Judgment, which occurred in the spiritual world at about the time of the commencement of this increase of light. Swedenborg, among the rest, came at this time. Here is Providence, strongly marked, which adapts the men to the ages. "It is also a remarkable circumstance, and should be an instructive one, that when the doctrines of the New Jerusalem were to be given to men, they were revealed through the agency of one who stood by common consent in the first rank of the learned men of his age." But let it ever be remembered that it is not as the promulgator of a *new revelation*, or the preacher of a new gospel, that the claim is made for Swedenborg. "His office was to open the eyes of mankind to the glories of the old one. And is this an office, or are these advantages, which we are justified in denying without examination? Is the world so well acquainted with the meaning of divine revelation, that no further instruction is necessary? Dr. Adam Clarke, speaking of the revelation of John, says, 'If it is a revelation, it is a revelation of enigmas, and requires another revelation to explain it'! And amidst the Babel of religious systems around us, is there nothing required to direct us in this confusion of tongues? Without affirming that the Lord has given us any further light, we would ask the most tenacious advocate for modern sectarianism, Would it not be a great advantage to the world if such light *could* be given? Would it not be an invaluable gift, if the Lord

would reveal to us clearly the meaning of his Word? Now, we most broadly and distinctly assert, that the whole of the Theological writings of Swedenborg have the tendency to prove that he was commissioned by the Lord to reveal the true nature of the Gospel to mankind, through the unfolding of its spiritual sense, and to declare the true nature of that future state to which we are all hastening."

495. The appearance of Swedenborg at such a time, unfolding such truths, so calm, so deep, so perfectly possessed and assured, while dealing with such eternal and momentous realities, can be no otherwise regarded than as a most distinguished providence to a needy and benighted world. Like the northern light of his own country, sending its luminous rays high up into the atmosphere of its winter cold and darkness, so has this Seer and Philosopher of the latter ages made his appearance, with the higher light of a divinely illuminated understanding, piercing into and scattering the darkness of centuries.

496. And now, in view of all, considering the wonderful character of the day in which we live, especially in reference to the breaking up of old theologies—the downfall of sectarianism—the freedom of the human mind in so many departments of knowledge which have heretofore been barred and bolted against all rational investigation, by the church's tyranny and the prevailing ignorance—and the very evident commencement of a new spiritual era for mankind; in view of all this, we cannot fail to have the most intense interest in the precise meaning which Swedenborg embodied in his remark to Dr. Oetinger, before quoted, in respect to what further sign might be given, in proof of his divine mission and truthfulness. "The sign given at this day, (says Swedenborg) will be an *illustration*, and thence a *knowledge and reception of the truths of the New Church*. Some *speaking illustration* of certain persons may likewise take place; this works more effectually than miracles. *Yet one token may perhaps still be given.*" It is well understood from what is believed to be a report of some private conversation, that Swedenborg remarked, that in about one hundred years from his day, (we do not know precisely what year to date from) the principles and truths which he was instrumental in teaching, would to a good extent prevail. Have we not already the brightest omens of it? But what may be the "speaking illustration of certain persons," and what that other "token" which may still be given? Who does not regard with the deepest interest the spiritual foretellings of such a man, and who does not wait, in humble confidence, for the fulfilments of the coming years? One thing is certain. The great Providential Man of the church has been born, and his word is to "GROW CLEARER AND LOUDER THROUGH ALL AGES."

APPENDIX.

The Familiar Spirit.

[The following item should have come in at its proper place, on page 97.]

497. In the letter of D. Paulus à Indagine, referred to on said page, No. 386, we have the following testimony concerning the familiar spirit. "I cannot forbear," says he, "to tell you something new about Swedenborg. Last Thursday I paid him a visit, and found him, as usual, writing. He told me, 'that he had been in conversation that same morning, for three hours, with the deceased king of Sweden. He had seen him already on the Wednesday; but, as he observed that he was deeply engaged in conversation with the queen, who is still living, he would not disturb him.' I allowed him to continue, but at length asked him, how it was possible for a person who is still in the land of the living, to be met with in the world of spirits? He replied, 'that it was not the queen herself, but her *spiritus familiaris*, or her familiar spirit.' I asked him what that might be? for I had neither heard from him any thing respecting appearances of that kind, nor had I read any thing about them. He then informed me, 'that every man has either his good or bad spirit, who is not constantly with him, but sometimes a little removed from him, and appears in the world of spirits. But of this the man still living knows nothing; the spirit, however, knows every thing. This *familiar spirit* has every thing in accordance with his companions upon earth; he has in the world of spirits, the same figure, the same countenance, and the same tone of voice, and wears also similar garments; in a word, this *familiar spirit* of the queen,' says Swedenborg, 'appeared exactly as he had so often seen the queen herself at Stockholm, and had heard her speak.' In order to allay my astonishment, he added, 'that Dr. Ernesti, of Leipsic, had appeared to him in a similar manner in the world of spirits, and that he had held a long disputation with him.'"

Octonary Computus.

[The following is an account of the Octonary Computus, (or mode of calculating by eights,) mentioned on page 9, No. 22.]

Letter of M. Swedenborg, Assessor of the Board of Mines, to M. Nordberg, Author of the History of Charles XII.

498. "Sir,—As you are now actually engaged upon the Life of Charles XII., I avail myself of the opportunity to give you some information concerning that monarch, which is, perhaps, new to you, and worthy of being transmitted to posterity. I have already touched upon the subject, in the fourth part of my *Miscellanea*, treating *de Calculo novo Sexagenario*, &c., whence M. Wolff has derived what he has said in his *Elementa Matheseos Universæ*, relative to this new Calculus.

"In 1716, when M. Polheim received the king's orders to repair to Lund, he engaged me to accompany him thither. Having been presented to his majesty, he often did us the honor of conversing with us upon the different branches of mathematics, and particularly upon mechanics, the mode of calculating forces, and other problems of geometry and arithmetic. He seemed to take remarkable pleasure in these conversations, and often put questions, as if he merely proposed to gain some slight

elucidation from us; but we soon found that these things were not strange to him, which put us, subsequently, more upon our guard, not to speak to him of common or unimportant matters, nor to advance any thing doubtful in which he might have shown us to be mistaken. The conversation turning upon analytical and algebraical calculation, as well as upon what is called the *regula falsi* (rule of false position), he desired us to bring forward examples, which we accordingly did, proposing such as made it incumbent, in order to proceed agreeably to rule, to use signs or symbols, as well as equations. The king did not require them, and after a few minutes' reflection, he told us, without any other aid than his own superior genius, in what way our examples might be solved, which we always found to agree perfectly with our calculations. I confess, that I have never been able to understand, how, by mere reasoning, and without the aid of Algebra, he was enabled to solve problems of this kind. It seemed, indeed, that the king was not sorry to display before M. Polheim—a competent judge in these things—a penetration and power of reasoning, equalling those of the ablest mathematicians.

"I will now relate to you, as I am peculiarly able to do, what arose from this learned amusement, which is as follows:—Conversing one day with the king upon arithmetic, and the mode of counting, we observed, that almost all nations upon reaching 10, began again; that those figures which occupy the first place, never change their value, while those in the second place, were multiplied tenfold, and so on with the others; to which we added, that men had apparently begun by counting their fingers, and that this method was still practised by the people; that arithmetic having been formed into a science, figures had been invented, which were of the utmost service; and, nevertheless, that the ancient mode of counting had been always retained, in beginning again after arriving at 10, and which is observed by putting each figure in its proper place. The king was of opinion, that had such not been the origin of our mode of counting, a much better and more geometrical method might have been invented, and one which would have been of great utility in calculations, by making choice of some other periodical number than 10. That the number 10 had this great and necessary inconvenience, that when divided by 2, it could not be reduced to the number 1 without entering into fractions. Besides, as it comprehends neither the square, nor the cube, nor the fourth power of any number, many difficulties arise in numerical calculations. Whereas, had the periodical number been 8 or 16, a great facility would have resulted, the first being a cube number, of which the root is 2, and the second a square number, of which the root is 4, and that these numbers being divided by 2, their primitive, the number 1 would be obtained, which would be highly useful with regard to money and measures, by avoiding a quantity of fractions. The king, after speaking at great length on this subject, expressed a desire that we should make a trial with some other number than 10. Having represented to him, that this could not be done, unless we invented new figures, to which, also, names altogether different from the an-

cient ones must be given, as, otherwise, great confusion would arise, he desired us to prepare an example in point.

"We chose the number 8, of which the cube root is 2, and which, being divided by 2, is reduced to the primitive number 1. We also invented new figures, to which we gave new names, and proceeded according to the ordinary method; after which we applied them to the cubic calculations, as well as to money and to measures. The essay having been presented to the king, he was pleased with it: but it was evident that he had wished something more extended, and less easy, in order that he might display the superiority of his genius and his great penetration. To this end he proposed to adopt some number which should contain a square as well as a cube, and which, when divided by 2, might be reduced to the primitive number 1. He made choice of 64; but we observed to him that it was too high a number, and, consequently, very inconvenient, and, indeed, that it was almost impossible to employ it; that, besides, if we were obliged to reckon up to 64, before recommencing, and that upon reaching 64 times 64, or 4096, only three figures were used, calculation would be rendered immensely difficult, especially with regard to multiplication and division; because it would be necessary to commit to memory a multiplication table composed of 4096 numbers, while the common table comprised only 80 or 90 numbers. However, the more we urged our difficulties, the more he was determined to put his idea into practice; and to show the possibility of what appeared to us to require long and profound reflection, he undertook to devise this method himself, and to lay down the plan of it, which he sent to us the next morning. He had invented new figures, each with its particular name. The 64 figures were divided into 8 classes, each being designated by a particular symbol. Upon a closer inspection, I found that these symbols or signs were composed of the initial and final letters of his own name, in a manner at once so clear and exact, that when the first 8 numbers were known, all the rest up to 64 were attainable without the least difficulty. The names of the 8 numbers of the first class were very simple, and those of the others so well contrived, that one could easily remember them, without fear of confusion. Having arrived at the number 64, when it became necessary to proceed with three figures, up to 64 times 64, he had invented new names, admirably arranged, and so easily and naturally varied that there was not any number, however high, for which there was not a name; and this might be carried on *ad infinitum*, following the principles and rules laid down.

"It was to me that the king committed this plan, in his own handwriting [the original of which I still preserve], in order to arrange from it a table showing the difference between this and the common mode of counting, both with regard to the names and the figures.

"The king had also added to his plan an example in multiplication and in division; two operations in which I had contemplated so much difficulty. As it was my place to undertake the perfecting of his method, I examined it thoroughly, in order to discover whether it might not be rendered yet more easy and more convenient of application than it was. My attempts, however, were in vain; and I much doubt whether the greatest mathematicians would have succeeded. What I chiefly admire, is, the ingenuity shown by the king in the invention of the figures and the names, and the ease with which the signs may be varied *ad infinitum*. I was also great-

ly struck with his example in multiplication; and when I consider the short time in which he accomplished this, I cannot but regard him as a prince endowed with a genius and a penetration much above those of other men; whence I have been led to believe that, in all his other actions, he was guided by greater wisdom than apparently belonged to him. Certain it is, that he thought it beneath him to assume the air of a learned man, by affecting an imposing exterior. What he said to me, one day, regarding mathematics, expressed a sentiment truly worthy of a king, — 'that he who had made no progress whatever in this science, did not deserve to be considered as a rational man.'

"I have the honor to be, &c.,

"EM. SWEDENBORG."

First public Advertisement of Swedenborg's Writings.

[For the curiosity of those who would see a document of this kind, we insert the following original advertisement by the printer of the second volume of the *Arcana Cælestia*. It was published in parts, each containing one chapter, and accompanied, in separate numbers, by an English translation.]

PATERNOSTER ROW, February 5, 1750.

490. ADVERTISEMENT, by John Lewis, Printer and Publisher, in Paternoster Row, near Cheapside, London. Be it known unto all the Learned and Curious, that this day is published the First Number of *Arcana Cælestia* or Heavenly Secrets which are in the Sacred Scripture, or Word of the Lord, laid open; as they are found in the Sixteenth Chapter of Genesis; together with the wonderful things that have been seen in the World of Spirits, and in the Heaven of Angels.

This work is intended to be such an exposition of the whole Bible as was never attempted in any language before. The author is a learned foreigner, who wrote and printed the first volume of the same work but last year, all in Latin, which may be seen at my shop in Paternoster Row, as above mentioned.

And now the second volume is printing both in Latin and English; to be published in cheap numbers, that the public may have it in an easier manner, in either tongue, than in whole volumes.

It must be confessed that this nation abounds with a variety of commentaries and expositions on the Holy Bible; yet when we consider what an inexhaustible fund of knowledge the Sacred Scripture contains, the importance of the subjects it treats of, and the vast concern every man has in those things they relate and recommend, we may cease to wonder that so many ingenious pens have been employed in sounding the depths of this vast ocean; and he must be a very dull writer indeed, who does not find a pretty large number of readers of any work he may publish of this kind. I would be far from depreciating the merit of any man's performance, nay, I will allow, that it is owing to the labors of learned and pious men, in their disquisitions after truth in the Bible that we of this kingdom have been enabled to discern truth from error, and to know more of the mind and will of God in his Word, than the priests of Rome were willing we should. Yet give me leave to add, that these Sacred Writings are capable of speaking to the heart and understanding of man, by more ways than have been thought of or put in practice; and he who can discover new treasures in these sacred mines, and produce from them such rich jewels as were never yet seen by the eye of man, will undoubtedly challenge our strictest attention, and deserve encouragement in his pious labors. This then may be said of our author. He has struck

out a new path through this deep abyss, which no man ever trod before. He has left all the commentators and expositors to stand on their own footing; he neither meddles nor interferes with any of them; his thoughts are all his own; and the ingenious and sublime turn he has given to every thing in the Scripture, he has copied from no man; and therefore, even in this respect, he hath some title to the regard of the ingenious and learned world.

It is true, when a reader comes to peruse this work, if he expects to understand him with a slight and cursory reading, he will find himself greatly mistaken; his thoughts are too sublime and lofty to be surveyed with a weak or a wanton eye; his language is quite different from the common modes of speech; and his sense is sometimes so deep and profound, as not to be readily apprehended by a common understanding. Whoever, therefore, takes this book in hand, and finds passages in it not easily intelligible, let him not throw it by as a thing of no value, nor content himself with a bare perusal; but let him read it over and over again; and let him study the drift and design of the author; and I will answer for it, that the more and oftener he reads it, the more instruction and delight he will receive from it. The author has a depth, which if once fathomed (and it is not unfathomable) will yield the noblest repast to a pious mind. But if any one imagines that I say this to puff a book, in the sale of which my interest is so nearly concerned, any gentleman is welcome to peruse it at my shop, and to purchase it or not, as his own judgment shall direct him.

Nothing recommends a book more effectually to the public than the eminence and credit of its author; nothing is more notorious, than that a weak performance, if it appears under a great name, shall be better received in the world than the most sublime and ingenious productions of an obscure person; so that it is not merit but prejudice that generally governs the judgment of men.

Though the author of *Arcana Cælestia* is undoubtedly a very learned and great man, and his works highly esteemed by the *literati*, yet he is no less distinguished for his modesty than his great talents, so that he will not suffer his name to be made public. But though I am positively forbid to discover that, yet I hope he will excuse me if I venture to mention his benign and generous qualities. How he bestowed his time and labors in former years, I am not certainly informed; (though I have heard by those who have been long acquainted with him, that they were employed in the same manner as I am going to relate;) but what I have been an eye witness to, I can declare with certain truth; and therefore I do aver, that this gentleman, with indefatigable pains and labor, spent one whole year in studying and writing the first volume of *Arcana Cælestia*, was at the expense of two hundred pounds to print it, and also advanced two hundred pounds more for the printing of this second volume; and when he had done this, he gave express orders that all the money that should arise in the sale of this large work should be given towards the charge of the propagation of the Gospel. He is so far from desiring to make a gain of his labors, that he will not receive one farthing back, of the four hundred pounds he hath expended: and for that reason his works will come exceedingly cheap to the public.

I further declare I have not the least reason in the world to believe him a bigot to any mode or method of religion; I know not what community he belongs to, or whether he belongs to any; if any

one can guess by his writings, he knows where to find them. But it matters not what or who the person is that writes, if his writings are founded on truth, and agreeable to such learned men as are competent judges of them. The deepest and most learned, as well as most valuable pieces, are sometimes misunderstood and rejected many years, even by learned men themselves; to instance only three performances out of the many that might be produced, viz. Locke on Human Understanding, Milton's *Paradise Lost*, and Prideaux's *Connection of the Old and New Testament*. Those who have been conversant with books, especially in the trading way, cannot be ignorant of the difficulties which these valuable pieces have met with in making their way into the world; and it is as remarkable now to observe, how they have been called for and admired for many years past.

How this great work of *Arcana Cælestia* will succeed in the world, is impossible at present to determine. If all men of learning were of the same mind with the ingenious and pious Mr. Penny, of Dartmouth, we need not fear success: for in his letter to me, on the publication of the first volume, are these following words: — "I have long ardently wished to see the historical part of the Old Testament, which seems only to regard the Jewish Dispensation, (and upon that account too lightly regarded by the major part of the Christian world) proved to be as *delightful, instructive, and as necessary for the knowledge of Christians as the New*. This, *Arcana Cælestia* gives me the fullest satisfaction of, &c." A copy of this letter was printed at large in the Daily Advertiser of Christmas day, 1749. Now this delightful, instructive, and necessary knowledge, cannot be expected from this part of Holy Writ, unless the historical part of the Old Testament be allegorized in some such manner as our Latin author has here done it. And the great and learned as well as the inspired St. Paul, clearly gives encouragement to this way of writing, Gal. iv. 24. And our author neither rejects nor disturbs the literal sense by his allegorical exposition.

Soon after the publication of Mr. Penny's letter before mentioned, a grave, judicious and learned gentleman was pleased to call at one of the booksellers where this famous Latin book was appointed to be sold; and when he had cast his eye over part of the work, he inquired who the author was; but being told that the author would not be known, — "Well," (said the gentleman) "I confess that at these years I am not fond of new acquaintance, but should be extremely glad to have some conversation with him; for," (continued he, with great earnestness,) "I never saw, nor heard, nor read, of so surprising a man in all my days!"

Any one of small judgment may guess at the cheapness of the work, when he finds that six hundred and forty quarto pages in Latin, of the first volume, are sold for no more than six shillings, unbound. But this second volume, which is now publishing in Latin and English, will be unaccountably cheap, as any one may conclude, even from the postage of the Latin copy from abroad: for the bare postage of this first number cost no less than twelve shillings, and now it is printed, doth make fifty-two quarto pages in the English tongue; and all to be sold for no more than eight pence, which is not half the price that such a quantity of paper and print is generally sold for. The postage of the second number came to eighteen shillings; and that of the third amounted to one pound two shillings; and yet these two numbers are to be sold for no more than ninepence

each; so that from hence it is easy to imagine how cheap the whole will be, especially when printed in such a grand and pompous manner at so low a price. But it is the generous author's absolute command that it should be so, who, it is plain, wants neither purse nor spirit to carry on his laudable undertaking.

As the copy comes from a foreign country, and as one number may contain nearly double the quantity of another, it is utterly impossible to fix a certain regular time for the publication of each. But this the public may be assured of, that when a fresh number is published, it shall be advertised in the newspapers. Those who are pleased to give their orders to the news carriers, will have every number as certainly as though they were apprised of the certain time of its coming out. And the price will be printed on the title of each English number, (and every Latin number will be of the same price with the English,) so that the readers may be sure that they will not be imposed upon; for sometimes the bulk of the work will plainly appear to be worth five times as much as will be required for it.

Those who are so happy as to be well acquainted with the Latin tongue, will be highly delighted with the author's elegant and sublime language.

First Reception of the Writings of Swedenborg.

500. The first volume of the *Arcana Cælestia*, containing the explanation of the first fifteen chapters of Genesis, was published in London, in the Latin language, in the year 1749, and was the earliest of Swedenborg's theological works. Our readers will not be displeased to see the following letter, from, probably, the first person who embraced the truths it contains, expressing the satisfaction he derived from it. Though not a document of any decided importance, it is interesting as a curiosity, and as evincing that the truths of the New Church found some receivers on their very first publication. This letter was sent to the *Daily Advertiser*, formerly a popular newspaper, of Christmas day, 1749, by the publisher of the work, and is introduced by his business-like note, to the Editor, as follows:—

“SIR,

“If you will insert the following letter in your paper, it may induce the curious in the learned world, to peruse a work very entertaining and pleasant, and oblige,

“Sir, yours, &c.

“JOHN LEWIS.

“To Mr. John Lewis, in Paternoster Row, Cheapside, London.

“Dartmouth, October 15, 1749.

“MR. JOHN LEWIS,

“Sir,—Accidentally reading the advertisement of the *Arcana Cælestia*, excited by the oddness of the title, I presently ordered my friend in London to send me one. The extraordinary degree of pleasure the reading of it has given me, and the yet more expected from what more is to be published, induces me to request advice as often as any new publication happens, which I apprehend to be designed annually. My reason for troubling you, is, because I very rarely see any of the public papers, and, consequently, future advertisements may escape my knowledge; which, I hope will excuse me.

“I have long ardently wished to see the historical part of the Old Testament, which seems only to regard the Jewish dispensation (and upon that

account is too lightly regarded by the major part of the present Christian world), proved to be as delightful, instructive, and as necessary for the knowledge of Christians as the New. This the *Arcana Cælestia* gives me the fullest satisfaction of. But the illumined author, whoever he is, (is it Mr. Law?) must expect a considerable army of gown men to draw their pens against him: it is a blessing their power is prescribed within impassable bounds.

“The favor of a line in answer, to know what dependence I may make upon you, will very much oblige, Sir, your most humble servant,

“STEPHEN PENNY.

“P. S. Perhaps the author was concerned in the publication of Mr. Hutchinson's works? Has he published any other work, and at what price?”

To this the bookseller appends the following notice:

“This large Latin book is neatly printed in 4to.; and sold by Mr. Nourse, at the Lamb, opposite Katharine Street, in the Strand; Mr. Ware, at the Bible on Ludgate Hill; and by John Lewis, printer of the same, as above mentioned; price 6s. unbound.”

Notice of the London Monthly Review.

501. In the London Monthly Review for ——— 1844, is an article on the discoveries in science made by Swedenborg, concluding thus:

“In conclusion, we record our opinion positively, and not relatively; wholly, and without reservation, that if the mode of reasoning and explanation adopted by Swedenborg be once understood, the anatomist and physiologist will acquire more information, and obtain a more comprehensive view of the human body, and its relation to a higher sphere, than from any single book ever published; nay, we may add, than from all the books which have been written (especially in modern times) on physiology, or, as it has been lately named, transcendental anatomy.

“Swedenborg reasons not on any hypothesis, not on any theory, not on any favorite doctrine of a fashionable school, but on the solid principles of geometry, based on the immutable rock of truth; and he must and will be considered at no distant period the Zoroaster of Europe, and the Prometheus of a new era of reason, however at present the clouds of prejudice may intervene, or the storms of passion obscure the coruscations of his intellect.”

Extract from the Commencement of Wilkinson's Biography.

502. “There is, in the present day, a constantly increasing inquiry among intelligent persons, respecting the life and labors of Swedenborg, whose name begins to be whispered, with more or less respect, and with undefined feelings, throughout Christendom. We are no followers of Swedenborg, although we accept his views of Christianity, but not because he discovered them, but because they were there to be discovered, and are true. The truth, we believe, is not arrested or contained by any man, but as soon as found, the mind may pass from that level, and rise from it as a vantage ground to new truths. It is, therefore, in the service of the public, and not of Swedenborg, that we write these pages; for the time has come when every enlightened man and woman ought, for their own sakes, to know of Swedenborg and his pretensions.

“For consider the case. Here was an author, flourishing in the last century, whose principal works were written from 1721 to 1772, and who,

enjoying at first a good reputation as a scientific and practical man, saw that reputation gradually expire as his own mind unfolded in his works, until at length he was only known as a visionary, and the fact of his early career was scarcely remembered by his few surviving contemporaries. There was every reason why his works died to that age. He had a firm faith, from the first, in the goodness of God, in the powers of the mind, in the wisdom and easiness of creation, and in the immovable firmness of revelation; later on, a belief too in spiritual existence, in a sense intelligible to all mankind. In his case, there was a breaking of shell after shell — a rolling away of delusion after delusion, until the truth was seen to be itself real — to be the true creation, the world above and before the world, of which mortal creatures are made. How could so substantial a personage—a man whose spirit and its relations were a body and a force—be seen at all in the last century, when the public wave ran in spring tides towards materialism, frivolity, and all conventionalities? The savage might as easily value a telescope or a theodolite as Europe estimate a Swedenborg at such an era. Accordingly, in proportion as he transcended brute matter and dead facts, he vanished from its sight, and was only mentioned with ridicule as a ghost seer—the next thing to a ghost. But how stands the matter now? The majority, it is true, know nothing of Swedenborg; and it is for them we write. But the vast majority of those who *do* know—and the number is considerable in all parts of the civilized world—regard him with respect and affectionate admiration; many hailing him as the herald of a new church upon earth; many as a gift of the same provident deity who has sent, as indirect messengers, the other secular leaders of the race,—the great poets, the great philosophers, the guiding intellects of the sciences; many also still looking towards his works in order to gain instruction from them, and to settle for themselves the author's place among the benefactors of his kind. We ourselves are in all these classes, allowing them to modify each other; and perhaps, on that account, are suitable to address those who know less of the subject, for we have no position to maintain but the facts of the case.

“Now whence this change in public opinion? It has been the most silent of revolutions, a matter almost of signs and whispers. Swedenborg's admirers have simply kept his books before the public, and given them their good word when opportunity offered. The rest has been done over the heads of men, by the course of events, by the advance of the sciences, by our new liberties of thought, by whatever makes man from ignorant, enlightened, and from sensual, refined and spiritualized. In short, it is the world's progress under Providence which has brought it to Swedenborg's door. For where a new truth has been discovered, that truth has said a courteous word for Swedenborg; where a new science has sprung up and entered upon its conquests, that science has pointed with silent-speaking finger to something friendly to, and suggestive of, itself in Swedenborg; where a new spirit has entered the world, that spirit has flown to its mate in Swedenborg; where the age has felt its own darkness and confessed it, the students of Swedenborg have been convinced that there was in him much of the light which all hearts were seeking. And so forth.” The fact then is, that an unbelieving century could see nothing in Swedenborg; that its successor, more trustful and truthful, sees more and more; and strong indica-

tions exist that in another five and twenty years the field occupied by this author must be visited by the leaders of opinion *en masse*, and whether they will or no; because it is not proselytism that will take them there, but the expansion and culmination of the truth, and the organic course of events. The following pages will have their end if they be one pioneer of this path which the learned and the rulers are to traverse.”

Testimony of Professor Gorres,

Of Germany, Professor of Roman Catholic Theology at one of the German Universities.

503. “Throughout the whole of Swedenborg's voluminous works every thing appears simple and uniform, especially as to the tone in which he writes, in which there is no effort at display in the imaginative powers, nothing overwrought, nothing fantastic, nothing that can, in the remotest degree, be construed into a morbid bias of a prevailing mental activity, nothing indicating a fixed idea, or manifesting any peculiarity of a commencing mental derangement. Every thing he undertakes is developed in a calm and measured manner, like the resolution and demonstration of a mathematical problem, and every where the operations of a mind composed and well ordered shine forth, with conviction as to the certainty of the results of its activity. In the cultivation of science, sincerity and simplicity of heart are necessary requirements to the attainment of durable success. We never observe that Swedenborg was subject to that pride by the influence of which so many great spirits have fallen; he always remained the same subdued and modest mind; and never, either by success, or by any consideration, lost his mental equilibrium.”

Extract from the Memoir by Rev. O. Prescott Hiller.

504. “A man,—a human being like ourselves,—has been chosen by the Divine will, as the instrument for conveying these truths to the world. And as Moses, a man like ourselves, was chosen of old, to be the instrument for bringing into the land of Canaan the people with whom a representative Church was to be established, and who was called too, (man though he was) up into the mount to speak with God, and receive the tables of his law;—as Paul, a man, too, like ourselves, was chosen, at the commencement of a former dispensation, to be an apostle to teach the new truth to the world, and, in order to enlighten and strengthen him for that work, was admitted in spirit to a view of the heavens and even of the Lord Himself:—so now, in our own day, at the commencement of another Dispensation of Divine truth, at this the time of the Lord's second coming in the light of the Spiritual Sense of His Word, has another individual,—a man, like ourselves,—been raised up as the instrument for making known to the world the truths and doctrines of that New Church which is about to be established on the earth—the *New Jerusalem*. The herald will not be received nor believed, for a time; he has been, and he will be, slandered and reviled; he has been and will continue to be, by some and for a while, pronounced a mystic and a madman; the interested, the prejudiced, and the self-confident will scoff at him, as the proud Athenians scoffed at Paul preaching to them the truth—as the doctors of the Jewish Church scorned the words of Him who was the Truth itself. But these things will be only for a time. ‘Truth is strong and will prevail.’ There

are always a few candid and earnest minds in the community, anxious for the truth, and ready to seek it wherever it is to be found, and to follow whithersoever it leads. Such there were, even in Swedenborg's lifetime, — men too of high character, intelligence, and education, — who perceived the truth of the principles he taught, received them with delight, and sought to make them known to others. Since his death, the number has been steadily increasing, in all parts of the world. And within a few years past, many of the profound and original thinkers of the age have repaired to his pages, as their chief source of instruction, and have acknowledged that they could find there satisfactory answers to their inquiries, that could be found nowhere else, in the whole range of moral, theological, and philosophical writers. The signs of the times are now giving token of a change and a great change, in the view generally entertained of this author. As he becomes more known, surprise and admiration take the place of neglect and contempt; the earnest searchers for truth wonder that they had not been directed to this light before — the intellectual and the learned are astonished that they had passed by a thinker and writer, who far excels them both in intellect and learning; and the admirers and collectors of great names are beginning to admit his into their list. And we venture the prediction, that as years roll by, and these writings are examined, explored, understood, more and more thoroughly — as the world grows wiser and better — as the darkness of old error passes off, and the light of truth increases — the name of SWEDENBORG will shine the brightest in the whole galaxy of great names, and his memory be revered as that of the most powerful and most useful of all the human instruments whom Heaven has raised up, to communicate truth, goodness, and happiness to mankind."

Testimony of the late Rev. John Clowes, A. M.,

Fellow of Trinity College, Cambridge, and Rector of St. John's Church, (Episcopal) Manchester, England.

505. "The author (of this Memoir) cannot conclude his narrative, without offering up to the Father of Mercies his most devout and grateful acknowledgments for the extraordinary privilege, and inestimable blessing vouchsafed him, in having been admitted to the knowledge and acknowledgment of the truth and importance of the doctrines unfolded by Swedenborg from the Word of God as the genuine doctrines of christianity. For what worldly glory, gain, or happiness, can stand in competition with this — to know Jesus Christ to be the 'only true God,' and to be allowed to approach and worship Him in his *Divine Humanity*; to be delivered thus from all perplexity as to the proper object of worship; to see, at the same time, the divine volume of Revelation opened; its interior treasures displayed; its evidence and authority thus confirmed by its divine contents; its apparent contradictions reconciled; whilst all that is divine and holy, all that is good and true, all that is calculated to excite the veneration of intelligent beings, and the affection of penitent ones; all, in short, that has a tendency either to enlighten the human understanding, or to purify the human will; either to edify, by the bright and proud lessons of divine truth, or to soften and console by

the sweet and tender influences of the divine love, is perceived to proceed from this Divine Fountain, as its only source! Yet such is the transcendent glory, gain, and happiness imparted to every penitent and devout receiver of the above Heavenly Doctrines. Add to this, the nearness and connection between this world and another, demonstrated by such a weight of irresistible evidence; the great evangelical doctrines of Faith, of Charity, of Repentance and Remission of Sins, of Temptation, Reformation, Regeneration, and the Freedom of the Will, opened, explained, and enforced, according to their edifying and important meaning; the nature, also, and effect of the Last Judgment, the Lord's Second Advent, and the descent of the New Jerusalem, presented to view in all the brightness and fulness of truth, and confirmed by the testimony of the sure Word of prophecy; and some faint idea may then be formed of the immense debt of gratitude, owing at this day from all the families of the earth to their Heavenly Father. For who, except that Father, 'whose tender mercies are over all His works,' could thus cause 'His light to shine in darkness' for the deliverance of His people from evil, from error, and from destruction, and, at the same time, for the guidance of their feet into the ways of righteousness, truth, and salvation? To his praises, and most unfeigned thankfulness on this occasion, the author is lastly urgent to add his ardent prayers, that the above 'glorious light' may shine in every corner of the habitable globe, until the whole earth becomes that blessed 'tabernacle of God,' which was announced to be 'with men,' in which 'God will dwell and be with them their God, and wipe away all tears from their eyes' (Rev. xxi. 3, 4)."

The New Church.

506. "The reception of the Doctrines of the New Church has slowly, but constantly increased, from the time when Swedenborg began to teach them, up to the present moment. Those who become fully impressed with their truth, and with the desire to live according to them, usually endeavor to connect themselves with each other, and to form societies for the purpose of mutual encouragement and instruction. This effort commonly results in the building of churches, establishment of preaching, and performance of religious services, very much in the ordinary congregational and episcopal forms. There are now in England some seventy-five ministers or preachers of the Doctrines, and in the United States about sixty. The number of places, however, where receivers are known to reside, is much larger, being in the United States, about four hundred and fifty. There are also many known in France, Germany, and Sweden, and some in other countries. In Sweden the New Church Doctrines have not been preached openly as such, on account of the established church; but it is understood that many of the clergy there are well acquainted with Swedenborg's writings, and instruct their people in accordance with them, although not openly professing the source of their instruction.

"The Receivers of the Heavenly Doctrines of the New Jerusalem Church, await patiently to be joined by their fellow-men, in the glad confidence that there is a good time coming, when the whole Christian world will rejoice in the light of the New Jerusalem." — *Hobart's Life*, p. 276.

INTRODUCTION

TO THE COMPENDIUM.

THE Compiler of this work has endeavored to answer a want which has been deeply felt, and which, at the present crisis, seems more pressing than ever. It is a time of unparalleled interest in spiritual truths. It is a time, in God's Providence, when the old systems of theology are evidently breaking up and passing down the stream of Time — when ancient authorities are questioned with a bold and determined aspect — and the most keen and searching glances are sent into every creed. It is a time, too, of much doubt and confusion — of the most bare and unblushing infidelity — of a deeper and wider knowledge of Nature on the one hand, and a more lamentable ignorance and denial of God on the other. It is, as a consequence, an age of extremes. The freedom of the human mind, for which we are now so distinguished, has revealed to many the hideous deficiencies of the so called Protestant faith, and driven them to a refuge in Catholic authority. It has become too evident, that the prevalent theology will not bear the piercing test which it is now submitted to — that the better reason flees from it, a million times in secret, and many times in open affront; and that thus, where the religious tendencies predominate, there is either a backward movement to the Church of Rome, to save the fear and trouble of thinking, or a melancholy indifference to all that demands a Philosophy commensurate with Faith; while on the other hand, where the natural reason predominates, there is a tendency to flee from all venerated "theologies," to the open fields of Nature and her pantheistic enticements. There is a middle class, who still strive to reconcile their various theologies with the Reason that so urgently impels, and who are really doing much to save many fragments of truth, and adapt them at once to the science, philosophy, and theology of the soul. But amidst the whole, what dread confusion and scepticism! How much doubt, even of the future, immortal life of man!

But again, we are opening into new and strange wonders. New indeed, to those who now first realize them; not so new in the history and experience of man. The whole Past has been fruitful of a varied spiritual experience; and we are now really experiencing nothing but what has been better and more fully attested in ages long since gone by. Not so, however, the sceptical philoso-

phy of the day. "The secret of heaven" (says Emerson) "is kept from age to age. No imprudent, sociable angel, ever dropped an early syllable to answer the longing of saints, the fears of mortals. We should have listened on our knees to any favorite, who, by stricter obedience, had brought his thoughts into parallelism with the celestial currents, and could hint to human ears the scenery and circumstance of the newly-parted soul."* This is the utterance of the merest, most refined naturalism of our age. So low has philosophy fallen in her high places! Yet it expresses the yearning wants of the human soul. The transcendental Philosophy of this age would get down upon its knees for any, even the faintest whisper, from the mysterious dwellings of eternity. But upon such ears, no sociable angel ever dropped a syllable! It would be better to ascribe the cause to the right party.

Now, that we are approaching an Era of marked spiritual truth, it would seem useless to deny. Notwithstanding the immensely higher truth which has, at least for a century, been already in the world, to wit, in the pages of our Author, yet Providence is evidently now permitting an external and visible communication from spirits out of the material body, with the men of our earth, to the end, among others, that the sensual philosophy of our times, and the gross unbelief of the church and the world, may find its proper antidote in these tangible and sensuous phenomena. Of the heights and depths of this most palpable demonstration, of its measure of truth and falsity, of its infernal deceptions, and the willingness with which so many thousands are led astray by a converse with the other world, we here say nothing. Of its amount of honesty we here say nothing. It is sufficient here to say, that no one can take a survey of the wide extent and practice of this very evident demonstration from the invisible world, without believing that a more than ordinary movement is taking place in the world of spirits. To believe that it will all come to nothing, does not comport with the best ideas of Providence. Should it even all end here, it would not be without a stirring up of the minds of hundreds of thousands of those who most needed it, to a faith, realization, and knowl-

* *Representative Men*, p. 140.

edge of immortal verities connected with undying man. Should it all end even to-day, it has created an epoch, and left a history and a literature, such as it is, which could not fail to stimulate inquiry, and connect with past evidences, for ages yet to come. But we do not believe that this is all, though the whole phenomena may die away, and be succeeded by other and higher evidences. As it runs, it will doubtless have the effect, among others, to turn the world's attention even to *these* writings, which we here preface with our brief remarks. If so, then let us be thankful for the Providence that has so ordered: The whole demonstration will undoubtedly be made to tell in the establishment of the grand truths of the *New Jerusalem*. Rev. xxi. 1, 2.

Such, then, in brief, are the times in which we live. At such a crisis, and when thousands are inquiring what they shall believe, and to what the church, with its nameless sects, is evidently approaching; in the midst, too, of a very general expectation of some great interposition of Providence in the affairs of men; it is certainly a desideratum to have, in one volume, as full and systematic a collection as may be, of the principles and statements of the greatest Seer who has yet lived or spoken. Hitherto, the works of Swedenborg have been so voluminous as to confine them, chiefly, with the partial exception of a few of the smaller volumes, to the circle of his more immediate followers. And even these, from not being read in connection with his larger works, or from not being aware of the *system* and *philosophy* which pervade and characterize the whole of them, have frequently had the effect to discourage and drive away many minds, who, if they could have been presented with a fuller view, would have experienced a stronger attachment, if not a full reception of the teachings of the illustrious Seer. Indeed, to an entirely new inquirer, with the exception of a very few rarely prepared minds, there has been hardly a volume but which, more or less, would realize something of the aforementioned effect upon him.

In the present work, an attempt has been made to present, from some thirty volumes, all the fundamental principles and chief teachings of Swedenborg. *Something*, and that the *best*, which he has said on *every* topic of importance which he has treated, we have endeavored here to present. That we have in every case fully succeeded, it would be both immodest and unreasonable to pretend. How laborious is such a work! What judgment is required! What labor of condensation, and yet what fulness of representation! And in accomplishing this labor, we have kept a particular eye to the world *outside* of the "New Church," and to the multitudes of all sects, and of no sect, who cannot, as yet, enter into the more abstruse and mystical of our author's productions, and yet who may be expected to receive an in-

crease of truth, more or less ample, according to the states and conditions of the present and all coming times. Still, in doing this, we have not withheld the highest and most important truths but have made a faithful, full, and impartial transcription. We have shunned all comments, only giving, here and there, what seemed to be a necessary or profitable explanatory note.

The reader will here find Swedenborg in brief. We could not, of course, go very largely, indeed but very little, into his expositions of Scripture for to abridge the "*Arcana Cœlestia*," or the "*Apocalypse Explained*," or "*Revealed*," could not possibly fall in with the design of such a work as this. We indeed designed more than we have accomplished, even in the matter of scriptural exposition; but found it altogether impracticable, and inconsistent with the bulk of the work, to attempt much of this. And herein may be a Providence; for it is manifestly certain, that an estranged and external world is not yet prepared for the connected, interior sense of the Word of God, such as would be involved in much lengthy extract, and it might therefore serve only for profanation, and operate as a hindrance to the reception of the great principles and truths which are given in this volume. We could not have presented enough, in particular and detail, to accustom the mind, and establish any firmly-rooted convictions. Rather, then, than enter upon long-drawn and connected explanations of Scripture, although herein consisted the chief and exalted labors of Swedenborg, we have chosen to present his great *doctrines*, derived professedly from the Word, and his *principles* in full of scriptural interpretation, with such expositions as fell naturally into the extracts made, and such others, of a marked and particular character, as serve for examples and illustrations of this system of scriptural exegesis. This, we think, cannot fail to lead to further inquiry at the proper sources.

We have arranged the Work in order, so that, if any one choose, it may be read from beginning to end, with system and profit. Indeed, to a novitiate inquirer, this is the only way in which the full meaning of the volume can be obtained. As far as is possible, in such a case, the reader may here find an orderly body of theological and spiritual truth.

We deem it necessary, as far as possible in the limits allotted to us in this Preface, to advert to two grand doctrines taught in the following pages, for the purpose of removing, so far as may be, whatever of objection may exist against them in the natural mind, and of seeing their accordance with the best reason of man. We allude to the *Lord* and the *Word*. It has been frequently found that Swedenborg's language, full as it is, while all-sufficient to convince and satisfy many minds, still is not always the best adapted to the novitiate inquirer, and especially to those on the natural-

plane. Such are still prone to call for the *reason* and *philosophy* of the truth. Hence it has happened, that the works of certain expounders of Swedenborg, such as "Noble's Lectures," "Noble's Appeal," "Noble's Plenary Inspiration of the Scriptures," "Des Guay's True System of Religions Philosophy, in Letters to a Man of the World," "Hindmarsh's Lamb Slain from the Foundation of the World," "Hindmarsh's Seal upon the Lips of Trinitarians and Unitarians," Parson's "Essays," Bush's "Letters to a Trinitarian," Rendell's "Antediluvian History," (showing the interior sense of the first eleven chapters of Genesis,) Rendell's "Peculiarities of the Bible," and Hayden's "Science and Revelation;" it has happened, we say, that such works as these have produced conviction at first, when the original writings of Swedenborg, which form the basis of the above-named authors, have at first failed of that result. The reason is, Swedenborg occupies too high a plane for the merely natural mind. Such writers, expounders of him, bring the matter down to the natural plane, or to the spiritual-natural, and exhibit it more in accordance with the reason and philosophy of nature. We should recommend, therefore, the above works, as helps to those who would otherwise stumble at Swedenborg.

For similar reasons, we feel ourself called upon to say a few words in defence of that central doctrine of the System of Truth proclaimed by our author, and also of the Divine Word. First, the **DOCTRINE OF THE LORD**. The remarks which we now have to offer, are mainly addressed to that large and increasing class of minds, whose tendencies are determinedly natural—who are continually asking for the *philosophy* of Divine Truths—whose reason is the predominant faculty of their nature, and who, unless supported by a strong basis of philosophics and scientifics, are apt to verge, and finally merge, into a Naturalism varied and distinguished by the different degrees of pantheistic and spiritual philosophy. We wish we had room for a more extended and thorough unfolding. As it is, being limited to a few pages, we must necessarily be brief and imperfect.

First, then, as to the "Miraculous Conception" of the Lord Jesus Christ in the womb of the Virgin. We hold that this is strictly in accordance with the laws and analogies of nature. It is quite common, however, especially among certain Unitarians and professed "Spiritualists" of this day, to deny the scriptural account of the conception of Jesus Christ, as inconsistent with the "Constitution and Course of Nature." When will men cease to prate of the non-existence of things, simply because they fall not within the scope of their knowledge? Let us see how the Kingdoms of Nature rise up before us, every one of them confirmatory, by the full strength of a divine analogy, of the declared birth of Jesus Christ. Neither of the three Kingdoms of Mineral, Vegetable,

or Animal Nature, has been produced by a parentage of the same kind, that is, has not had any *natural* parentage, except on one side, which makes the case still more analogous to the birth of Christ. For instance, the first animal (and for distinction's sake, we may as well speak of one first as many first) had no animal father, but was a development from the vegetable kingdom. The all-pervading Divine Essence, God, was the Father, which took effect in the advanced stages of the vegetable kingdom as the mother, and so the first animal production was born. Be it observed, that although we use the term "development," yet we do not mean to convey, for it is not true, that the vegetable developed the animal by any power inherent in the vegetable kingdom *as vegetable*. We must adopt the theory of "*spiritual causes*" for all that exists. The *Divine Essence* was what wrought *in* vegetable nature and *through* it, to produce or develop the animal creation. And it is certain, that neither the animal kingdom as a whole, nor any part of it, not even the *firsts*, had any animal father or cause. For no animal existed before the first. The Divine Spirit, then, was the Father, which took conceptive effect and form in the suitably advanced stages of vegetable nature, and produced the first animal existence.

It is useless to try to evade this, by saying that the line of division is so indistinct between the highest vegetables and the lowest animals, and the two kingdoms run so gradually and imperceptibly, one into another, that it is impossible to tell where one ends and the other commences. It is true, this is the appearance. But notwithstanding all this, every one must acknowledge the truth of *spiritual causes*, and also the doctrine of *discrete degrees*. See, under head of "Discrete and Continuous Degrees," COMPENDIUM, Nos. 1795-1814. The simple truth is, mere vegetable nature had no power in itself, as vegetable, to grow into animal nature; but the indwelling Divinity, or that *degree* of the divine vitalizing Essence which corresponded to animal life, took conceptive effect and form in the suitably advanced stages of the vegetable world, and produced a *discrete creation*, viz., animal nature. Notwithstanding, then, the imperceptible gradations by which the kingdoms of nature are distinguished, in their higher and lower points of contact, yet every one allows, at least true philosophy must allow, that they are *distinguished*, even in their beginnings and endings, by a very decided *degree* of the divine vitalizing principle. Their running, then, one into another, imperceptibly *to our powers of observation*, has nothing to do with the truth in hand. The great truth is, the *Divine Spirit* was the Father, or Cause, of each successive development, and not any vitalizing power in the kingdoms of nature themselves.

It is to be distinctly observed, for further illustration, that the Divine Principle existed in the primitive gaseous and electrical materials of this

globe, in different *degrees* of the creative Essence. There must be, in the Divinity, those degrees of his vitalizing Essence, which correspond to, and cause, the different kingdoms of nature:—thus the divine, but yet unmanifested, mineral essence; the divine vegetable essence; the divine animal essence; the divine human essence; and the Divine itself, or *very* Divine. And now, precisely as worlds were produced at first, that is, by the great Spiritual Sun impregnating the great material sun, so has each successive degree of the divine essence operated upon the plane of material nature next beneath it, and thus, with a spiritual Father and a natural mother, produced a new and discrete creation. Thus, that degree of the Divine Spirit which may be called the divine unmanifested mineral essence, took conceptive effect and form in the previously existing gaseous and electrical formations, and produced the first manifest mineral nature. That degree of the Divine Essence which corresponded to the yet unmanifested vegetable nature, took effect in the matrixes of the mineral world, and the first vegetables were born into existence. Again, after sufficient continuity of the vegetable kingdom, the same discrete operation was repeated. The next higher degree of the Divine Life came down, or out, to meet the prepared receptacles of vegetable nature, and animal existence was the product and birth.

Before we come to the origin of man, we must now invite attention to another peculiarity in this creating process; and that is, that creation is a *sexual* process throughout. It is, in these great discreted divisions of it, a begetting by the Divinity, and a bringing forth of Nature. For in all Nature, there are now recognized by science and philosophy, the male and female departments. In Botany, especially, the sexes, and loves, and impregnations, and fecundations of the plants, are a subject of peculiar truth and interest. When they have acquired the property of reproduction, they become adults, and exhibit the sexual parts, both in the male and the female. And the science of Botany is replete with facts, showing the clear truth of the sexual propagation of the vegetable kingdom. But can it be a characteristic of one kingdom and not of another? Is not nature uniform? Such a well-known truth in one department of nature, and that inanimate, is sufficient to establish it for all. And it is now a truth well recognized, that in all animate and inanimate nature, these principles prevail. The Divine Love and the Divine Wisdom, which give in humanity the male and female distinctions, have also conferred them upon all other nature; and in positive and negative, in impregnation and production, in all the generative processes of creation, we are obliged to recognize, though we cannot always discern it, the sexual operation. Creation is *a conception and a birth*; and especially in the great discrete divisions of the kingdoms of nature, is

this birth recognized. Even the language of Scripture confirms this view of the subject. So far as the correspondential language of Genesis can be applied to the natural creation, the following language is significant. “And the earth was without form and void; and darkness was upon the face of the deep; and the spirit of God moved, (or *brooded*) upon the face of the waters.” Gen. i. 2. It is a word borrowed from the process of the hen in hatching her eggs, or fostering her young. ✓

We need not multiply evidence. The great fact is conspicuous. “The creation of the universe, or world, (says Oken) is itself nothing but an act of impregnation. The sex is prognosticated from the beginning, and pursues its course like a holy and conservative bond, throughout the whole of nature. He therefore who so much as questions the sex in the organic world, comprehends not the riddle or problem of the universe.”

Behold now again, how this truth applies to the further elucidation of our subject. When the divine unmanifested vegetable essence (or that degree of the divine vitalizing principle which corresponds to vegetable nature,) impregnated the mineral kingdom, it was the *female departments of it*. It was the matrix or matrixes of the mineral world—the great womb of the earth, which received the divine influx in established order, and vegetable nature was thus brought into being. So also, it was the female departments, or department, of the vegetable kingdom, which received the influx of the divine animal essence, as yet unincarnated in animal nature, and the first living animal breathed the breath of life. In each instance, God was the Father, and nature in her female departments was the mother, of each discretely distinctive kingdom.

If now, we should consider the origin of the first *human* pair, which, for want of room, we cannot here treat so fully as we might, we should find a precisely similar process. We do not wish to dogmatize, or speculate unworthily; but the analogy would seem to require that the first pair, or pairs, which could be distinctively called *man*, though of course very *low* in the scale of human existence, should be born *proximately* of the animal kingdom as a mother, but by no means of animal nature as the father, or by any process of natural development, such as denies spiritual or divine causes, or such as the atheistical and pantheistical systems sometimes set forth. There may have been an animal *mother*, (though when we speak thus, we must not fix too rudely in mere forms, and such forms too as we are apt to consider when we do not sufficiently reflect upon the gradual perfection and high ascent of the animal kingdom; but we must consider well the *essence* and *principle* of the feminine nature, and such forms as are compatible with their highest ascent and approximation to the human:) there may have been, we say, an animal *mother*, in which, as a matrix, the divine unmani-

fested human essence took conceptive effect and form, precisely as it did in each previous kingdom. There is nothing *contrary* to this theory of the origin of man, either in the Scriptures, or in the revelations of science. And the analogies of nature seem absolutely to require it. All objections, then, against this view of the subject, may only be the effect of human prejudice, in ignorance of the great laws by which the Creator has wrought. But if our views are correct, then we have *man* at first, without any human father, yet with feminine nature in the kingdom next beneath him as the mother, as in all previous instances. Indeed, *whatever* view we take of the first man, we are assured he had no human father, for there could be none before the first. And recognizing as we must plainly, a whole discrete degree between the animal and the human, we must, unless we take the theory that he was made miraculously out of the dust of the earth, or in some other way inconsistent with nature, recognize his birth from the animal kingdom in some such way as we have designated. Whether it is not best to preserve the analogy between the origination of the human, and the origination of the animal and vegetable kingdoms, we leave for the reader to decide. For ourselves, we make no question of the truth of these general principles.

But, let what has been said of the origin of the first man be passed over as something which the reader is not prepared to admit. All must see the truth with regard to God being the Father, and Nature the mother, *somehow*, of the respective kingdoms, and somehow *sexually*; for the term father suggests mother, and it is an undeniable fact that there was nothing of power, spirit, or influence, in mineral, vegetable, or animal nature, *as nature*, capable of producing the kingdoms above each respectively. But the Divine Essence wrought in and through them.

Now then, what more was ever claimed for Christ? He had no human father, it is said. And what of it? This is an objection, if it be an objection, that lies equally against every kingdom of nature! The fact is, admitting Christ's birth so, it is *not* an *exceptional* case, except in its individuality; not at all in its principle; it is *not* something contrary to all analogy, and all known laws of nature. And if it were, it would perhaps be presumptuous in man to pretend that there was not some law adequate to this event, of which he had no knowledge. But it is not so. And although he had no human father, yet it is an interesting truth that both the *male* and *female* principles actively concurred in his production. *All nature* is in *exact analogy* to this sacredly declared fact. Here is, in fact, the *next ascension* of the Divine Principle. (Naturally speaking, it is ascension; spiritually speaking, it is descension.) It is the *Divine Itself*, or *very Divine*, as yet *unmanifested* in nature, except in man, coming out

by an interior way, and taking conceptive effect and form in the *human* kingdom, and in the female department of it, and thus again, God was the Father, and Mary was the mother, of the Divine Man, Christ Jesus!

The simple truth is, there has been a *whole succession* of "miraculous births," which are capable of being rationalized. And this is the order in which they stand. Mineral, Vegetable, Animal, Human, Divine. Every one of them conceived of God the Father, in the wombs of nature, and born into the world. Creation has been from the first, in a continual effort to put forth the human form, because *God* is in that form; and this effort is manifest even in the fins of the fish, where the five fingers of a man are rudimentally shadowed forth. In the higher animals, we see more distinctly the approach to the human form. Then man appears, and lastly God himself has *developed himself*, rather, *ultimated himself in nature*, at the summit of all created existence, and above it, inasmuch as the *soul* of the Man Christ Jesus was the pure Divine Essence itself. He had a human nature derived from the mother, and so was subject to temptation. But this last and unprecedented birth—"Immanuel, God with us"—this completed the circle. As a seed stops not till it produces a seed, so God ceased not in his divine sexual operations till He unfolded and produced *himself* in a concentrated form of all the Divine qualities, in a perfect GOD-MAN: for as the human being has two natures, spiritual and animal, so Christ had two natures, divine and human.

It must not, however, be considered that Christ was produced as a mere *natural development*, without regard to use, personal will and agency, but for stupendous purposes of human redemption, such as are set forth in this book. And if any are still disposed to view God's highest incarnation in *man*, we would remind them that this is to acknowledge no fully incarnated Divinity at all, but only humanity; for man himself is *not* divine, not even in his *inmost*, but God simply *dwells* in man's inmost. *Man's* nature is human nature only; whereas, God's nature is both human and divine. To speak of the *Divinity of human nature* is therefore an absurdity; it is God resident *in* man, not that man himself is a little divinity. But the Lord Jesus Christ was *God himself*, humanized in nature, as He had been from eternity in Himself.

Thus we have endeavored to show the *rationale* of the "miraculous conception." The Scriptures teach nothing here but what is amply supported by the analogies of nature, and the Word of God and the Works of God are seen fully to harmonize.

Now, here is the strongest proof, apart from the direct testimony of the divine Word, of the Divinity of Jesus Christ. For as sure as the next discrete degree above the mineral world is vegetable, and the next above the vegetable is animal, and the next above the animal is human, so sure is the

next above the human Divine. For there is nothing above the human *but* divine; all angels being once of human nature, and even now but glorified men and women. The "miraculous conception," then, being granted, the Divinity of Christ follows necessarily. He is "the *First* and the *Last*," as the Scriptures positively testify. Rev. i. 11. xxii. 13.

And how immensely important is this subject! Sometimes it is said by those who are indifferent about theological truths, that it is no matter how Christ was conceived and born, if we only imbibe his spirit. And without controversy, it is most important that we have his moral likeness in our hearts; but the truth is, we cannot have that likeness, we cannot be so spiritually elevated, we cannot have that love towards Him, nor towards the Father whose impersonation He was and is, *without* this view of Him. If this was the manner of his conception and birth, this proves Him divine, and this makes Him another character to us, with an immensely higher office in the affairs of the universe, with far higher and different influences upon us, nay, the whole centre and spirit of Theology is changed to us. And in short, without this, redemption is impossible. Let none, therefore, think of imbibing his spirit, as a mere humanitarian influence.

As to his being a *separate person* from the Father, this is only an *apparent* truth. The simple truth is, He is the Father *manifested in the flesh*, and afterwards, to the mental eye, impersonated forever in the heavens. Abstractly, (and it must be remembered that there are no real abstractions, Divine Goodness and Truth being a veritable substance and form) abstractly speaking, Divine Good is the Father, and Divine Truth is the Son. There is no eternal Son of God but the Divine Truth, which is the *form* of the Divine Good. Any Unitarian would admit this. Now, that eternal Divine Good and Truth were simply *concreted* in Christ — brought out or down from the depths of infinity and eternity, where no mortal, since the fall, could ever see or conceive of it, so as to have it a personal reality before him, and made manifest, clear, and appreciable, in Jesus Christ. How simple and beautiful the truth! Here is a common ground for Unitarians and Trinitarians. We have the strict and supreme Divinity of Jesus Christ, and the strict unity of the Divine Person. The scriptural language we cannot of course here revert to, passages are so numerous: but here is the *philosophy* of the theology, and the following pages will assist the reader to the true meaning of the Scripture.

But we must notice briefly that commonest of all objections, that the Great God of infinity should so contract himself as to appear in human form on this mote of his creation! The God of innumerable worlds and systems, each of them infinite to our conception, born of a woman on this grain of sand! Surely, to the natural man, God hath set

in Zion "a stone of stumbling and a rock of offence." (Isaiah viii. 14.) But this is in reality no objection at all. It is founded upon space and time, which are purely natural ideas. But to meet it on its own ground, it is only necessary to imagine the universe no bigger than an orrery. What is true on a small scale, can be equally true on a large. Suppose, then, our *solar system* were the entire universe. This is only to accommodate the idea to our finite capacity, leaving the same principles in full operation. If now, God should see fit to incarnate himself *any where*, surely some *one* planet out of all the rest must be selected. Why not our earth as well as any other? But Swedenborg assigns the special *reason* why our earth was made the theatre of this vast transaction. It is, among others, because the inhabitants of our earth are among the most external, sensuous, and even corporeal, of all the human inhabitants of the universe. Surely, there must be some *one* world which is *the* most, or one of the most, corporeal and sensual, and liable to greatest corruptions and evils. And I leave it to the reader to imagine, if possible, a world *more* superficial and sensual, or more degraded to a level with the brute creation, or which has more sinfully and effectually quenched the better and more spiritual part which allies it to heaven, than this same planet. Here, then, the Son of God — the Divine Truth of the Divine Good (called the *Truth*, when Christ is spoken of, because of manifestation, for good alone without truth cannot appear) here the eternal and infinite Jehovah incarnated himself in human flesh — took on all and the *lowest* of humanity's corruptions in his external nature, that He might triumph over all, and thus, by processes explained in this book, redeem the worst and most fallen of all the creation of God! Here He came — to the very outskirts and superficialities of the human universe, that He might cover the whole ground — unite highest Divinity with lowest humanity, and make redemption possible, once for all, in all other worlds which might need it, throughout the extent of His infinite dominions. Transaction worthy of a God — Philosophy worthy of such a Theology!

We presume it will not be at all felt as a difficulty, after the foregoing explanation, that God could thus be impersonated in Christ, and still be at the centre and throne of the universe. These objections are all outbirths of the purely natural mind, and grow out of spaces, times, and such sensuous appearances as do not at all apply to divine and spiritual subjects. It can certainly be comprehended how the Infinite God could put forth a ray, or sphere, even to a personal presentation of Himself in incarnation, without regard to space, to the remotest part of the universe. And to illustrate so high a subject by so common an occurrence, how often is it that the psychological phenomenon occurs, of a person making himself mani-

fest at the distance of a thousand miles, in full form, face and feature, without his removal from the bodily and personal locality where he is! It must be remembered, too, that spiritual qualities do not diminish by impartation, and are not, like matter, divisible. I can give to another all my knowledge, and impart as much as possible of my virtue; in other words, I can put forth to any extent, of my goodness and truth, and still have as much for myself as though I had put forth nothing. Nay, the more I give, the more I receive. Spiritual qualities are not diminished, or removed from their centre, by putting them forth, as it were, to another place. So the infinite God could put forth a sphere or concentration of Himself in ultimates, on this planet, and still not vacate the throne and centre of the universe; and if any cannot at first receive this idea, it is because of fixing too crudely and sensuously in the ideas of persons, without regard to the interiors of the spirit, which, even with two or more persons, to appearance, may still be one in interior reality. In short, it is a sensuous mode of thought altogether, and the fallacies of the natural mind, which realize any difficulty in this respect; and after the foregoing observations on the unity of the divine Good and Truth, as the only true, eternal Father and Son, we now dismiss the subject to the contemplation of all interior minds.

We must now pass to a brief notice of the nature of the Divine *Word*. Let us ask, simply, supposing the reader to have read the selections given from our author in the following pages, Is it not wonderful that there should be such an *account* of a *Word*, so artless, so masterly? How impossible to be invented! Suppose, even, that there may be some slight mistakes, or imperfections, or errors in translation; yet what a whole! What *man* could do it? And let it be observed here, for reasons before stated, that we could give but very small portions of Swedenborg's connected expositions of the Sacred Scripture. Yet in what we have given of his teachings on the Divine *Word*, the principles of its composition, its force and virtue in the heavens and on earth, and its wonderful consistency and persistency, how is it possible to gainsay the main drift of the teaching? But yet the natural mind will find it hard to master; and only little by little, with greater or less recipiency, will this divine secret find admission to the soul.

It should be observed here, that, necessarily limited as we have been in connected expositions of Scripture, yet a great proportion of the matter we have given is professedly derived *from* the *Word*, and could not be elicited from any other source. How wonderful that matter! How manifestly lucid, important, and divine, much of it is, even at first sight! What must be the nature of a *Word* which affords such wisdom? Should not

this excite to further inquiry? And let us recommend the *Apocalypse Revealed*, as the first work, after this, for the reader to get a full and clear example of what is meant by the *interior sense of the Word*. Let him, after suitable preparation, and not till then, read that work *in course*; it may be had in one volume; and then let him, and not till then, pronounce upon the interior sense. He is utterly incompetent until he has at least read that work in course. It cannot be judged of by fragments. See what is said of the *Arcana Cœlestia* and the *Apocalypse Revealed*, in the "Life and Writings" prefixed to this volume. (243, 244, 320.)

The truth is, if there is any *Word* of God at all, worthy to be called His especial *Word*, in distinction from all mere human or angelic inspirations, and all such confused notions of divine inspiration as prevail in the theories of the old church, it ought to be just as different from man's word or man's writings, as God's *works* are different from man's works. Now the most striking peculiarity of God's *works*, in which they differ from all the works of man, is their *interior structure*. In a statue, or painting, or piece of machinery, when we have seen the surface, we have seen all. Even the *interior* of the most complicated piece of machinery, in each of its separate *parts*, depends upon its surface alone. And, from a statue, or painting, or piece of human mechanism, break off a piece of the surface, and all is muddy confusion. Not so in *God's* works. Not only the whole, but every *part*, has an orderly interior structure. The nerves, sinews, and organic apparatus of the animal, or even the fibrous and crystalline structure of the vegetable and mineral, all proclaim the supereminent value of the interior, and the dependence of the exterior upon it. Such are God's *works*. Now, his *Word*, if he has any in particular, must be analogous to his works. The mark of the Divinity must not only be upon the face of it, but most conspicuously in its interiors. And in fact, it must be *interminable* to us, in its depths of interior wisdom. The *Word* of God should be a *Work*, as strikingly declarative of a divine hand, as any work of nature in distinction from a work of human art. Now, is such the case with the Christian Scriptures? On the principles and by the interpretations given through Emanuel Swedenborg, such is the case; but on no other theory of inspiration whatever.

In short, if any *Word* at all, why not precisely such a *Word* as is here represented? Why should not God's writing be threefold, a sense within a sense, and a sense within that, corresponding to the trinity in every perfect divine work? Let the reader consider deeply; also upon the necessity of such a *Word* if it *could* be given; and with prayer and study may his eyes be opened to behold wondrous things out of the Holy Scriptures.

But the truth is, the naturalists and so called

spiritualists of our day, believe in no Word above that of men, spirits, and angels, or what comes from the God of nature through them, of promiscuous truth and error, according to human development, because they believe in no personal Lord. The God they worship is the God of *Nature*, if not, closely scrutinized according to their principles, the God *identical* with Nature. Now, the *Lord* God is the God of nature; but He is so discretely personal, insomuch that He could appear in human form upon our earth, that *He* could give a Word essentially and infinitely different from the word of any man or angel. We have not space here to go into particulars, or to enlarge philosophically. We refer the reader to the testimony.

With this view of the Divine Word, we may also advert to the true nature of its *inspiration*, in distinction from the prevailing theories on this subject. How various and conflicting, and withal how loose, are the opinions of the old church on this important subject! Some contending that the *matter* of revelation is inspired, but that the *composition* is human; each writer being left to his own selection of terms;—others contending that even some of the matter is uninspired, the progress of natural philosophy making it impossible that any thing but blind superstition should claim the character of inspiration for certain physical facts, especially for certain statements contradicted by science;—others contending that all *historical* facts could as well be left, and probably were left, to the knowledge of the writer, the Divine Spirit only interposing to prevent errors;—others again supposing that all the *statements* of the sacred writers may have been inspired, but the *reasoning* left to the writers themselves;—while others are for cutting out whole chapters on account of some supposed lack of evidence, either of an historical or philosophical nature;—and still others, deeming the whole a matter of human composition, though more or less inspired by spirits and angels. And then again as to how we are to know whether the Book is inspired at all,—whether by internal evidence, or external, or by tradition, or by its effects upon the mind, or by supernatural dictum, or by all these combined. In short, the whole subject of inspiration in the old church is one mass of confusion. It is no wonder that the faith of many is shipwrecked, and that naturalism, and “science falsely so called,” begin to take precedence so largely, and to inundate the church. Now, Swedenborg has shown how all these errors have arisen from a tendency in the church to merely carnal and natural principles; and when we consider the vast amount of merely natural application which the church gives to the histories of the Bible, we can but be struck with the sublime simplicity of the fact asserted by him, that he two things to which the internal sense of the Word refers, are the Glorification of the Lord’s Humanity, and the Regeneration of the Soul; the

former being the archetype of the latter. What a sight it must be, for many a genuine Christian who shall attain to it, to see, in the clear vision of his regenerated soul in eternity, the connected, systematic, interior sense of the Word, in all the beauty of its relations to these great themes! And now we may assert the whole question, concerning the nature of Divine Inspiration, to be almost entirely cleared of the difficulties which beset it, by preserving this simple distinction between *the inspiration of the writer*, and *the inspiration of the thing written*. They are distinct questions entirely. And every one may see, that, admitting Swedenborg’s principles, both the matter and the composition may be inspired of God, and yet the writer know not of the deep meaning therein contained. Even then, the varying peculiarities of style resulting from character may be regarded, giving to each writer some fashion of his own, yet still the One Almighty Lord may have control of all the selfhood of the man, and produce a composition, both mentally and verbally, framed upon the laws of eternal correspondence between spiritual and natural things. It is this nature of inspiration, and of interpretation accordingly, which makes the interpretations of the New Church so uniformly consistent and harmonious. (See “*Life of Swedenborg*,” Nos. 243, 244, 320.) For there is, in the science of correspondences, an almost mathematical accuracy; there is quite, in the science itself; though from the imperfection of human language, and its variations, and the mistakes of transcribers and translators, there is of course some liability to slight errors. But the great *principles* of interpretation by this science, make the meaning of the inspired Word in the New Church, a very different thing from the confused jargon of the old church speculators. So that, even in the *minutiæ* and *particulars* of the Word, there is a wonderful harmony and consistency in all lands and among all expositors and readers. It is only necessary for one to become understandingly acquainted with the system of scriptural interpretation which prevails in the New Church, to see at once that the New and the Old are at immeasurable odds apart, and that while with the one, the Word of God is the Word of God indeed, as strikingly and distinctively characteristic of Him as his Works are plainly declarative of a divine hand; with the other, there is not only the most marked absence of all systematic analogy, but the most heterogeneous and confused mingling of the human, the insignificant, the contradictory, and the divine.

If now, there is a proper Divine Word, we must raise the question here, Why not an *authorized expounder* of that Word? Especially when man has run so low in materialism, as to be wholly insensible of interior things. Divine Truth is surely too important to be without it. If it *could* be, it *would* be. And *could* it not be? The reader must see, admitting the premises, that the Lord

Almighty could make use of his creature man, to produce a Word unlike to all human or angelic inspirations, full of divine and infinite truth, and could raise up a human expounder of it.

In regard to Swedenborg's *authority*, we may be permitted to say one word, on our own responsibility. We consider it immense in one sense, and unimportant in another. His authority becomes immense when we consider him as the especially appointed herald of the New Church, in respect to which, to doubt his mission would be as absurd as to doubt the mission of John the Baptist in respect to Christianity. No truly enlightened mind can peruse his pages, and understand the immense amount of truth which he has been made the instrument of revealing, and the near intimacy to which he has been admitted with the Lord, and with the heavens, and with the whole spiritual world, and especially in reference to unfolding the true meaning of the Divine Word, without according to him an authority which is great indeed, — which fixes upon him at once, the truth of the great and general claim he has made, and which is such, that around him, as the divinely illuminated centre of all human teachers, the Christian world will eventually gather by spontaneous consent. In this respect, his authority is immense and unparalleled. To Swedenborg we shall have to go, for the sublimest help to all theological problems, and for the most powerful light upon the Divine Word. He will stand for THE great expounder of Christianity, when all other teachers, at least all of previous ages, and for long time to come, shall have dwindled to a comparative insignificance. But even in *this* respect, he nowhere asks us to surrender our own reason, but to *see* the truth, and *understand* it, as well as believe it.

But in another sense, we do not regard his authority as important. We refer to that almost *verbal, particular infallibility*, which some may have a disposition to claim for him. In short, we do not consider him as *infallible* authority. He may have committed some errors. His mind may not have been, at all times, equally clear, when he wrote. It would be surprising, perhaps, if this was not the case. But we do not *know* of any material errors. We do not, however, speak for the New Church, or as an accredited organ of any department of the so called New Church. On this subject, there are different opinions in the Church. We have our own opinion, and are perfectly willing that every one should have his. What we say here, is said for the promiscuous world at large, that is, the more prepared classes of minds, for whom this book is especially designed. "Let every man be fully persuaded in his own mind." (*Rom. xiv. 5.*) "The idea attached to the term Faith, at the present day, is this: that it consists in thinking a thing to be so, because it is taught by the church, and because it does not fall within the scope of the under-

standing. . . . This may be called a blind faith. And as being the dictate of one person abiding in the mind of another, it is an historical faith [or a faith that depends on the authority of the relater.] This is not spiritual faith. Genuine faith is an acknowledgment that a thing is so because it is true. . . . Spiritual truths are as capable of being comprehended as natural truths; and when the comprehension of them is not altogether clear, still, when they are advanced, they fall so far within the perception of the hearer, that he can discern whether they are truths or not; especially if he is a person who is affected with truths. . . . The reason that spiritual things admit of being comprehended, is, because man, as to his understanding, is capable of being elevated into the light of heaven, in which light no other objects appear but such as are spiritual, which are truths of faith. . . . Faith and Truth are *a one*. This also is the reason that the ancients, who were accustomed to think of truth from affection more than the moderns, instead of faith used the word truth: and for the same reason, in the Hebrew language, truth and faith are expressed by one and the same word, namely, *Amuna* or *Amen*." *Swedenborg on Faith*, F. 1-3, 6.

Surely, Swedenborg will not object to being tried by his own principles, and received or rejected accordingly. But it is to be noted again what he says further. — "If any one thinks with himself, or says to another, 'Who can have that internal acknowledgment of truth which is called faith? I cannot;' I will tell him how he may: Shun evils as sins, and apply to the Lord; then you will have as much as you desire." F. 12.

Thus much on the matter of Swedenborg's authority. It is, as we think, immense in one sense, but unimportant in another. Let none disparage the proper authority of Swedenborg, as an especial harbinger of the Lord's New Church, raised up and qualified for the purpose. To doubt this, would be only to argue our own ignorance.

Let us, in passing, briefly direct the reader's attention to the subject of *Regeneration*, as unfolded in the following pages. This also is a matter entirely overlooked by the naturalists and "spiritualists" of our day, and by many professed Christians. How vastly beautiful is it here unfolded! How divine and searching, how systematic and momentous, how imperious and necessary!

We would now call attention to another feature of the philosophy of Swedenborg's disclosures, and that is, *the objective scenery of the other life*. It is frequently objected by the novitiate in spiritual things, that the system of Swedenborg is a sort of *material spiritualism*, — that what he says of the other life is so crude and gross, so much like the world we live in, that it cannot be admitted to the mind of the truly spiritual man. Most especially is this the case in reference to so many *articu-*

lars, the descent into which, by this famous Seer, is felt to be both wearisome and repulsive; manifesting altogether too great a familiarity with things necessarily placed beyond the province of human curiosity or knowledge.

As to this latter assertion, it needs no particular refutation. Universals are made up of particulars: and the wonder might as well be, perhaps, why no more particulars were not revealed to us by the same agency. If there is another world, doubtless the particulars are in much greater multiplicity than in this comparatively crude sphere of materiality. And as to any repulsion felt at the particular mention of them, the cause of this is more readily found in human ignorance, than in any antecedent improbability that a Seer of sufficient capacity should not be able to see and reveal them. The mass of men have so accustomed themselves to the limits of their own blindness and ignorance, that it is thought presumption to pretend to any more knowledge of the future life than the general thick mist that prevails in Christendom. To all this, there is an effectual forestalment of objection and all unpleasantness, in the admission of a Seer who had his eyes open. "Hereafter, ye shall see heaven opened," said Christ; and in many more cases than one, doubtless the truth will appear more and more manifest, and the particulars grow and multiply upon us with all the interest that attaches to a world far more real and substantial than the shifting and fading panoramas of earth.

As to the other part of this objection, that Swedenborg's system is a sort of *material spiritualism*, altogether too objective, and too like this world of crude materiality to gain admission to spiritual minds, this comes from the dense darkness of the men of this world in reference to spiritual things. Christians call it *refinement*, to do away with all form and objectivity of spirit. Unhappily, it is a kind of refinement that verges to annihilation. If there is any thing at all left of the human spirit and its world after death, there must be the form and the distinct outline of the inward essence. There can be nothing without a form, neither spiritual nor material. All outward forms are simply the effects of interior essences as their causes. If, then, there is *one* form, (and surely no Christian will carry his refining process to such a length as to annihilate *all* form, both general and particular,) upon the same principle there must be an *infinity* of forms, varying from the most stupendous and glorious scenery of the heavens, with all the colors too of that superior world, to the most minute and characteristic outlines and shapes of spiritual creations. This is to make the other world quite natural, in a spiritual sense, and altogether familiar to our earliest faith. The natural inspiration of men in every age has recognized the truth here expressed. It breaks forth from the poetry of Milton thus: —

"Though what if Earth
Be but the shadow of Heaven and things therein,
Each to the other like, more than on Earth is thought?"

And from Wordsworth thus: —

"Of all that is most beauteous, imaged there
In happier beauty. More pellucid streams,
An ampler ether, a diviner air,
And fields invested with purple gleams;
Climes which the Sun, that sheds the brightest day
Earth knows, is all unworthy to survey."

But it took Swedenborg to see the actual and substantial source of all this poetry. And thus it is that the true Seer is ever the greatest poet, and as Emerson says truly, "Melodious poets shall become as hoarse as street ballads, when once the key note of nature and spirit is sounded."

If we would look a little into the *philosophy* of this variegated existence of substantial forms in the spiritual world, we may find it in the fact that matter itself is nothing but the crude outbirth, sediment, or precipitate of spirit, from God through the spiritual spheres, by discrete degrees. (See COMPENDIUM, Nos. 40, 41.) And all our gold and silver, vegetable substance, and animal composition; yea, all the countless variety of existence in earth, and sea, and firmament; all vales, and plains, and towering mountains; thick forests and flowing streams; fish, and bird, and insect, and flower; — all are but outbirths and formations of that variously endowed spiritual substance which has become fixed in this world of matter. Why then should there *not* be, in the spiritual world, gold and silver and precious stones, and vast scenery of mountain, plain, and dale; shining fish in limpid waters; birds of plumage flitting through spiritual firmaments; animals of all kinds; vast architecture of nature and art; yea, *every* thing there that there is here, only spiritual instead of material, and in greater multiplicity and variety? To us, it follows as a necessary conclusion from effect to cause, and from cause to effect.

But we must pay a more particular attention to the *moral* character of this scenery, as set forth and described by Swedenborg. In heaven, he says, it is with all variety of beauty; in hell, with all variety of deformity and ugliness. He affirms that the very animals and vegetables and minerals, which surround the inhabitants of the heavens, are the *outbirths* of their own spiritual states; and so also of the inhabitants of the hells. Why should it not be so? Must not causes act and shape themselves there as well as here? Must not inmost essences clothe themselves in outward forms? This is the law of creation through. How is the outward world of heaven or hell created, but by or through a more interior spiritual essence? And what can that essence be, proximately considered, but the spirits of the men and women who compose it? Swedenborg constantly tells us, and with all the familiarity of one who has been admitted to the truth and actuality of these

scenes, that the outward objects of the whole spiritual world are but the *appearances* of the thoughts from the affections of the angels and spirits of that world. But these are *real* appearances, that is, actual, objective existences, or outward forms or investments of interior essences. And they come and go, and vary their appearances, with the changing states of the inhabitants. Is not this a most vital and highly interesting and important truth?

But *how*, says one, can a certain affection, and thought thence, take the form of a horse, or lamb, or eagle, or tree, or any such thing? To which we reply, are not all forms of animals in the *material* world just such outbirths? Did they not exist in thought first? Were there not divine ideas? Did not Plato conceive a great truth? What is a horse but a certain spiritual entity or thought of God, first, afterwards embodied in its necessary and appropriate matter? Just so in the spiritual world; only there, these creations are immediate, not fixed as they are here, yet lasting so long as the state lasts, and ever varying with that varying state. Hence there are *always* earths and waters, skies and stars, and a substantial, familiar dwelling-place, (that is, the *real appearance* of place) with the whole animal, vegetable, and mineral world, varying more or less frequently, according to the prolongation of the varying states. And how immensely important is all this, in a *moral* and *retributive* point of view! In heaven there are beauties unnumbered and indescribable, and we are no longer at loss to comprehend the glowing and forcible, yet truly correspondential, language of Scripture. It is no longer a merely figurative speech. The pen is inadequate to describe the surrounding scenery of the good spirit, who dwells in the Eden of his own regenerated affections. There is the renovated and refined Earth; palaces of splendor, and houses of visible joy; ever-blooming gardens of delight, forests of grandeur, groves of quiet beauty, vocal with the songs of birds whose clime is the genial sphere of those heavenly inhabitants, and whose every note is of intelligence and love; doves, swans, eagles, birds of paradise, rich in the colors of those heavenly tropics; all the noble, good, gentle, and useful animals; fountains of pure and crystal water; seas of majestic grandeur and quietness, which are the boundaries of those heavens; skies of surpassing glory and loveliness, beaming with the pure, white, silvery light of Divine Truth, or with the softened, flame-colored, golden light of the Divine Love, which pervades the celestial heavens with a holy warmth, and from which are visible the stars of other and far-off angelic societies; and yet higher and holier than all, the angels themselves, who are the very forms of charity, or goodness in its external, which is beauty itself.

Such is a faint description of the objective scenery of heaven. Turn we now to hell, and

the whole outbirth of those deformed souls is as deformed as the interiors from which it all emanates. The evil spirit is surrounded with his own dark and sin-smitten world. His dwelling is amid wild beasts of every description, the exact forms and embodiments of his own evil affections; bears, wolves, and all ravenous and destructive animals; snakes, crocodiles, and all noxious and venomous reptiles; owls, bats, and all birds of darkness, the spiritual creations of his own evil thoughts; with a sterile and poisonous earth, and a gloomy and threatening sky, and a tempestuous sea; even as the Scriptures say of Babylon, with a meaning grounded in these same correspondences:—"Wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there." (*Isaiah* xiii. 21.) And again in the Revelation—"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." (xviii. 2.) These descriptions refer to the spiritual world. So also we read of "outer darkness," "miry places," "caves and dens of the earth." All these appearances are *real* in the spiritual world, and we are no longer in doubt as to their meaning. The diabolical spirit has his own universe around him, and there are in his view, as the immediate outbirth of his dark and sinful spirit, dark and doleful caverns, that lead down to still lower deeps and more fearful perdition; a barren earth, a rank and poisonous vegetation, dire forests and vast deserts; filthy cities and dwellings; stagnant ponds; "lakes of fire and brimstone;" and an atmosphere foul and pestiferous with the breath of every evil passion. And here, living and walking among these scenes, are most miserable beings, whose faces bid defiance to every attempt at reformation, and who are themselves the very forms of evil, or evil in its external impersonation, which is deformity itself. Moreover, their bodies are frequently diseased, and there is the actual appearance of "wounds, and bruises, and putrefying sores." We are drawing no fancy sketch. These are the veritable outbirths and realities of hell. They are no more pictures of the imagination than the dingy and dread aspect of the habitations and persons of the vicious in this our world. They are far more real, because exactly correspondent to their spiritual state. They are in real reality subjective, but they *appear* in all the substantiality of objective realities. Heaven is all beauty and harmony, and "without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whatsoever loveth and maketh a lie." (Rev. xxii. 15.)

So much for the philosophy of Swedenborg's disclosures respecting the objective scenery of the other life. It is founded in the eternal and inevitable laws of spiritual nature, and it is no

mere daydream of a visionary, and none too particular for the tremendous importance of the subject.

We would also bespeak a special attention to the arrangement of men in the heavens, hells, and world of spirits, in respect to the Grand Man, as presented in the wonderful chapter on "Correspondences." What a penetration of intellect and spiritual wisdom is here exhibited! How nice and exact, and how interior, and how masterly of the fine and intricate analogies of the anatomy and physiology of the human system, are the several departments of the immortal kingdom here described! It is astonishing that such a piece of work has been made to appear on human pages, and it will be more than astonishing if it does not now arrest the world's attention. How different is the discriminating wisdom here manifested, from the crude arrangement of the spheres by the modern "revelments!" O, man! O, moral and responsible creature! heed, I beseech you, the deeply varied and eternal distinctions of thy moral nature, and grow wise unto salvation.

But we must not tarry with these preliminaries; we specify here no other themes; the book is full, full of matchless and superior wisdom. We are as sensible as any one can be, that the work is not so perfect as it might be, and that there may be occasion for fault-finding. But assured we are, that no pains or labor has been spared from the preparation, and until we were fairly and fully in it, we had no idea of the difficulty and laboriousness of such a work. To select well and arrange well, is a work of responsibility and importance any where; how much more so from so vast, voluminous, and interwoven a mind as Swedenborg! Suffice it to say, by a labor and revision in which much time has been consumed, and every precaution taken to present a work which should be permanent and worthy, we have thus endeav-

ored to supply a want which has been deeply felt in our own mind, and which, we doubt not, thousands may yet feel, in sympathy with us. We have considered well the dangers. We have painfully reflected on that levity and profaneness with which many may at first treat the sacred truths here given to the world; but we have also dwelt in joyousness upon the prospect of souls enlightened, idols overthrown, errors and sins forsaken, by those who will first be introduced to the sublime Seer of the latter ages, by this compendious introduction to his works. We must consider it *the book for introduction*, to the thousands of inquiring minds. If it is now asked by a stranger — "What book can I read first? To which of Swedenborg's works can you recommend me, to begin with?" — the answer may be, "THE COMPENDIUM. This will give you the fullest insight." We hope, in modesty, we may say this much, with so copious a selection and so full a "Life!" And we can but regard it as a happy omen, indicative of a prepared state in the community, for the breaking and distribution of the heavenly truths among them, that such a work has been permitted by the Divine Providence at this day. And as it has been the happiest, and as we regard it, hitherto the most useful, work of our life, so may its uses become manifest in the promotion of the true church on earth. But let not the reader stop with this. This is indeed a *Compendium* of Swedenborg's writings, and a very full one; but it must not be viewed as a *whole* — it must not, and particularly for the *scriptural* considerations aforesaid, be regarded as sufficient — but only as introductory to that vast ocean of truth which is here only entered upon, but which may yet conduct to the haven of eternal rest. With the prayer that it may be instrumental in so guiding many souls, it is now trustfully committed to its mission.

COMPILER.

☞ SEE CONTENTS OF THIS WORK, AT THE END OF THE VOLUME.

COMPENDIUM

OF

THE THEOLOGICAL AND SPIRITUAL WRITINGS

OF EMANUEL SWEDENBORG.

INTRODUCTORY.

Swedenborg's Own State and Professions.

1. **WHATSOEVER** of worldly honor and advantage may appear to be in the things before mentioned, (family descent, connections, worldly offices, honors, travels, scientific and philosophical attainments, &c.,) I hold them but as matters of low estimation, when compared to the honor of that holy office to which the Lord Himself hath called me, who has graciously pleased to manifest himself to me, his unworthy servant, in a personal appearance in the year 1743, to open in me a sight of the spiritual world, and to enable me to converse with spirits and angels. From that time I began to print and publish various unknown arcana, that have either been seen by me or revealed to me, concerning heaven and hell, the state of men after death, the true worship of God, the spiritual sense of the Scriptures, and many other important truths tending to salvation and true wisdom. — *Letter to Rev. Thomas Hartley*, London, 1769.

2. Since the Lord cannot manifest Himself in person, as has been shown just above, and yet he has foretold that He would come and establish a New Church, which is the New Jerusalem, it follows, that He is to do it by means of a man, who is able not only to receive the doctrines of this church with his understanding, but also to publish them by the press. That the Lord has manifested Himself before me, his servant, and sent me on this office, and that, after this, He opened the sight of my spirit, and thus let me into the spiritual world, and gave me to see the heavens and the hells, and also to speak with angels and spirits, and this now continually for many years, I testify in truth; and also that, from the first day of that call, I have not received any thing which pertains to the doctrines of that church from any angel, but from the Lord alone, while I read the Word. — *T. C. R. 779*.

3. Since by the *spirit* of man is meant his mind, therefore, **BY BEING IN THE SPIRIT**, which is sometimes said in the Word, is meant a state of the mind separate from the body; and because, in that state, the prophets saw such things as exist in the spiritual world, therefore that is called the *vision of God*. Their state, then, was such as that of spirits themselves is, and angels in that world. In that state, the spirit of man, like his mind as to sight, may be transported from place to place, the body remaining in its own. This is the state in which I have now been for twenty-three years, with this difference, that I have been

in the spirit and at the same time in the body, and only several times out of the body. That Ezekiel, Zechariah, Daniel, and John when he wrote the Revelation, were in that state, is evident. — *T. C. R. 157*.

4. Instead of miracles, there has taken place at the present day an open manifestation of the Lord Himself, an intromission into the spiritual world, and with it illumination by immediate light from the Lord in whatever relates to the interior things of the church, but principally an opening of the spiritual sense of the Word, in which the Lord is present in his own divine light. These revelations are not miracles, because every man as to his spirit is in the spiritual world, without separation from his body in the natural world. As to myself, indeed, my presence in the spiritual world is attended with a certain separation, but only as to the intellectual part of my mind, not as to the will part. This manifestation of the Lord, and intromission into the spiritual world, is more excellent than all miracles; but it has not been granted to any one since the creation of the world as it has been to me. The men of the golden age indeed conversed with angels; but it was not granted to them to be in any other light than what is natural. To me, however, it has been granted to be in both spiritual and natural light at the same time; and hereby I have been privileged to see the wonderful things of heaven, to be in company with angels, just as I am with men, and at the same time to pursue truths in the light of truth, and thus to perceive and be gifted with them, consequently to be led by the Lord. — *Spir. Diary*.

5. I foresee that many, who read the Relations after the chapters, will believe that they are inventions of the imagination; but I assert in truth, that they are not inventions, but were truly seen and heard; not seen and heard in any state of the mind buried in sleep, but in a state of full wakefulness. For it has pleased the Lord to manifest Himself to me, and to send me to teach those things which will be of his New Church, which is meant by the New Jerusalem in the Revelation; for which end He has opened the interiors of my mind or spirit, by which it has been given me to be in the spiritual world with angels, and at the same time in the natural world with men, and this now for twenty-seven years. Who in the Christian world would have known any thing concerning **HEAVEN AND HELL**, unless it had pleased the Lord to open in some one the sight of his spirit, and to show and teach? — *T. C. R. 851*.

6. *That the things which I learned in representations, visions, and from discourses with spirits and angels, are from the Lord alone.* Whenever there was any representation, vision, and discourse, I was kept interiorly and most interiorly in reflection upon it, as to what thence was useful and good, thus what I might learn therefrom; which reflection was not thus attended to by those who presented the representations and visions, and who were speaking; yea, sometimes they were indignant, when they perceived that I was reflecting. Thus have I been instructed; consequently by no spirit, nor by any angel, but by the Lord alone, from whom is all truth and good: yea, when they wished to instruct me concerning various things, there was scarcely any thing but what was false: wherefore I was prohibited from believing any thing that they spake; nor was I permitted to infer any such thing as was proper to them. Besides, when they wished to persuade me, I perceived an interior or most interior persuasion that the thing was such, and not as they wished; which also they wondered at: the perception was manifest, but cannot be easily described to the apprehension of men. — *S. D. 1647.*

PART I.

GENERAL TRUTHS OF CHRISTIANITY.

SECT. I. — CONCERNING GOD.

Importance of a correct Idea of God.

7. The idea of God enters into every thing belonging to the church, religion, and worship; and theological matters have their residence above all others in the human mind, and among these the idea of God is the principal or supreme; wherefore, if this be false, all beneath it, in consequence of the principle from whence they flow, must likewise be false or falsified; for that which is supreme, being also the inmost, constitutes the very essence of all that is derived from it; and the essence, like a soul, forms them into a body, after its own image: and when in its descent it lights upon truths, it even infects them with its own blemish and error. — *D. J. 40.*

8. Upon a just idea of God, the universal heaven, and the church universal on earth, are founded, and in general the whole of religion; for by that idea there is conjunction, and by conjunction, light, wisdom, and eternal happiness. — *Preface to A. R.*

9. All who come into heaven have their place allotted them there, and hence everlasting joy, according to their idea of God, because this idea reigns universally in every particular of worship. And inasmuch as God is universally and particularly in all things of religion and worship, therefore, unless it be a just idea of God, no communication can be given with the heavens. Hence it is that in the spiritual world every nation has its place according to its idea of God as a man, for in this and in no other is the idea of the Lord. — *H. D.*

The Divine Essence itself is Love and Wisdom.

10. If you collect together all the things that you know, and place them under the intuition of your mind, and inquire, in some elevation of spirit, what is the universal of them all, you cannot conclude otherwise than that it is love and wisdom; for these two principles are the essentials of all things of the life of man: all things civil, moral, and spiritual, belonging to him, depend

upon these two, and without these two, they are nothing. Similar is the case with all things of the life of man, in his compound state, which is, as was before said, a greater or less society, a kingdom or empire, the church, and also the angelic heaven. Take away from them love and wisdom, and think whether they are any thing, and you will discover, that without these, as grounds of their existence, they are nothing. — *D. L. W. 28.*

11. In consequence of the Divine Essence Itself being love and wisdom, all things in the universe have relation to good and truth; for all that proceeds from love is called good, and all that proceeds from wisdom is called truth. — *D. L. W. 31.*

The Divine Love and the Divine Wisdom are a Substance and a Form.

12. The common idea of men, concerning love and wisdom, is that of something volatile and floating in subtle air or ether; or of an exhalation from something of the kind; scarcely any one thinks that they are really and actually a substance and a form. Those, who see that they are a substance and a form, nevertheless perceive love and wisdom out of their subject, as issuing from it; and what they perceive out of the subject, as issuing from it, although it be perceived as something volatile and floating, they also call a substance and a form; not knowing that love and wisdom are the subject itself, and that what is perceived without it, as something volatile and floating, is only an appearance of the state of the subject within itself. The causes, why this has not heretofore been seen, are several: one is, that appearances are the first things, from which the human mind forms its understanding, and that it cannot shake them off, but by an investigation of the cause, and if the cause lies very deep, it cannot investigate it, without keeping the understanding, for some time, in spiritual light, in which it cannot keep it long, by reason of the natural light, which continually draws it down. Nevertheless, the truth is, that love and wisdom are a real and actual substance and form, and constitute the subject itself.

13. But as this is contrary to appearance, it may seem not to merit belief, unless it be demonstrated, and it cannot be demonstrated, except by such things as a man can perceive by his bodily senses; wherefore, by them, it shall be demonstrated. A man has five senses, which are called feeling, taste, smell, hearing, and sight. The subject of feeling is the skin, with which a man is encompassed, the substance and form of the skin causing it to feel what is applied; the sense of feeling is not in the things which are applied, but in the substance and form of the skin, which is the subject; the sense is only an affection thereof, from things applied. It is the same with the taste; this sense is only an affection of the substance and form of the tongue; the tongue is the subject. It is the same with the smell; that odors affect the nose, and are in the nose, and that there is an affection thereof, from odiferous substances touching it, is well known. It is the same with the hearing; it appears as if the hearing were in the place where the sound begins; but the hearing is in the ear, and is an affection of its substance and form; that the hearing is at a distance from the ear, is an appearance. It is the same with the sight; it appears, when a man sees objects at a distance, as if the sight were there, but nevertheless, it is in the eye, which is the subject, and is, in like manner, an affection

thereof; the distance is only from the judgment, concluding concerning space from intermediate objects, or from the diminution and consequent obscuration of the object, whose image is produced within the eye, according to the angle of incidence. Hence it appears, that the sight does not go from the eye to the object, but that the image of the object enters the eye, and affects its substance and form; for it is the same with the sight, as it is with the hearing; the hearing does not go out of the ear to catch the sound, but the sound enters the ear and affects it. Hence it may appear, that the affection of a substance and form, which constitutes the sense, is not a thing separate from the subject, but only causes a change in it, the subject remaining the subject then, as before, and after. Hence it follows, that the sight, hearing, smell, taste, and feeling, are not any thing volatile flowing from those organs, but that they are the organs themselves, considered in their substance and form, and that whilst they are affected, the sense is produced.

14. It is the same with love and wisdom, with this only difference, that the substances and forms which are love and wisdom, are not extant before the eyes, like the organs of the external senses; but still no one can deny, that those things of wisdom and love, which are called thoughts, perceptions, and affections, are substances and forms, and that they are not volatile entities, flowing from nothing, or abstracted from that real and actual substance and form, which is the subject. For there are in the brain, innumerable substances and forms, in which every interior sense, which has relation to the understanding and the will, resides. All the affections, perceptions, and thoughts there, are not exhalations from the substances, but they are actually and really the subjects, which do not emit any thing from themselves, but only undergo changes, according to the influences which affect them, as may evidently appear from what has been said above concerning the senses.

15. Hence it may first be seen, that the divine love and the divine wisdom in themselves, are substance and form, for they are *Esse* itself and *Existere* itself; and if they were not such an *Esse* and *Existere* as they are substance and form, they would only be an imaginary entity, which, in itself, is nothing. — *D. L. W.* 40–43.

God is One.

16. That there is an influx from God into the souls of men, that God is one, is because all the Divine, taken universally as well as particularly, is God; and because all the Divine coheres as one, it cannot but inspire into man the idea of one God; and this idea is corroborated daily, as man is elevated by God into the light of heaven; for the angels, in their light, cannot force themselves to utter the word *Gods*; wherefore, also, their speech, at the close of every sentence, terminates as to accent in unity, which is from no other cause than from the influx into their souls, that God is one. — *T. C. R.* 8.

17. He who in faith acknowledges, and in heart worships, one God, is in the communion of saints on earth, and in the communion of angels in heaven; they are called *communions*, and they are so, because they are in one God, and one God is in them. The same are also in conjunction with the whole angelic heaven, and I might venture to say, with all and every one there, for they are all as the children and posterity of one

father, whose minds, manners, and faces are similar, so that they mutually recognize each other. The angelic heaven is arranged into societies according to all the varieties of the love of good; which varieties aim at one most universal love, which is love to God; from this love are propagated all those who in faith acknowledge, and in heart worship, one God, the Creator of the universe, and at the same time the Redeemer and Regenerator. But the case is altogether different with those who do not approach and worship one God, but several; and also with those who profess one with their lips, and at the same time think of three, as do those in the church at this day, who distinguish God into three persons, and declare that each person by himself is God, and attribute to each separate qualities or properties, which do not belong to either of the others. Hence it comes to pass, that not only the unity of God is actually divided, but also theology itself, and likewise the human mind, in which it should reside; what thence can result but perplexity and incoherency in the things of the church? The truth is, that the division of God, or of the Divine Essence, into three persons, each of which by himself, or singly, is God, leads to the denial of God. — *T. C. R.* 15.

18. Awaking on a time out of sleep, I fell into a profound meditation about God; and when I looked upwards, I saw in the heaven above me a very bright light of an oval form; as I fixed my eyes attentively upon that light, it receded gradually from the centre towards the circumference, and lo! then heaven was opened before me, and I beheld magnificent scenes, and saw angels standing in the form of a circle on the southern side of the opening, and in conversation with each other; and because I earnestly desired to know what they conversed about, it was permitted me first to hear the sound of their voices, which was full of celestial love, and afterwards to distinguish their speech, which was full of wisdom flowing from that love; they conversed together concerning the one God, of conjunction with him, and salvation thereby. The matter of their discourse was for the most part ineffable, there being no words in any natural language adapted to convey its meaning; but I had sometimes been in consort with angels in their heaven, and being at such times in a similar state with them, was also in the use and understanding of their language; therefore I was now able to comprehend what they said, and to collect some particulars from their conversation, which may be intelligibly expressed in the words of natural language. They said that the Divine *Esse* is the One, the Same, the Itself, and the Indivisible, in like manner also the Divine Essence, because the Divine *Esse* is the Divine Essence, and in like manner also God, because the Divine Essence, which is also the Divine *Esse*, is God. This they illustrated by spiritual ideas; saying, that the Divine *Esse* cannot possibly belong to several so as to be a Divine *Esse* in each of them, and yet remain one, immutably the Same, the Itself, and the Indivisible, for each of them would think from his own particular *esse*, and by himself; if he then also thought at the same time from the others, and by the others unanimously, they would be several unanimous Gods, and not one God; for unanimity, being a consent of several, and, at the same time, of each from himself and by himself, does not accord with the unity of God, but implies plurality; they did not say of Gods, because they could

not, for the light of heaven, which gave birth to their thought, and in which their discourse proceeded, resisted; they said also that when they attempted to pronounce the word Gods, and each as a distinct person by himself, the effort of utterance fell of itself into the expression of one, yea, of one only God. Again: they proved that the Divine Esse is the Divine Esse in itself, not from itself, because from itself supposes an esse in itself from which it is derived; thus it supposes a God from a God, which is impossible; that which is from God is not called God, but is called divine, for what is a God from a God, thus what is a God born from eternity from a God, and what is a God proceeding from a God through a God born from eternity, but words in which there is no light whatever from heaven. It is otherwise, however, with the Lord Jesus Christ; in him is the Divine Esse itself from which all things are to which the soul in man corresponds; the Divine Humanity, to which the body in man corresponds, and the proceeding divine to which activity in man corresponds; this trine is one, because from the divine from which all things are, is the Divine Humanity, and thence from the divine, from which all things are through the Divine Humanity, is the proceeding divine. Therefore also in every angel and in every man, inasmuch as they are images, there is a soul, a body, and activity which make a one: because the *body* is derived from the *soul*, and activity is from the soul through the body. They said, moreover, that the Divine Esse, which in itself is God, is the same, not simply the same, but infinitely the same, that is, the same from eternity to eternity; it is the same every where, and the same with every one and in every one, whilst all variableness and changeableness is in the recipient, and arises from the state of the recipient. That the Divine Esse, which in itself is God, is the Itself, or the very essential Self, they thus explained; God is the very essential Self or the Itself, because he is love itself, wisdom itself, good itself, truth itself, life itself; which, unless they each were the Itself in God, there would not be any thing of the kind in heaven and in the world, because there would not be any thing of them having relation to the Itself or Him; all quality derives its quality from this condition of its existence, that there be an essential self from whence it is derived, and to which it has relation as the cause of its peculiar quality. This essential Self or this Itself, which is the Divine Esse, is not in place, but with those and in those who are in place, according to reception of love and wisdom; and seeing that of goodness and truth, which are the Itself in God, yea, God himself, place cannot be predicated, or progression from place to place, but progression without place, whence there is omnipresence: wherefore the Lord says, *that he is in the midst of them; also that he is in them and they in him*. But since he cannot be received by any one such as he is in himself, he appears such as he is in himself as a sun above the angelic heavens, from which that which proceeds as light is himself as to wisdom, and that which proceeds as heat is himself as to love. He himself is not that sun; but the divine love and divine wisdom in their proximate emanation from him, and round about him, appear as a sun before the angels: himself in the sun is man, being our Lord Jesus Christ both with respect to the all-begetting divinity, (*divinum a quo*), and with respect to the Divine Humanity, inasmuch as the Itself, which is love itself and wisdom itself, was his soul from the

Father, thus divine life, which is life in itself; but the case is otherwise with every man; in him the soul is not life, but a recipient of life; the Lord also taught this, by saying, "I am the Way, the Truth, and the *Life*;" and in another place: "As the Father hath *life, in himself*, so hath he given the Son also to have *life in himself*;" life in itself is God. To this they added, that he who is in any spiritual light, may perceive from what has been said, that the Divine Esse, which also is the Divine Essence, being the One, the Same, the Itself, and, of consequence, the Indivisible, cannot possibly exist in more than one; and that if it should be supposed to exist, manifest contradictions would follow such a supposition.

As I listened to this discourse, the angels perceived in my thought the common ideas entertained in the Christian church of a trinity of persons in unity, and their unity in trinity with respect to God, as also of the birth of the Son of God from eternity; whereupon they said to me, "What notions are these which thou entertainest? are they not the offspring of natural light, wherewith our spiritual light hath no agreement? Unless, therefore, you remove these ideas from your mind, we must shut heaven against you and take our leave;" but I replied, "Enter, I beseech you, more deeply into my thought, and possibly you will discover it to be in agreement with your own." And they did so, and perceived that by three persons I understood three proceeding divine attributes, which are creation, salvation, and reformation, and that these attributes belong to the one God; and that by the birth of the Son of God from eternity, I understood his birth foreseen from eternity, and provided for in time: and then I told them, that my natural idea concerning the trinity and unity of persons, and concerning the birth of the Son of God from eternity, had been contracted from the doctrine of faith of the church, which has its name from Athanasius, and that that doctrine is just and right, provided, instead of a trinity of persons you there understand a trinity of person, which exists only in the Lord Jesus Christ, and instead of the birth of the Son of God, you understand his birth foreseen from eternity and provided for in time, because with respect to the humanity, which he took upon him in time, he is expressly called the Son of God. Then said the angels, "It is well;" and they desired me to declare upon their testimony, that whosoever does not approach the true God of heaven and earth cannot have entrance into heaven, inasmuch as heaven is heaven from that one God, and that that God is Jesus Christ, who is Jehovah the Lord, from eternity Creator, in time Savior, and to eternity Regenerator, who is therefore at once the Father, Son, and Holy Spirit. After this the heavenly light, which I had before seen, returned over the aperture, and by degrees descended thence and filled the interiors of my mind, and illuminated my natural ideas concerning the unity and trinity of God; and then I perceived that the ideas which I had originally entertained on this subject, and which were merely natural, were separated as chaff is separated from the wheat by winnowing, and carried away as by a wind to the northern part of heaven, and there disappeared. — *A. R.* 961.

Infinity and Eternity of God.

19. Men cannot but confound the Divine Infinity with infinity of space; and as they cannot conceive of the infinity of space as being other than a mere nothing, as it really is, they disbelieve the Divine

Not here else talk about

Infinity. The case is similar in respect to eternity, which men cannot conceive of otherwise than as eternity of time, it being presented to the mind under the idea of time with those who are in time. The real idea of the Divine Infinity is insinuated into the angels by this: that in an instant they are present under the Lord's view, without any intervention of space or time, even from the farthest extremity of the universe. The real idea of the Divine Eternity is insinuated into them by this: that thousands of years do not appear to them as time, but scarce otherwise than as if they had only lived a minute. Both ideas are insinuated into them by this: that in their now they have together things past and future: hence they have no solicitude about things to come, nor have they ever any idea of death, but only an idea of life: thus in all their now there is the Eternity and Infinity of the Lord. — *A. C.* 1382.

Omnipotence of God.

20. The omnipotence of God shines forth from the universe, which is the visible heaven and habitable orb, which are the great works of an omnipotent Creator: in like manner, the creation and support of all things in the visible heaven and on the habitable orb, testify that they are from divine omnipotence, whilst their order and mutual respect to ends, from first to last, testify that they are from divine wisdom. The omnipotence of God shines forth, also, from the heaven which is above or within our visible heaven, and from the orb there, which is inhabited by angels, as ours is by men; in that orb are stupendous testimonies of the divine omnipotence, which, as having been seen by me, and revealed to me, it is allowed to mention; in that orb are all the men, who from the first creation of the world have departed out of it, who, after their decease, are also men as to form, and are spirits as to essence. Spirits are affections which are of love, and, thus, also, thoughts; spirits of heaven affections of the love of good, and spirits of hell affections of the love of evil: the good affections, which are angels, dwell on an orb which is called heaven, and the evil affections, which are spirits of hell, dwell at a depth beneath them: the orb is one, but divided as into expanses, one below another: the expanses are six: in the highest dwell the angels of the third heaven, and beneath them the angels of the second heaven, and beneath these the angels of the first: below these latter dwell the spirits of the first hell, beneath them the spirits of the second hell, and beneath these the spirits of the third; all things are so arranged in order, that the evil affections, which are spirits of hell, are held in bonds by the good affections, which are angels of heaven; the spirits of the lowest hell by the angels of the highest heaven, the spirits of the middle hell by the angels of the middle heaven, and the spirits of the first hell by the angels of the first heaven; from such opposition the affections are held in equilibrium, as in the scale of a balance. Such heavens and such hells are innumerable, distinguished into companies and societies according to the genera and species of all affections, and these latter are in order and in connection according to their affinities nearer and more remote: as it is in the heavens, so in the hells. This order and this connection of affections is known to the Lord alone, and the orderly arrangement of so many various affections, answering to the number of men who have been from the first creation, and who shall be hereafter, is of infinite wisdom, and at

the same time of infinite power. That the divine power is infinite, or that it is omnipotent, is very manifest from this circumstance in the other world that neither the angels of heaven nor the devils of hell have the least portion of power from themselves: if they had the least portion heaven would fall to pieces, hell would become a chaos, and every man would perish with them. — *A. E.* 1133.

21. That the Lord has infinite power, may appear from these considerations; that he is the God of heaven and the God of earth; that he created the universe, full of so many innumerable stars, which are suns, consequently so many worlds therein, and earths in the worlds; that they exceed several hundred thousand in number; and that He alone continually preserves and sustains the same, inasmuch as He created them; likewise, that as he created the natural worlds, so also he created the spiritual worlds above them, and perpetually fills these with angels and spirits to the number of myriads of myriads; and that he has hid the hells under them, which are also as many in number as the heavens; moreover, that he alone gives life to all and singular the things which are in the worlds of nature and in the worlds above nature; and whereas he alone gives life, that no angel, spirit, or man, can move a hand or foot, except from Him; the quality of the infinite power of the Lord is especially evident from this consideration, that He alone receives all who come from so many earths into the spiritual worlds, who are some myriads from our earth every week, and consequently so many myriads from so many thousand earths in the universe, and not only receives, but also leads by a thousand arcana of divine wisdom, every one to the place of his life, the faithful to their places in the heavens, and the unfaithful to their places in the hells, and that He every where rules the thoughts, intentions, and wills, of all, singularly as well as universally, and causes all and every one in the heavens to enjoy their felicity, and all and every one in the hells to be held in their bonds, inasmuch that not one of them can lift up a hand, much less rise out, to the injury of any angel; also that all are thus held in order, and in bonds, howsoever the heavens and the hells may be multiplied, to eternity: these and several other things, which by reason of their abundance cannot be enumerated, would not be possible unless the Lord had infinite power. — *A. E.* 726.

Omnipotence according to Order.

22. God is omnipotent, because He has all power from Himself, and all others from Him. His power and will are one; and because he wills nothing but what is good, therefore He can do nothing but what is good. In the spiritual world, no one can do any thing contrary to his own will; this they derive there from God, whose power and will are one. God also is God itself; wherefore, whilst he does good, He is in Himself, and he cannot go out of himself. Thence it appears, that his omnipotence proceeds and operates within the sphere of the extension of good, which is infinite; for this sphere, from the inmost, fills the universe and all and every thing there; and from the inmost, governs those things which are without, as far as they conjoin themselves according to their orders; and if they do not conjoin themselves, still it sustains them, and with all effort labors to bring them into order, according to the universal order in which God is in his omnipotence; and if this is not effected, they are cast out from Him, where nevertheless, He sustains them from the inmost

From this it is evident, that the Divine Omnipotence can by no means go out from itself to the contact of any thing evil, nor promote it from itself, for evil turns itself away; thence it is, that evil is entirely separated from Him, and cast into hell, between which and heaven, where He is, there is a great gulf. From these few things it may be seen how delirious they are, who think, and more so who believe, and still more so who teach, that God can condemn any one, curse any one, cast any one into hell, predestinate the soul of any one to eternal death, avenge injuries, be angry, or punish. He cannot even turn away his face from any one, or look at him with a stern countenance; these and similar things are contrary to his essence, and what is contrary to this is contrary to Himself. — *T. C. R. 56.*

23. As to what concerns the divine omnipotence, it does not involve any power of acting contrary to order, but it involves all power of acting according to order, for all order is from the Lord; hence it follows, that no one has any power of acting according to order, except from Him who is the source of order; hence also it may appear that it is of the divine omnipotence to lead man according to order, and this every moment from the beginning of his life even to eternity, and this according to the laws of order, which are innumerable and ineffable in number; it is to be observed, however, that this can only take place in proportion as man suffers himself to be led, that is, in proportion as he does not will to be led of himself, for in proportion as he wills this, he is carried away contrary to order; and whereas it is of the divine omnipotence to lead man who wills to be led, according to order, consequently not any one contrary to order, therefore it is not of the divine omnipotence to lead any one to heaven who wills to lead himself, because it is a law of order, that what man acts, he should act from rationality and from liberty, inasmuch as that which is received in rationality, and acted from liberty, remains with man, and is appropriated to him as his own, but not that which is not received in rationality and acted from liberty; hence it may appear that it is not of the divine omnipotence to save those who do not will to be led according to order, for to be led according to order is to be led according to the laws of order, and the laws of order are the precepts of doctrine and of life from the Word; wherefore to lead man according to these, who wills to be led, every moment and continually to eternity, is of the divine omnipotence: for in every moment there are infinite things to be seen, infinite things to be removed, and infinite things to be insinuated, in order that man may be withheld from evils, and held in goods, and this continually in a wonderful connection, according to order. — *A. E. 689.*

Omniscience of God.

24. That God perceives, sees, and knows all things, even to the most minute, which are done according to order, is, because order is universal from all the several parts; for the several parts, taken together, are called a *universal*, as the particulars are called a *general*; and a universal, together with all its several parts, is a work cohering as one, so that one part cannot be touched and affected, without communicating to the rest some sensible perception of it. It is from this quality of order in the universe, that there is something similar in all created things in the universe; but this will be illustrated by comparisons taken from visible things. In the whole man, there are general

things and particular things, and the general include the particular therein, and unite themselves together by such a connection, that one depends upon another: this is done by this, that there is a general covering about every member there, and that this insinuates itself into every part therein, so that they make one in every office and use. For example, the covering of every muscle enters into every moving fibre, and from itself clothes them; in like manner, the coverings of the liver, the pancreas, and the spleen enter into all the particular parts which are within; in like manner the covering of the lungs, which is called the *pleura*, into the interior parts of the lungs; and in like manner the pericardium, into all and every part of the heart; and, generally, the peritonæum, by anastomoses, with the coverings of all the viscera, in like manner the meninges of the brain; these, by threads emitted from them, enter into all the glands below them, and, through these, into all the fibres, and, through these, into all parts of the body; thence it is, that the head, from the brains, governs all and every thing subject to itself. These things are added merely for the purpose that, from visible things, some idea may be formed, how God perceives, sees, and knows all things, even to the most minute, which are done according to order.

25. That God, from those things which are according to order, perceives, sees, and knows all and every thing, even to the most minute, which is done contrary to order, is, because God does not hold man in evil, but withholds him from evil; thus he does not lead him, but strives with him. From that perpetual striving, struggling, resistance, repugnance, and reaction of the evil and the false, against his good and truth, thus against Himself, He perceives both their quantity and quality. This follows from the omnipresence of God, in all and every part of his order, and, at the same time, from his perfect knowledge of all and every thing there; comparatively, as he who has an ear for music and harmony, accurately notices every discordant and unharmonious sound, as soon as it enters. — *T. C. R. 60, 61.*

Omnipresence of God.

26. The divine omnipresence may be illustrated by the wonderful presence of angels and spirits in the spiritual world. In this world, because there is no space, but only an appearance of space, an angel or a spirit may, in a moment, become present to another, provided he comes into a similar affection of love, and thence thought, for these two make the appearance of space. That such is the presence of all there, was manifest to me from this, that I could see Africans and Indians there very near me, although they are so many miles distant upon earth; nay, that I could become present to those who are in other planets of this system, and also to those who are in the planets in other systems, out of this solar system. By virtue of this presence, not of place, but of the appearance of place, I have conversed with apostles, deceased popes, emperors, and kings; with the founders of the present church, Luther, Calvin, and Melancthon; and with others from distant countries. Since such is the presence of angels and spirits, what limits can be set to the Divine presence in the universe, which is infinite! The reason that angels and spirits have such presence, is, because every affection of love, and thence every thought of the understanding, is in space without space, and in time without time; for any

one can think of a brother, relation, or friend in the Indies, and then have him, as it were, present to him: in like manner, he may be affected with their love by recollection. By these things, because they are familiar to every one, the divine omnipresence may, in some degree, be illustrated; and also by human thoughts, as, when any one recalls to his remembrance what he has seen upon a journey in various places, he is, as it were, present at those places. Nay, the sight of the body emulates that same presence; the eye does not perceive distances, except by intermediate objects, which, as it were, measure them. The sun itself would be near the eye, nay, in the eye, unless intermediate objects discovered that it is so distant: that it is so, writers on optics have also observed in their books. Such presence has each sight of man, both intellectual and corporeal, because his spirit sees through his eyes; but no beast has similar presence, because they have not any spiritual sight. From these things, it is evident that God is omnipresent, from the firsts to the lasts of his order. — *T. C. R. 64.*

God is very Man.

27. In all the heavens there is no other idea of God than that of Man: the reason is, because heaven in the whole, and in part, is in form as a man, and the Divine, which is with the angels, constitutes heaven; and thought proceeds according to the form of heaven; wherefore it is impossible for the angels to think of God otherwise: hence it is that all those in the world who are in conjunction with heaven, think in like manner of God, when they think inwardly in themselves, or in their spirit. Since God is Man, all angels and all spirits are men in a perfect form; this is a consequence of the form of heaven, which in its greatest and least parts is like itself. That men were created after the image and likeness of God, is known from Genesis i. 26, 27; also that God was seen as Man by Abraham and others. The ancients, from the wise to the simple, thought no otherwise of God than as of Man, and at length, when they began to worship a plurality of gods, as at Athens and Rome, they worshipped them all as men. What has been said may be illustrated by the following extract from a small treatise published sometime ago: "The Gentiles, particularly the Africans, who acknowledge and worship one God, the Creator of the universe, entertain an idea of God as of Man, and say that no one can have any other idea of God. When they hear that many form an idea of God as of a little cloud in the midst of the universe, they ask where such are; and when it is said that there are such among Christians, they deny that it is possible; but in reply it is shown, that some Christians conceive such an idea from this circumstance, that God in the Word is called a spirit, and of a spirit they think no otherwise than as of a thin cloud, not knowing that every spirit and every angel is a man. Nevertheless, examination was made, whether their spiritual idea was similar to their natural idea, and it was found that with those who interiorly acknowledge the Lord as the God of heaven and earth it was not similar. I heard a certain presbyter of the Christians say, that no one can have any idea of a Divine Humanity; and I saw him carried about to various nations, successively to such as were more and more interior, and from them to their heavens, and lastly to the Christian heaven, and every where there was a communication of their interior perception of God;

and he observed that they had no other idea of God than the idea of Man, which is the same with the idea of a Divine Humanity." — *D. L. W. 11.*

28. Some, in the Christian world, have formed to themselves an idea of God as of some universal principle; some, as of nature, in her inmost principle; some, as of a cloud in some space of ether; some, as a bright ray of light; and some, no idea at all; whilst few have formed an idea of God as of Man, when yet God is Man. Several causes have operated to excite such ideas of God in Christians: the first is, because from their doctrine they believe in three divine persons distinct from each other, in the Father as an invisible God, in the Lord also, but as to His Human [principle] not God. The second is, that they believe God to be a spirit, and they conceive of a spirit as of wind, as of air or ether, when yet every spirit is a man. The third is, that Christians, in consequence of their faith alone without life, have been rendered worldly, and from self-love corporeal, and the worldly and corporeal man does not see God except from space, thus as the inmost principle in the universe, consequently as extended, when yet God is not to be seen from space, for there is no space in the spiritual world, space in that world being only in appearance grounded on what is like it. Every sensual man sees God in like manner, because he thinks little above speech, and the thought of speech says to itself, "What the eye sees and the hand touches, this I know is," and all other things it dissipates, as if they were only things to be talked of. These are the causes why in the Christian world there is no idea of God as Man. That there is no such idea, yea, that there is a repugnance to it, you may know from examining yourself, and thinking of the Divine Human [principle], when yet the Human [principle] of the Lord is divine. Nevertheless, the above ideas of God do not appertain so much to the simple as the intelligent, for many of the latter are blinded by the conceit of their own intelligence, and are hence infatuated by science, according to the Lord's words (Matthew xi. 25; xiii. 13, 14, 15). But let them know, that all who see God as man, see Him from the Lord, the rest from themselves: and they who see from themselves do not see. — *A. E. 1114.*

29. Inasmuch as the idea of God as Man is implanted in every one, therefore several people and nations have worshipped gods who either were men or were seen by them as men; as in Greece, Italy, and some kingdoms under their power, they worshipped Saturn, Jupiter, Neptune, Pluto, Apollo, Mercury, Juno, Minerva, Diana, Venus and her boy, and others, and ascribed to them the government of the universe. The reason why they distinguished the Divinity into so many persons, was, because it was from a principle implanted in them, that they saw God as Man, and therefore they saw all the attributes, properties, and qualities of God, and thence, also, the virtues, affections, inclinations, and sciences, as persons. It was, also, from an implanted principle that the inhabitants of the lands round about Canaan, and likewise of the regions within it, worshipped Baalim, Astoroth, Beelzebub, Chemosh, Milcom, Molech, and others, several of whom had lived as men. It is, also, from an implanted principle, that, at this day, in Genule Christendom, saints are worshipped as gods, that the knees are bended before their idols, that they are kissed, that the head is made bare for them in the ways where they are exposed, and that their sepulchres are adored; yea, even in the

presence of the pope, the shoes of whose feet, and, in some cases, his footsteps, are eagerly saluted; and he would have been saluted as a god, if religion had allowed it. These and several other particulars are from an implanted principle, inclining men to worship a god whom they see, and not any thing aerial, for this latter is smoko to them. But the idea of God as Man, flowing in out of heaven, is perverted with many, insomuch, that either a man of the world, or an idol, is worshipped instead of God; comparatively, as the bright light of the sun is turned into colors not beautiful, and his summer heat into fetid odors, according to the objects into which they fall. But that the idea of God is made an idea of a little cloud, of a mist, or of the inmost principles of nature, is from the causes above adduced, and has place amongst Christians, but rarely amongst other nations who enjoy any light of reason, as amongst the Africans and several others. — *A. E.* 1118.

30. That God is Man, and that the Lord is that Man, is manifest from all things which are in the heavens, and which are beneath the heavens. In the heavens, all things which proceed from the Lord, in the greatest and in the least [parts], are either in a human form, or have reference to the human form; the universal heaven is in a human form, every society of heaven is in a human form, every angel is a human form, and, likewise, every spirit beneath the heavens; and it has been revealed, that all things, both least and greatest, which proceed immediately from the Lord, are in that form, for what proceeds from God is a resemblance of Him. Hence it is, that it is said of the man Adam and Eve, that they were "created into the image and likeness of God" (*Gen.* i. 26, 27). Hence, also, it is, that the angels in the heavens, inasmuch as they are recipients of the Divine [principle] which proceeds from the Lord, are men of astonishing beauty, whereas spirits in the hells, because they do not receive the Divine [principle] which proceeds from the Lord, are devils, who, in the light of heaven, do not appear as men, but as monsters. From this consideration it is, that every one in the spiritual world is known from his human form, as to the degree in which he partakes of the Divine [principle] proceeding from the Lord. — *A. E.* 1119.

31. If any one, without the idea of a Divine Man, thinks of the Divine Himself, he thinks indeterminate, and an indeterminate idea is no idea; or he conceives an idea of the Divine from the visible universe without an end, or with an end in what is obscure, which idea conjoins itself with the idea of the worshippers of nature; it also falls into nature, and so becomes no idea; hence it is evident that there would not be any conjunction with the Divine by faith nor by love. All conjunction requires an object, and the conjunction effected is according to the quality of the object; hence it is that the Lord, as to the Divine Human, is called a mediator and intercessor, but mediates and intercedes with Himself. That the Divine Itself cannot be apprehended by any idea, is manifest from the Lord's words in John, "No one hath seen God at any time, the only-begotten Son, who is in the bosom of the Father, He hath brought Him forth to view," i. 18; and again, "Ye have neither heard the voice of the Father at any time, nor seen His appearance," v. 37. Nevertheless, what is remarkable, all who think from themselves, or from the flesh concerning God, think of Him indeterminate, that is, without any determinate idea; whereas they who think of God not from them-

selves, nor from the flesh, but from the spirit, think of Him determinately, that is, present to themselves an idea of the Divine under a human appearance: so the angels in heaven think of the Divine, and so the wise ancients thought, to whom also, when the Divine Itself appeared, it appeared as a Divine Man, for the Divine passing through heaven is a Divine Man; the reason is, because heaven is the Grand Man, as has been shown at the close of several chapters. From these considerations it is evident, what is the quality of the intelligent ones of the world, and what is the quality of the intelligent ones of heaven, namely, that the intelligent ones of the world remove from themselves the idea of the human, whence it is that between their minds and the Divine there is no mediation, in consequence whereof they have thick darkness; whereas the intelligent ones of heaven have an idea of the Divine in the Human, thus the Lord is to them mediation, and hence their minds have light. — *A. C.* 8705.

SEC. 2.—THE CREATION OF THE UNIVERSE.

The Universe created from God, not from Nothing.

22. Every one who thinks from clear reason, sees that the universe is not created from nothing, because He sees that it is impossible for any thing to be made out of nothing; for nothing is nothing, and to make any thing out of nothing, is a contradiction, and a contradiction is contrary to the light of truth, which is from the divine wisdom; and whatever is not from the divine wisdom, is not from the divine omnipotence. Every one who thinks from clear reason, sees also, that all things were created out of a substance, which is substance in itself, for this is the real esse, from which all things that are, can exist; and as God alone is substance in itself, and thence the real esse, it is evident that the existence of things is from no other source. Many have seen this, for reason gives to see it: but they durst not confirm it, fearing that thereby, they might come to think, that the created universe is God, because it is from God, or that nature exists from itself, and thus that its inmost is what is called God. Hence, although many have seen, that the existence of all things is from no other source than from God and His esse, nevertheless, they durst not proceed beyond the first thought on the subject, lest they should entangle their understandings in a Gordian knot, as it is called, from whence they might not afterwards be able to extricate them. The reason why they might not have been able to extricate their understandings, is, because they thought of God, and of the creation of the universe by God, from time and space, which are proper to nature; and no one can perceive God and the creation of the universe from nature, but every one whose understanding is in any degree of interior light, may perceive nature and its creation from God, because God is not in time and space. — *D. L. W.* 283.

Creation by two Suns.

23. There are two suns, by which all things were created from the Lord, the sun of the spiritual world, and the sun of the natural world; all things were created from the Lord by the sun of the spiritual world, but not by the sun of the natural world; for the latter is far below the former, and in a mean distance: the spiritual world is above it, and the natural world is beneath it; and the sun of the natural world was created to act as a medium or substitute. — *D. L. W.* 153.

34. The reason why there is one sun of the spiritual world and another sun of the natural world, is because those worlds are altogether distinct; and a world derives its origin from its sun; for a world in which all things are spiritual cannot originate from a sun all things from which are natural, for thus influx would be physical, which nevertheless is contrary to order. That the world existed from the sun, and not *vice versa*, is manifest from an effect of this cause, viz., that the world in all and each of its parts subsists by means of the sun, and subsistence demonstrates existence, wherefore it is said that subsistence is perpetual existence; from whence it is evident, that if the sun were removed, its world would fall into chaos, and this chaos into nothing. That in the spiritual world there is a different sun from that in the natural world, I can testify, for I have seen it: it appears fiery like our sun, nearly of a similar magnitude, and is at a distance from the angels as our sun is from men; but it does not rise nor set, but stands immovable in a middle altitude between the zenith and the horizon, whence the angels have perpetual light and perpetual spring. The man of reason, who knows nothing concerning the sun of the spiritual world, easily becomes delirious in his idea concerning the creation of the universe, which, when he deeply considers it, he perceives no otherwise than as being from nature; and as the origin of nature is the sun, no otherwise than as being from its sun as a creator. — *I. S. B. 4.*

35. Spiritual things cannot proceed from any other source than from love, and love cannot proceed from any other source than from Jehovah God, who is love itself; wherefore the sun of the spiritual world, from which all spiritual things issue as from their fountain, is pure love, proceeding from Jehovah God, who is in the midst of it: that sun itself is not God, but is from God, and is the proximate sphere about him from him. Through this sun the universe was created by Jehovah God: by the universe all the worlds in one complex are understood, which are as many as the stars in the expanse of our heaven. That creation was effected through that sun, which is pure love, thus by Jehovah God, is because love is the very esse of life and wisdom is the existence of life thence derived, and all things were created from love by wisdom. This is understood by these words in John, "The Word was with God, and God was the Word; all things were made by him, and without him nothing was made which was made; and the world was made by him," i. 1, 3, 10. The Word here is the divine truth, thus likewise the divine wisdom; wherefore also the Word is called the light which illumines every man, ver. 9, in like manner as divine wisdom illumines by divine truth. . . . As God is one, so also the spiritual sun is one; for the extension of space is not predicable of spiritual things, which are the derivations of that sun; and essence and existence without space is every where in space without space: thus the divine love is from the beginning of the universe to all its boundaries. — *I. S. B. 5.*

36. The sun of the natural world is pure fire, and therefore dead, and since nature derives its origin from that sun, it is also dead. Creation itself cannot in the least be ascribed to the sun of the natural world, but all to the sun of the spiritual world, because the sun of the natural world is wholly dead, but the sun of the spiritual world is alive, being the first proceeding of the divine love and the divine wisdom; and what is dead does not act from itself, but is acted on; wherefore to

ascribe to it any thing of creation, would be like ascribing to the instrument, with which the hand of the artificer operates, the work of the artificer. The sun of the natural world is pure fire, from which all life is abstracted; but the sun of the spiritual world is fire containing divine life. The idea of the angels concerning the fire of the sun of the natural world, and the fire of the sun of the spiritual world, is this; that the divine life is internally in the fire of the sun of the spiritual world, but externally in the fire of the sun of the natural world. From this it may be seen that the actuality of the sun of the natural world, is not from itself, but from the living power proceeding from the sun of the spiritual world; wherefore, if the living power of the latter sun were withdrawn or taken away, the former sun would perish. Hence it is, that the worship of the sun is the lowest of all kinds of worship of a God; and therefore in the Word, it is called an abomination.

37. Since the sun of the natural world is pure fire, and for that reason dead, therefore, the heat thence proceeding, is dead heat, and the light thence proceeding, dead light. By parity of reasoning, the atmospheres, — the ether and the air, — which receive and communicate the heat and light of that sun, are dead; and being dead, all and singular the things of the world, which is subject to them, and is called earth, are dead. Nevertheless, all and singular these things are surrounded by spiritual things, which proceed and flow from the sun of the spiritual world; and unless they were thus surrounded, the earths could not have been actuated, and made capable of producing forms of uses, that is, vegetables or forms of life, that is, animals; or of furnishing a supply of materials for the existence and subsistence of man.

38. Now since nature begins from that sun, and all that exists and subsists therefrom is called natural, it follows, that nature, with all and singular the things appertaining to it, is dead. The appearance of nature as alive, in men and animals, is owing to the life which accompanies and actuates nature. — *D. L. W. 157-159.*

39. From the spiritual sun, as a great centre, proceed circles, one after another, and one from another, even to the last, where their end is, subsisting in rest; and those circles, appearing as extended into what is broad, and into what is long, are spiritual atmospheres, which the light and heat from that sun fill, and by which they propagate themselves to the ultimate circle: and in the last, by means of those atmospheres, and afterwards by means of the natural atmospheres which are from the sun of the world, was effected the creation of the earth, and on it of all things which are for use, which creation is afterwards continued by generations from seeds, in wombs or in eggs. — *D. W. 5.*

Origin of Matter.

40. ~~That substances or matters, like those on the earth, were produced from the sun by its atmospheres, is affirmed by all who think that there are perpetual intermediations from the first to the last: and that nothing can exist, but from a prior self, and at length, from the First: and the First is the sun of the spiritual world, and the First of that sun is God-Man, or the Lord. Now as the atmospheres are the prior things, by which that sun presents itself in ultimates, and as those prior things continually decrease in activity and expansion, to ultimates, it follows, that when their activity and expansion cease in ultimates, they be-~~

come substances and matters like those on the earth; which retain from the atmospheres, whence they originated, an effort and endeavor to produce uses. Those who do not conceive the creation of the universe and all things therein, by continual meditations from the First, cannot but build unconnected hypotheses disjointed from their causes, which, when examined by a mind that looks interiorly into things, appear not like houses, but like heaps of rubbish. — *D. L. W.* 303.

41. The origin of earths, treated of in the preceding article, may show, that in the substances and matters of which they consist, there is nothing of the Divine in itself, but that they are deprived of all that is Divine in itself; being, as was there said, the ends and terminations of the atmospheres, whose heat has ended in cold, their light in darkness, and their activity in inertness; but still they have brought with them, by continuation from the substance of the spiritual sun, that which was there from the Divine, which was a sphere surrounding God-Man or the Lord; from this sphere, by continuation from the sun, proceeded, by means of the atmospheres, the substances and matters of which the earths consist. — *D. L. W.* 305.

Atmospheres, Waters, and Earths, in the Spiritual and Natural Worlds.

42. These two worlds being alike, therefore in both there are atmospheres, waters, and earths, which are the generals, by and from which all and singular things exist with an infinite variety.

43. The atmospheres, which are called ethers and airs, are alike in both the spiritual and natural worlds, only that those in the spiritual world are spiritual, and those in the natural world are natural. The former are spiritual because they exist from the sun, which is the first proceeding of the divine love and divine wisdom of the Lord, and from Him receive in them divine fire, which is love, and divine light, which is wisdom, and convey these two to the heavens, where the angels dwell, and cause the presence of that sun in the greatest and smallest things there. The spiritual atmospheres are discrete substances, or most minute forms, originating from the sun; and as they severally receive the sun, hence its fire, being divided into so many substances or forms, and as it were covered or enclosed in them, and tempered by these coverings, becomes heat, proportioned finally to the love of angels in heaven, and of spirits under heaven; the same may be said of the light of the sun. The natural atmospheres are similar to the spiritual atmospheres, in being also discrete substances of a very minute form, originating from the sun of the natural world; which sun also they each of them receive, and treasure up in them its fire, and temper it, and convey it as heat to the earth, which is the dwelling-place of men; and in like manner the light.

44. The difference between the spiritual atmospheres and the natural atmospheres, is, that the spiritual atmospheres are receptacles of divine fire and divine light, consequently of love and wisdom, for they contain these within them; whereas the natural atmospheres are not receptacles of divine fire and divine light, but of the fire and light of their own sun, which in itself is void of life, (as was shown above,) and therefore they contain nothing from the sun of the spiritual world, but still they are surrounded by spiritual atmospheres, which come from that sun. That this is the difference between the spiritual atmospheres and the natural atmospheres, is learned from the wisdom of the angels.

45. The existence of atmospheres in the spiritual world, as well as in the natural, may appear from the fact, that angels and spirits breathe, speak, and hear, equally with men in the natural world; and respiration, like speech and hearing, is effected by means of the air or ultimate atmosphere; also from the fact, that angels and spirits see, equally as men in the natural world, and sight is not possible, but by means of an atmosphere purer than air; also from this, that angels and spirits think and are affected equally with men in the natural world, and thought and affection do not exist but by means of still purer atmospheres; and lastly from this, that all things belonging to the bodies of angels and spirits, as well external as internal, are held in the proper connection by atmospheres; their externals by an aerial atmosphere, and their internals by ethereal atmospheres: were it not for the circumpressure and action of these atmospheres, the interior and exterior forms of the body would evidently be dissolved. Since the angels are spiritual, and their bodies, in general and in particular, are held in their connection, form, and order, by atmospheres, it follows that those atmospheres are also spiritual; and they are spiritual, because they originate from the spiritual sun, which is the first proceeding of the divine love and divine wisdom of the Lord. — *D. L. W.* 174-176.

All Things of the created Universe, viewed from Uses, represent Man in an Image.

46. A man was called a *microcosm* by the ancients, in consequence of his resembling the *macrocosm*, which is the universe in the whole complex; but at this day it is not known why a man was so called by the ancients, for there appears in him nothing more of the universe, or macrocosm, than that from its animal and vegetable kingdoms he is nourished and lives, as to his body, and that he is kept in a state of living by its heat, sees by its light, and hears and breathes by its atmospheres. These circumstances, however, do not make a man a microcosm, as the universe with all things therein is a macrocosm. The ancients called a man a microcosm, or little universe, from the science of correspondences, in which the most ancient people were principled, and in their communication with the angels of heaven; for the angels of heaven know, from the visible things about them, that all things in the universe, viewed as to uses, represent man in an image.

47. But that a man is a microcosm, or little universe, because the created universe, viewed as to uses, is in image a man, cannot enter the thought and knowledge of any one, but from the idea of the universe as seen in the spiritual world; wherefore it cannot be proved but by some angel in the spiritual world, or by some one to whom it has been granted to be in that world, and to see the things therein. As this has been granted to me, I am enabled, by what I have seen there, to reveal this arcanum.

48. Be it known, that the spiritual world, in external appearance, is altogether similar to the natural world. Lands, mountains, hills, valleys, plains, fields, lakes, rivers, fountains, appear there, consequently all things of the mineral kingdom appear there; also paradises, gardens, groves, woods, containing trees and shrubs of all kinds, with fruits and seeds, also plants, flowers, herbs, and grasses, consequently all things of the vegetable kingdom; animals, birds, and fishes of all kinds, consequently all things of the animal king-

dom appear there. A man, there, is an angel and a spirit. This is premised in order that it may be known that the universe of the spiritual world is altogether similar to the universe of the natural world, only that things there are not fixed and stationary, like those in the natural world, because nothing is natural, but every thing spiritual, in the spiritual world.

49. That the universe of that world resembles in image a man, may appear manifest from this, that all the things just mentioned appear to the life, and exist about an angel, and about angelic societies, as produced or created from them; they remain about them, and do not go away. That they are as things produced or created from them, is evident from this, that when an angel goes away, or a society departs to another place, they no longer appear; also, when other angels come in their place, that the face of all things about them changes; the paradises change as to trees and fruits, the gardens as to roses and seeds, the fields as to herbs and grasses, and the kinds of animals and birds likewise change. Such things exist, and so change, because they all exist according to the affections and derivative thoughts of the angels, for they are correspondences; and, as things which correspond make one with him to whom they correspond, therefore they are a representative image of him. The image does not indeed appear when these are all seen in their forms, but only when they are seen in their uses. It has been given me to see that the angels, when their eyes have been opened by the Lord, and they have seen these things, from the correspondence of uses, have known and seen themselves in them.

50. Now, as the things that exist about the angels, according to their affections and thoughts, resemble a kind of universe in this, that there are earths, vegetables, and animals, and these constitute a representative image of the angel, it is evident whence it is that the ancients called a man a *microcosm*. — *D. L. W.* 319–323.

The Nature of Man's Initiation at Conception.

51. The nature of the initiation or primitive of a man in the womb, after conception, no one can know, because it cannot be seen; and moreover it is of a spiritual substance, which natural light cannot render visible. Now, as there are some persons in the world of such a nature, that they direct their minds to the investigation of the primitive of man, or of the father's seed, by which conception is effected, and as many of them have fallen into the error of thinking that a man is in his fulness from his first, which is his beginning, and that then by growing he is perfected, it has been discovered to me what that beginning or first is in its form. This was discovered to me by the angels, to whom it was revealed by the Lord, and who, (since they had made it a part of their wisdom, and since the delight of their wisdom is to communicate what they know to others,) by permission, represented the initial form of a man, in a type before my eyes, in the light of heaven. It was as follows: I saw, as it were, a most minute image of a brain, with a delicate delineation of somewhat of a face in front, without any appendage. This primitive, in the superior protuberant part, was a compages of contiguous globules or spherules, and each spherule was composed of others still more minute, and each of these in like manner of the most minute of all: thus it was of three degrees. In front, in the flat

part, there appeared something delineated for a face. The convex part was covered with a very fine membrane or meninx, which was transparent. The protuberant part, which was a type of the brain in miniature, was also divided into two chambers as it were, as the full-grown brain is into two hemispheres; and it was told me that the right chamber was the receptacle of love, and the left the receptacle of wisdom, and that by wonderful interweavings they were, as it were, consorts and companions. Moreover it was shown in the light of heaven, which shone upon it, that internally the compages of this little brain, as regarded its situation and fluxion, was in the order and form of heaven, and that its exterior compages was in opposition to that order and form. After these things were shown and seen, the angels said that the two interior degrees, which were in the order and form of heaven, were receptacles of love and wisdom from the Lord, and that the exterior degree, which was in opposition to the order and form of heaven, was the receptacle of infernal love and insanity; because man, by hereditary degeneracy, is born into evils of all kinds, and these evils reside in the extremities there; and this degeneracy is not removed unless the superior degrees are opened, which, as was said, are the receptacles of love and wisdom from the Lord. And as love and wisdom is very man, for love and wisdom in its essence is the Lord, and as this primitive of a man is a receptacle, it follows that in the primitive there is a continual effort to the human form, which also it successively assumes. — *D. L. W.* 432.

52. The ancients knew that every and each thing which is done in the body, is done from a spiritual origin, as that actions flow from the will, which in itself is spiritual; that speech flows from thought, which also is spiritual; also that natural sight is from spiritual sight, which is understanding; natural hearing from spiritual hearing, which is attention of the understanding, and at the same time accommodation of the will; and natural smell from spiritual smell, which is perception, and so on; that, in like manner, virile semination is from spiritual origin, the ancients saw; that it is from the truths of which the understanding consists, they concluded from numerous proofs both of reason and experience; and they said that from the spiritual marriage, which is of good and truth, which flows into every and each thing of the universe, nothing else is received by males than truth, and that which refers itself to truth; and that this, in its progress into the body, is formed into seed; and that thence it is that seeds, spiritually understood, are truths. As to the formation, that the masculine soul, because it is intellectual, is thus truth, for the intellectual is nothing else; wherefore, while the soul descends, truth also descends; that this is done, by that the soul, which is the inmost of man and of every animal, and in its essence is spiritual, from the implanted effort of the propagation of itself, follows in descent, and wills to procreate itself; and that when this is done, the whole soul forms itself, and clothes itself, and becomes seed; and that this can be done thousands and thousands of times, because the soul is a spiritual substance, to which there is not extension, but impletion, and from which there is not the taking out of a part, but there is the production of the whole, without any loss of it; thence it is that it is fully in the least receptacles, which are seeds, as it is in its greatest receptacle, which is the body. Since,

therefore, truth of the soul is the origin of seed, it follows that men have ability according to the love of propagating the truths of their wisdom: that it is also according to the love of doing uses, is because uses are the goods which truths produce; in the world also it is known to some, that the diligent have ability, and not the idle. I have inquired how from the virile soul the feminine is propagated: I received for answer, that it is from intellectual good, because this in its essence is truth. — *C. L.* 220.

SECT. 3. — THE FALL OF MAN.

The Nature of the Fall.

53. *“But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.”* These words, taken together with those just explained, signify that it is allowable to obtain a knowledge of what is true and good by means of every perception derived from the Lord, but not through the medium of perceptions originating in self and the world; or, that it is unlawful to inquire into the mysteries of faith by means of knowledges acquired through the senses or from science, for in this case the celestial principle is destroyed.

54. A desire to investigate the mysteries of faith by means of the senses and science, was not only the cause of the fall or decline of the Most Ancient Church, in the succeeding generation, as treated of in the following chapter, but it is also the cause of the fall or decline of every church; for hence come not only false opinions, but also evils of life.

55. The worldly and corporeal man says in his heart, “If I am not instructed concerning faith, and every thing relating to it, by the senses, so that I may see them, or by means of science, so that I may understand them, I will not believe;” and he confirms himself in his incredulity by this fact, that natural things cannot be contrary to spiritual. Thus he is desirous of being instructed in celestial and divine subjects by the experience of his senses, which is as impossible as it is for a camel to go through the eye of a needle; for the more he desires to grow wise by such a process, the more he blinds himself, till at length he comes to believe nothing, not even the reality of spiritual existences, or of eternal life. This is a necessary consequence of the principle which he lays down, and this is to eat of the tree of the knowledge of good and evil, of which the more he eats the more thoroughly is he destroyed. He, however, who wishes to grow wise by a wisdom derived from the Lord, and not from the world, says within himself that he ought to believe the Lord, that is, the things which the Lord has spoken in the Word, because they are truths; and according to this principle he regulates his thoughts. Such a person confirms himself in his belief by rational considerations, by science, and by facts derived from nature and the experience of his senses; and he rejects from his thoughts every idea which does not tend to confirm such an opinion. — *A. C.* 126–128.

56. The evil of the Most Ancient Church, which existed before the flood, as well as that of the Ancient Church founded after this event, of the Jewish Church, and subsequently of the New Church established amongst the Gentiles after the coming of the Lord, was, that instead of believing the Lord, or the Word, they trusted to themselves and the evidence of their senses. Hence faith became annihilated, and in conse-

quence thereof love of the neighbor also, so that nothing remained but evil and falsity. And this is also the evil of the church existing in the present day.

57. At this day, however, the evil is much greater than in former times, because men can now confirm the incredulity of the senses by scientifics, unknown to the ancients, which have given birth to an indescribable degree of darkness, at which mankind would be perfectly astonished did they but know its extent. — *A. C.* 231, 232.

58. The Most Ancient Church, above all churches in the universal globe, was from the Divine, for it was in the good of love to the Lord. Their voluntary and intellectual made one, thus one mind, wherefore they had a perception of truth from good, for the Lord flowed in, through an internal way, into the good of their will, and through this into the good of the understanding, or truth. Thence it is that that church, in preference to the others, was called Man. But when that generation expired, another succeeded of a totally different disposition. Instead of discerning truth by virtue of goodness, or estimating the relations of faith by love, they acquired a knowledge of what is good by means of truth, and of love by the knowledges of faith; and, with many amongst them, mere knowledge alone was the desideratum. Such was the change made after the flood, to prevent the destruction of the world. — *A. C.* 445, 200.

Loss of Internal Perception, and Means of Conversation therefrom, by the Fall.

59. The Most Ancient Church enjoyed a perception of what was good and true; this, or the Ancient Church, had no perception, but in the place thereof a different kind of internal dictate, which may be denominated conscience. But what has heretofore been unknown to the world, and will perhaps appear incredible, the man of the Most Ancient Church had internal respiration, and none that was perceptible externally. Wherefore they did not converse so much by the words of speech, as was the case afterwards, and is so in the present day, but, like the angels, by means of ideas expressed by innumerable variations of the countenance and aspect, and especially of the lips; for in the lips there are innumerable orders of muscular fibres, which in modern times are not evolved, but which, being then unfolded, served so perfectly to express, signify, and represent their ideas, that they could relate in a single minute what would now require an hour to express by articulate sounds or words, and that more fully and clearly to the capacity and understanding of those present, than can ever be effected by language, or the orderly combination of words. This, perchance, may appear incredible, but it is nevertheless true; and there are also many others, not inhabitants of our earth, who both have conversed and who continue to converse in a similar manner at the present day, of whom, by the divine mercy of the Lord, more will be said in the following pages. I have moreover been instructed in the nature of this internal respiration, and how in the progress of time it became changed. Now, as they who breathed in this manner respired like the angels, so also their minds were employed on profound ideas of thought, and they were in a capacity of enjoying such a perception as cannot be described; and indeed, were it so, the description also would be rejected as incredible, because it could not

be understood. In their posterity, however, that internal respiration by degrees ceased; and with those whose minds were occupied by direful persuasions and fantasies, it became so changed that they were no longer capable of expressing visibly any but the most deformed idea of thought, in consequence of which they could not possibly survive, and therefore became extinct. — *A. C.* 607.

External Respiration, and the Origin of verbal Language, by the Fall.

60. As internal respiration ceased, external respiration, such as we now possess, succeeded; and with this came the language of words, or the determination into articulate sounds of the ideas of thought. Thus the state of man became entirely changed, and he was reduced to such a condition as to be incapable of longer enjoying the perception possessed by the Most Ancient Church. Instead of perception, however, he had another kind of internal impression, which, as it resembled, so it may be called, *conscience*, although it was intermediate in nature between perception and the conscience known to some in the present day. When the ideas of thought became thus determined into verbal expressions, the capacity of being instructed through the internal man, possessed by the most ancient people, ceased, and the external became the inlet to knowledge. Then, therefore, doctrinals succeeded to the revelations of the Most Ancient Church, which being first apprehended by the external senses, were afterwards formed into the material ideas of the memory, and thence into the ideas of thought, by which and according to which they were instructed. Hence it was that this church, which succeeded to the Most Ancient, was altogether of a different genius; and unless the Lord had brought the human race to this disposition or state, no man could possibly have been saved. — *A. C.* 608.

The Fall gradual and successive.

61. From what is here stated of the first man, it is manifest that all hereditary evil existing at the present day was not derived from him, as is commonly, but falsely, supposed. For it is the Most Ancient Church that is here treated of under the name of man; and when it is called Adam, it denotes that man was formed from the ground, or that he was made truly a man, by regeneration from the Lord, who was not so previously. This is the origin and signification of the name. With respect to hereditary evil, however, the case is this: Every one who commits actual sin acquires to himself a nature conformable thereto, whence evil is implanted in his children, and becomes hereditary. Consequently it is derived from every particular parent; from the father, grandfather, great-grandfather, and their ancestors, and is thus multiplied and augmented in each descending posterity, remaining with each, and being increased in each by actual sin, and never becoming dissipated or losing its baneful influence, except in those who are regenerated by the Lord. Every attentive observer may see evidence of this truth in the fact, that the evil inclinations of parents remain visibly in their children, so that a family, yea, an entire race, may be thereby distinguished from every other. — *A. C.* 313.

Nature and Extent of Hereditary Evil.

62. Hereditary evil from the father is interior, and hereditary evil from the mother is exterior; the former cannot easily be eradicated, but the latter

may. When man is regenerated, then the hereditary evil inrooted from the proximate parents is extirpated; but it remains with those who are not regenerated, nor in a capacity of being regenerated. This then is hereditary evil. This is also evident to every one who reflects, and likewise from this, that every family has some peculiar evil or good, by which it is distinguished from other families; and that this is from parents and grandfathers, is known. The case is similar in regard to the Jewish nation which remains at this day, which it is very manifest is distinct and to be known from other nations, not only by their peculiar genius, but also by their manners, speech, and countenance. But what hereditary evil is, few know; it is believed to consist in doing evil, but it consists in willing and thence thinking evil, hereditary evil being in the will itself and the thought thence, and being the very tendency (or endeavor) which is therein, and which adjoins itself when man does good; it is known by the delight which arises when evil befalls another. That root lies deeply hid, for the very interior form recipient of good and truth from heaven, or through heaven from the Lord, is depraved, and so to speak, detorted, so that when good and truth flows in from the Lord, it is either reflected, or perverted, or suffocated. Hence it is that no perception of good and truth is at this day given, but instead thereof conscience with the regenerate, which acknowledges as good and true what is learned from parents and masters. It is from hereditary evil to love self in preference to another, to will evil to another if he does not honor self, to perceive delight in revenge, also to love the world more than heaven, and all the lusts or evil affections thence derived. Man is ignorant that such things are in it, and still more that such things are opposite to heavenly affections; but yet in another life it is manifestly shown how much of hereditary evil every one has attracted to himself by actual life, also how much he has removed himself from heaven by evil affections thence derived. — *A. C.* 4317.

63. Every man is born of his parents into the evils of the love of self and of the world. Every evil, which by habit has as it were contracted a nature, is derived into the offspring; thus successively from parents, from grandfathers, and from great-grandfathers, in a long series backwards: hence the derivation of evil is at length become so great, that the all of man's proper life is nothing else than evil. This continued derived [evil] is not broken and altered except by the life of faith and charity from the Lord. — *A. C.* 8550.

SECT. 4. — THE DOCTRINE OF THE LORD.

The Divine Human from Eternity.

64. Divine Good can in no wise be, and exist without Divine Truth, nor Divine Truth without Divine Good, but one in the other, mutually and reciprocally. Hence it is manifest that the Divine Marriage was from eternity, that is, the Father in the Son, and the Son in the Father. The Divine Good is the Father, and the Divine Truth the Son. — *A. C.* 2803.

65. All truth is from good, for it is the *form* thereof, and all good is the *esse* (or inmost ground) of truth. Good, when it is *formed*, so as to appear to the mind, and through the mind, in speech, is called truth. — *A. E.* 136.

66. Truth is the *form of good*, that is, when good is formed so that it can be intellectually perceived, then it is called truth. — *A. C.* 3049.

67. That Jehovah appearing denotes the appearing of the Lord's Divine in his Human, is evident from this, that his Divine cannot appear to any man, nor even to any angel, except by the Divine Human; and the Divine Human is nothing but the Divine Truth which proceeds from Himself.—*A. C.* 6945.

68. That which is properly called heaven, is no other than the Divine Essence formed there; for angels, who are in heaven, are human forms, receptive of the Divine Essence, and constituting a common form, which is that of a man.—*A. C.* 7268.

69. In heaven the Divine Human of the Lord is all; the reason is, because no one there, not even an angel of the inmost or third heaven, can have any idea concerning the Divine itself, according to the Lord's words in John, "No one hath seen God at any time," i. 18. "Ye have neither heard the voice of the Father at any time, nor seen his shape," v. 37; for the angels are finite, and what is finite cannot have an idea of the infinite; wherefore in heaven, unless they had an idea of a human shape respecting God, they would have no idea, or an unbecoming one; and thus they could not be conjoined with the Divine either by faith or love: this therefore being the case, in heaven they perceive the Divine in a human form; hence it is that the Divine Human in the heavens is the all in their views of the Divine, and hence the all in faith and love, whence comes conjunction, and by conjunction salvation.—*A. C.* 7211.

70. Jehovah, before the coming of the Lord into the world, when He appeared, appeared in the form of an angel, for when He passed through heaven, He clothed Himself with that form, which was the human form; for the universal heavens by virtue of the Divine there, is as one man, called the Grand Man, which is heaven: hence then is the Divine Human: and whereas Jehovah appeared in a human form as an angel, it is evident, that still it was Jehovah Himself, and that very form also was his, because it was his Divine in heaven; this was the Lord from eternity.—*A. C.* 10, 579.

71. The Lord, when He made his *Human Divine*, did this from the Divine, by transfux through heaven; not that heaven contributed any thing of itself, but that the Divine itself might be enabled to flow into the human, it flowed in through heaven. This transfux was the Divine Human before the coming of the Lord, and was Jehovah himself in the heavens, or was the Lord.—*A. C.* 6720.

The Lord's Appearance on Earth, before the Incarnation, as an Angel.

72. The angel of Jehovah is sometimes mentioned in the Word, and every where, when in a good sense, he represents and signifies some essential appertaining to the Lord, and proceeding from Him; but what is particularly represented and signified may appear from the series of the things treated of. There were angels who were sent to men, and who also spake by the prophets, but what they spake was not from the angels, but by them; for the state they were in on such occasions was, that they knew no other but that they were Jehovah, that is, the Lord. Nevertheless, when they had done speaking, they presently returned into their former state, and spake as from themselves. This was the case with the angels who spake the Word of the Lord, which has been given me to know by much experience of a similar kind, at this day, in the other life, concerning which, by the divine mercy of the Lord, we shall speak hereafter. This is the reason that the an-

gels were sometimes called Jehovah, as was evidently the case with the angel who appeared to Moses in the bush, of whom it is thus written: "The angel of Jehovah appeared unto him in a flame of fire out of the midst of the bush.—And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush.—God said unto Moses, *I am that I am.*—And God said moreover unto Moses, Thus shalt thou say unto the children of Israel: *Jehovah, God of your fathers, hath sent me unto you,*" (Exod. iii. 2, 4, 14, 15); from which words it is evident that it was an angel who appeared to Moses as a flame in the bush, and that he spake as Jehovah because the Lord, or Jehovah, spake by him. For, in order that man may be spoken to by vocal expressions, which are articulate sounds, in the ultimates of nature, the Lord uses the ministry of angels, by filling them with the divine spirit or influence, and by laying asleep what is of their own proprium, so that they know no other but that they are Jehovah. Thus the divine spirit or influence of Jehovah, which is in the supreme or inmost principles, descends into the lowest or outermost principles of nature, in which man is as to sight and hearing. The case was similar with the angel who spake with Gideon, of whom it is thus written in the book of Judges: "The angel of Jehovah appeared unto him, and said unto him, Jehovah is with thee, thou mighty man of valor. And Gideon said unto him, O my Lord! why hath all this befallen us?—And Jehovah looked at him and said, Go in this thy might.—And Jehovah said unto him, Surely I will be with thee," (vi. 12, 13, 16;) and afterwards: "When Gideon perceived that he was an angel of Jehovah, Gideon said, Alas, O Lord Jehovah! for because I have seen an angel of Jehovah face to face. And Jehovah said unto him, Peace be unto thee; fear not," (verses 22, 23, of the same chapter;) where in like manner it was an angel who appeared to Gideon, but in such a state that he knew no other but that he was Jehovah, or the Lord. So again, in the book of Judges: "The angel of Jehovah came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you into the land which I swore unto your fathers; and I said, I will never break my covenant with you," (ii. 1;) where in like manner the angel spake in the name of Jehovah, saying, that he had brought them up out of the land of Egypt, when yet the angel did not bring them up, but Jehovah, as it is frequently said in other places. Hence it may appear how the angels spake by the prophets, viz., that the Lord himself spake, although by angels, and that the angels did not speak at all from themselves. That the Word is from the Lord, appears from many passages, as from this in Matthew: "That it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son," (i. 22, 23;) not to mention other passages. As the Lord spake by angels when he spake with man, it is from this ground that he is throughout the Word called an angel; and in such cases is signified, as observed above, some essential appertaining to the Lord, and proceeding from the Lord.—*A. C.* 1925.

73. The Israelitish Church worshipped Jehovah, who in Himself is the invisible God, but under a human form, which Jehovah God put on by means of an angel, and in which form He was seen by Abraham, Sarah, Moses, Hagar, Gideon, Joshua, and sometimes by the prophets, which human form

was representative of the Lord who was to come. — *T. C. R.* 786.

The Infinite itself cannot otherwise be manifest than by the Divine Human.

74. The Infinite itself, which is above all the heavens, and above the inmosts with man, cannot be manifested except by the Divine Human, which exists with the Lord alone. The communication of the Infinite with the finite is not possible in any other way; which is also the reason that when Jehovah appeared to the men of the Most Ancient Church, and afterwards to those of the Ancient Church, after the Flood, and also in succeeding times to Abraham and the prophets, he was manifested to them *as a man*. Hence it may appear that the Infinite Esse never could have been manifested to man except by the Human Essence, consequently by the Lord. — *A. C.* 1990.

75. What proceeds immediately from the Divine itself, not even the angels in the inmost heaven can comprehend. The reason is, because it is infinite, and thus transcends all comprehension, even the angelical. But what proceeds from the Lord's Divine Human, this they can comprehend, for it treats of God as a Divine Man, concerning whom some idea can be formed from the Human. — *A. C.* 5321.

The Incarnation.

76. In the Christian churches at this day, it is believed that God, the Creator of the universe, begat a Son from eternity, and that this Son descended and assumed the Human, to redeem and save men; but this is erroneous, and falls of itself to the ground, while it is considered that God is one, and that it is more than fabulous in the eye of reason, that the one God should have begotten a Son from eternity, and also that God the Father, together with the Son and the Holy Ghost, each of whom singly is God, should be one God. This fabulous representation is entirely dissipated, while it is demonstrated from the Word, that Jehovah God himself descended, and became MAN, and also Redeemer. As it regards the first — "That Jehovah God himself descended and became Man," is evident from these passages: "Behold, a virgin shall conceive and bring forth a Son, who shall be called *God with us*," Isaiah vii. 14. Matt. i. 22, 23. "A Child is born to us, a Son is given to us, upon whose shoulder shall be the government, and his name shall be called Wonderful, God, Hero, Father of Eternity, the Prince of Peace," Isaiah ix. 6. "It shall be said in that day, Lo, this is our God, whom we have expected to deliver us; this is Jehovah, whom we have expected: let us exult and rejoice in his salvation," xxv. 9. "The voice of one crying in the wilderness, Prepare a way for Jehovah; make smooth in the desert a path for our God; and all flesh shall see together," xl. 3, 5. "Behold, the Lord Jehovah is coming in the mighty one, and his arm shall rule for him; behold, his reward is with him, and he shall feed his flock like a shepherd," xl. 10, 11. "Jehovah said, Sing and rejoice, O daughter of Zion; behold, I am coming to dwell in the midst of thee; then many nations shall cleave to Jehovah in that day," Zech. ii. 14, 15. "I Jehovah have called thee in righteousness, and I will give thee for a covenant of the people: I am Jehovah; this is my name, and my glory I will not give to another," Isaiah xii. 6-8. "Behold, the days are coming, when I will raise up unto David a righteous branch, who shall reign king, and do judgment and justice in the earth; and this is his name, Jehovah our Right-

eousness," Jerem. xxxiii. 5, 6, xxxiii. 15, 16: besides in many passages, where the coming of the Lord is called the day of Jehovah, as Isaiah xiii. 6, 9, 13, 22; Ezek. xxxi. 25; Joel i. 15, ii. 1, 2, 11, iii. 24, iv. 1, 4, 18; Amos v. 13, 18, 20. Zeph. i. 7-18; Zech. xiv. 1, 4-21; and in other places. That Jehovah himself descended and assumed the human, is very evident in Luke, where are these words: "Mary said to the angel, How shall this be done, since I know not a man? To whom the angel replied, The Holy Spirit shall come upon thee, and the virtue of the Most High shall overshadow thee; whence the Holy Thing that is born of thee, shall be called the Son of God, i. 34, 35. And in Matthew: "The angel said to Joseph, the bridegroom of Mary, in a dream, That which is born in her is of the Holy Spirit; and Joseph knew her not, until she brought forth a Son, and called his name Jesus," i. 20, 25. That by the Holy Spirit is meant the Divine which proceeds from Jehovah, will be seen in the third chapter of this work. Who does not know, that the child has the soul and life from the father, and that the body is from the soul? What, therefore, is said more plainly, than that the Lord had his soul and life from Jehovah God? and, because the Divine cannot be divided, that the Divine itself was his soul and life? Wherefore the Lord so often called Jehovah God his Father, and Jehovah God called him his Son. What, then, can be heard more ludicrous, than that the soul of our Lord was from the mother Mary, as both the Roman Catholics and the Reformed at this day dream, not having as yet been awaked by the Word.

77. That a Son, born from eternity, descended and assumed the Human, evidently appears as erroneous, and is dissipated, from the passages in the Word, in which Jehovah himself says, that He Himself is the Savior and the Redeemer, which are the following: "Am not I Jehovah? and there is no God else besides me; a just God and a Savior there is not besides me," Isaiah xlv. 21, 22. "I am Jehovah, and besides me there is no Savior," xliii. 11. "I am Jehovah thy God, and thou shalt not acknowledge a God besides me: there is no Savior besides me," Hosea, xiii. 4. "That all flesh may know that I Jehovah am thy Savior and thy Redeemer," Isaiah xlix. 26, lx. 16. "As for our Redeemer, Jehovah of hosts is his name," xlvii. 4. "Their Redeemer is mighty; Jehovah of hosts is his name," Jerem. l. 34. "Jehovah, my Rock and my Redeemer," Psalm xix. 15. "Thus said Jehovah, thy Redeemer, the Holy One of Israel, I am Jehovah thy God," Isaiah xlviii. 17, xliii. 24, xlix. 7. "Thus said Jehovah thy Redeemer, I am Jehovah, that maketh all things, even alone by Myself," xlv. 24. "Thus said Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts, I am the First and the Last, and besides me there is no God," xlv. 6. "Thou, Jehovah, art our Father, our Redeemer from eternity is thy name," lxiii. 16. "With the mercy of eternity I will have mercy, thus said Jehovah thy Redeemer," liv. 8. "Thou hast redeemed me, Jehovah, God of truth, Psalm xxxi. 6. Let Israel hope in Jehovah, because in Jehovah is mercy, and with Him is plenteous Redemption, and He will redeem Israel from all his iniquities," cxxx. 7, 8. "Jehovah God, and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called," Isaiah liv. 5. From these passages and very many others, every man who has eyes, and a mind opened by means of them, may see that God, who is one, descended and became Man, for the purpose

of accomplishing the work of redemption. Who cannot see this, as in the morning light, while he attends to those very divine declarations, which have been adduced? But those who are in the shade of night, from confirmation in favor of the birth of another God from eternity, and concerning his descent and redemption, close their eyelids at those divine declarations, and in that state think how they may apply them to their fables, and pervert them. — *T. C. R.*, 82, 83.

78. I am aware it will be thought, How can Jehovah the Father, who is the Creator of the Universe, come down and assume Humanity? But let them think also, How can the Son from eternity, who is equal to the Father, and also the Creator of the Universe, do this? Does it not amount to the same thing? It is said the Father and the Son from eternity, but there is no Son from eternity; it is the Divine Humanity, called the Son, that was sent into the world. — *A. R.* 743.

In human Generation, the Soul is from the Father, and the Body from the Mother, which is analogous to the Incarnation of the Lord.

79. To the above I shall add this arcanum, that the soul, which is from the father, is the very man, and that the body, which is from the mother, is not man in itself, but from the soul; the body is only a covering of the soul, composed of such things as are of the natural world. Since the soul of man is the very man, and is spiritual from its origin, it is manifest whence it is that the mind, soul, disposition, inclination, and affection of the love of the father dwells in his offspring, and returns and renders itself conspicuous from generation to generation. Thence it is, that many families, yea, nations, are known from their first father; there is a general image in the face of each descendant, which manifests itself; and this image is not changed, except by the spiritual things of the church. The reason that a general image of Jacob and Judah still remains in their posterity, by which they may be distinguished from others, is, because they have hitherto adhered firmly to their religious principles; for there is in the seed of every one from which he is conceived, a graft or off-set of the father's soul, in its fulness, within a certain covering from the elements of nature, by which the body is formed in the womb of the mother; which may be made according to the likeness of the father, or according to the likeness of the mother, the image of the father still remaining within it, which continually endeavors to bring itself forth, and if it cannot do it in the first generation, it effects it in the following. The reason that the image of the father is in its fulness in the seed, is because, as was said, the soul is spiritual from its origin, and what is spiritual has nothing in common with space; wherefore it is similar to itself in a small, as well as in a large compass. — *T. C. R.* 103.

Jehovah God descended as to Divine Truth, and was also said to be born.

80. There are two things which make the essence of God, the Divine Love and the Divine Wisdom; or, what is the same, the Divine Good and the Divine Truth. These two in the Word are meant also by Jehovah God; by Jehovah, the Divine Love or the Divine Good, and by God, the Divine Wisdom or the Divine Truth. Thence it is that, in the Word, they are distinguished in various ways, and sometimes only Jehovah is named, and sometimes only God; for where it is treated

of the Divine Good, there it is said Jehovah, and where of the Divine Truth, there God, and where of both, there Jehovah God. That Jehovah God descended as the Divine Truth, which is the Word, is evident in John, where are these words: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was nothing made that was made. And the Word became flesh, and dwelt amongst us," i. 1, 3, 14. — *T. C. R.* 85.

81. The Lord in the Word is called Jehovah as to Divine Good, for Divine Good is the very Divine; and the Lord is called the Son of God as to Divine Truth, for Divine Truth proceeds from Divine Good, as a son from a father, and also is said to be born. — *A. C.* 7499.

Yet did not separate the Divine Good.

82. That God, although He descended as the Divine Truth, still did not separate the Divine Good, is evident from the conception, concerning which it is read, that *The virtue of the Most High overshadowed Mary*, (Luke i. 35;) and by the virtue of the Most High is meant the Divine Good. The same is evident from the passages where He says, that the Father is in Him, and He in the Father; that all things of the Father are his; and that the Father and He are one; besides many other things. By the *Father* is meant the Divine Good. — *T. C. R.* 88.

[NOTE.—To assist the reader to the rationality of the above conception, it may be briefly stated that, as the Divine Good and Truth from eternity, which were the Father and the Son, were not separated, so in the Lord Jesus Christ; although He descended, or came out from infinity and eternity, as Divine Truth, yet this is spoken of in reference to *manifestation*, as He is also called the *Son of God* in reference to his Divine Humanity, which only can be seen. Good, when it is *formed*, or brought forth so that it can be intellectually perceived, is called Truth, for there is but one Divine Essence, which is Love, or Good, of which Wisdom, or Truth, is the bodily form. But although the Lord was Divine Good, because He was Jehovah Himself, yet that whole Good and Truth *appearing*, is called Divine Truth. Hence may be comprehended the rationality of the explanation, that, although He descended as to the Divine Truth, yet He did not separate the Divine Good. — *Compiler.*]

Reasons for the Incarnation.

83. When the celestial church began to fall away, they foresaw that that infinite existing could not any longer have influx into the minds of men, and that so the human race would perish; therefore they had revelation, that one should be born who should make the human in Himself Divine, and thus should become the very infinite existing such as had been before, and at length should become one with the infinite esse as also had been before; hence their prophetic concerning the Lord, Gen. iii. 15. This is thus described in John: "In the beginning was the Word, and the Word was with God, and God was the Word. This was in the beginning with God. All things were made by Him, and without Him was not any thing made which was made. In Him was the life; and the life was the light of men. And the Word was made flesh, and dwelt in us, (and we saw his glory, as of the only begotten of the Father,) full of grace and truth," i. 1-4, 14. The Word is divine truth, which in its essence is the infinite existing from the infinite esse, and is the Lord Himself as to his Human. This Itself it is from which truth divine now proceeds and flows into heaven, and through heaven into human minds, consequently which rules and governs the universe, as It has ruled and governed from eternity; for It is the same and one with the infinite esse, for It conjoined the Human to the Divine, which was effected by this, that It made the Human in Itself

also Divine. Hence now it may appear that the supreme of truth divine is the Lord's Divine Human, and hence that it is a supreme [tenet] among the doctrinals of the church, that his Human is Divine. — *A. C.* 4687.

84. When men had so far removed themselves from the Divine Human Essence, that Jehovah was not able to inflow into man with that Divine Essence, He assumed humanity, and made that a Divine Essence; and in this way was able, by an influx into heaven thus produced, to reach those of the human race who should receive the goodness of charity and the truth of faith from the Divine Human Essence, which so became visible. — *A. C.* 6280.

85. Before the coming of the Lord into the world, there was influx of life with men and with spirits, from Jehovah or the Lord, through the celestial kingdom, that is, through the angels who were in that kingdom; hence they then had power; but when the Lord came into the world, and thereby made the human in Himself Divine, He put on that itself, which was with the angels of the celestial kingdom, thus He put on that power: for the Divine transflux through that heaven had been heretofore the Human Divine; it was also the Divine Man which was presented when Jehovah so appeared; but this Human Divine ceased when the Lord Himself made the Human in Himself Divine. — *A. C.* 6371.

86. "Until Shiloh come." That it signifies the coming of the Lord, and the tranquillity of peace then, appears from the signification of Shiloh, as being the Lord, who is called Shiloh from this, that He pacified and made all things tranquil; for in the original tongue Shiloh is derived from an expression which signifies tranquillity. Why the Lord is here called Shiloh, is evident from what was said just above, concerning the celestial kingdom and its power: for when the Divine was presented through that kingdom, then there was in tranquillity; for those things which are in heaven, and those which are in hell, could not thereby be reduced into order, inasmuch as the Divine which flowed through that kingdom could not be pure, because heaven is not pure; thus neither is that kingdom so strong that by it all things might be kept in order; wherefore also then infernal and diabolical spirits issued forth from the hells, and gained dominion over the souls which came from the world; whence it came to pass that no others then could be saved than the celestial, and at length scarcely they, unless the Lord had assumed the human, and made it in Himself Divine. By this the Lord reduced all things into order, first the things which are in heaven, next those which are in the hells; hence the tranquillity of peace. — *A. C.* 6373.

87. All the churches which were before his advent were representative churches, which could not see divine truth but as it were in the shade; but after the advent of the Lord into the world, a church was instituted by Him which saw divine truth in the light. The difference between the churches is similar to evening and morning. The state of the church previous to the Lord's coming is also called evening, and the state of the church after his coming is called morning. The Lord, previous to his coming into the world, was indeed present with the men of the church, but it was mediately through heaven; but since his advent in the world, He is immediately present with the men of the church. For in the world He put on also the Divine Natural, in which He is present

with men. The glorification of the Lord is the glorification of his humanity, which He took in the world; and the humanity of the Lord glorified is the Divine Natural. — *S. S.* 99.

88. It is to be fully known that all the correspondence that there is with heaven is with the Divine Human of the Lord, since heaven is from Him and He is heaven, as has been shown in the foregoing articles; for unless the Divine Human flowed into all things of heaven, and according to correspondences into all things of the world, neither angel nor man would exist. Thence again it is manifest why the Lord became Man, and clothed his Divine with the Human, from first to last; that it was because the Divine Human, from which heaven existed before the coming of the Lord, was no longer sufficient to sustain all things, because man, who is the basis of the heavens, subverted and destroyed order. — *H. H.* 101.

89. Man is so natural and sensual that he is utterly incapable of having an idea of thought concerning abstract [principles], unless he adjoins something natural which had entered from the world through sensuels, for without such a [natural something] his thought perishes as in an abyss, and is dissipated; therefore lest the Divine should perish with man altogether immersed in corporeal and earthly things, and in cases where it remained, should be defiled by an unclean idea, and together with it every thing celestial and spiritual from the Divine should suffer in like manner, it pleased Jehovah to present Himself actually such as He is, and such as He appears in heaven, namely, as a divine Man; for all of heaven conspires to the human form, as may be manifest from what has been shown at the close of the chapters concerning the correspondence of all things of man with the grand man, which is heaven. This Divine, or this of Jehovah in heaven, is the Lord from eternity; the same also the Lord took upon Him when He glorified or made the human in Himself Divine; which is also manifest from the form in which he appeared before Peter, James, and John, when he was transformed, *Matt.* xvii. 1, 2; and also in which he occasionally appeared to the prophets. Hence now it is, that every one is able to think of the Divine Itself as of a Man, and then of the Lord, in whom is all the Divine, and a perfect trine; for in the Lord the Divine Itself is the Father, that divine in heaven is the Son, and the divine thence proceeding is the Holy Spirit; and that these are one, as He himself teaches, is hence manifest. — *A. C.* 5110.

90. Inasmuch as the Lord operates all things from first principles by ultimates, and in ultimates is in His power and in His fullness, therefore it pleased the Lord to take upon Him the Human [principle], and to be made divine truth, that is, the Word, and thereby from Himself to reduce into order all things of heaven, and all things of hell, that is, to execute a last judgment: this the Lord could accomplish from the Divine [principle] in Himself, which is in first [principles], by His Human, which was in ultimates, and not from his presence or abode in the men of the church, as formerly, for these had altogether fallen away from the truths and goods of the Word, in which the Lord had before His habitation with man. This was the primary cause of the Lord's advent into the world, and also that He might make His Human [principle] Divine; for thereby he put himself into the power of keeping all things of heaven, and all things of hell, forever in order. — *A. E.* 1087.

91. It must be observed, that the Lord is present

with men in his divine natural principle; but with the angels of his spiritual kingdom, in his divine spiritual principle; and with the angels of his celestial kingdom, in his divine celestial principle; still he is not divided, but appears to every one according to his quality. — *A. R.* 466.

92. The Divine itself in heaven, or in the greatest Man, was the Divine Human, and was Jehovah Himself, thus clothed with the human. But when mankind became such, that the Divine itself, clothed as the divine human, could no longer affect them, that is, when Jehovah could no longer come to man, because he had so far removed himself, then Jehovah, who is the Lord as to the Divine Essence, descended and took upon him the human, by conception divine, and by birth from a virgin like another man; but this he expelled, and by divine means made divine the human that was born, from which proceeds all the Holy; thus the divine human existed an Essence by itself, which fills the universal heaven, and effects that those should be saved who before could not be saved; this now is the Lord, who as to the divine human alone is man, and from whom man has that he is man. — *A. C.* 3061.

93. The reason why it pleased the Lord to be born a man was, that He might actually put on the human, and might make this Divine, to save the human race. Know therefore, that the Lord is Jehovah himself or the Father in a human form; which also the Lord Himself teaches in John, "I and the Father are one," x. 30: again, "Jesus said, Henceforth ye have known and seen the Father: He who hath seen Me hath seen the Father: Believe Me that I am in the Father and the Father in Me," xiv. 7, 9, 11: and again, "All mine are thine, and all thine mine," xvii. 10. This great mystery is described in John in these words: "In the beginning was the Word, and the Word was with God, and God was the Word; the same was in the beginning with God: all things were made by Him, and without Him was not any thing made which was made. And the Word was made flesh, and dwelt amongst us, and we have seen his glory, the glory as of the only begotten of the Father. No one hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath brought him forth to view," i. 1-3, 14, 18. The Word is the divine truth, which has been revealed to men, and since this could not be revealed except from Jehovah as a Man, that is, except from Jehovah in the human form, thus from the Lord, therefore it is said, "In the beginning was the Word, and the Word was with God, and God was the Word:" it is known in the church, that by the Word is meant the Lord; wherefore this is openly said, "The Word was made flesh, and dwelt amongst us, and we have seen his glory, the glory as of the only begotten of the Father." That the divine truth could not be revealed to men, except from Jehovah in the human form, is also clearly said: "No one hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath brought him forth to view." From this it is evident, that the Lord from eternity was Jehovah or the Father in a human form, but not yet in the flesh, for an angel has not flesh; and whereas Jehovah or the Father willed to put on all the human, for the sake of the salvation of the human race, therefore also He assumed flesh; wherefore it is said, "God was the Word, and the Word was made flesh:" and in Luke, "See ye my hands and my feet, that it is I Myself; handle Me and see, for a spirit hath not flesh and bones, as ye see Me have," xxiv. 39. The Lord by these

words taught, that he was no longer Jehovah under the form of an angel, but that He was Jehovah Man; which also is meant by these words of the Lord, "I came forth from the Father, and am come into the world; again I leave the world, and go to the Father." John xvi. 28. — *A. C.* 9315.

94. It has been told me from heaven, that in the Lord, from eternity, who is Jehovah, *before* the assumption of the Human in the world, there were the two prior degrees *actually*, and the third degree in *potency*, such as they are with the angels; but that *after* His assumption of the Human in the world, He put on also the third or natural degree, and thereby became a man, like a man in the world, except that in Him, this degree, like the prior, is infinite and uncreate, while in angels and men, these degrees are finite and created. For the Divine, which filled all space without space, penetrated also to the ultimates of nature; but before the assumption of the Human, the divine influx into the natural degree, was mediate through the angelic heavens; but after the assumption, immediate, from Himself: which is the reason, why all the churches in the world, before His coming, were representative of spiritual and celestial things, but after His coming, became spiritual and celestial-natural, and representative worship was abolished: also why the sun of the angelic heaven, which, as was said above, is the proximate proceeding of His divine love and divine wisdom, after His assumption of the Human, shone with more eminent effulgence and splendor than before the assumption. This is meant by the words of Isaiah: "In that day, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days," xxx. 26; which is spoken of the state of heaven and the church, after the Lord's coming into the world. And in the Apocalypse: "The countenance of the Son of Man was as the sun shineth in his strength," i. 16; and elsewhere, as in Isaiah lx. 20; 2 Sam. xxiii. 3, 4; Matt. xvii. 1, 2. The mediate illustration of men, through the angelic heaven, which existed before the Lord's coming, may be compared to the light of the moon, which is the mediate light of the sun; and as this was made immediate, after His coming, it is said in Isaiah, "That the light of the moon shall be as the light of the sun;" and in the Psalms, "In His days shall the righteous flourish, and abundance of peace, until there is no longer any moon," lxxii. 7; this also is spoken of the Lord.

95. The Lord from eternity, or Jehovah, put on this third degree, by the assumption of the Human in the world, because he could not enter into this degree, but by a nature similar to the human nature; therefore only by conception, from His Divine, and by nativity from a virgin. — *D. L. W.* 233, 234.

Why it is said that Jesus proceeded forth and came from God, and was sent.

96. That to go *forth* is to be of it, or its own, is evident from what goes before and from what follows, and also from the spiritual sense of that expression, for to go *forth* or to *proceed*, in that sense, is to present one's self before another in a form accommodated to him, thus to present one's self the same only in another form; in this sense, *going forth* is said of the Lord in John: "Jesus said of Himself, I *proceeded forth* and *came* from God," viii. 42. "The Father loveth you, because ye have loved me, and have believed that I *came forth* from God: I came forth from the Father, and came into the world; again I leave the world, and go to the Father. The disciples said, We believe that

thou camest forth from God," xvi. 27, 28, 30. "They have known truly that I *came forth* from God," xxvii. 8. For illustrating what is meant by *going forth* or *proceeding*, the following cases may serve. It is said of truth, that it goes forth or proceeds from good, when truth is the form of good, or when truth is good in a form which the understanding can apprehend. It may also be said of the understanding, that it goes forth or proceeds from the will, when the understanding is the will formed, or when it is the will in a form apprecivable to the internal sight. In like manner concerning the thought which is of the understanding, it may be said to go forth or proceed when it becomes speech, and concerning the will when it becomes action. Thought clothes itself in another form when it becomes speech, but still it is the thought which so goes forth or proceeds, for the words and sounds, which are put on, are nothing but adjuncts, which make the thought to be accommodately apperceived: in like manner the will becomes another form when it becomes action, but still it is the will which is presented in such a form; the gestures and motions, which are put on, are nothing but adjuncts, which make the will to appear and affect accommodately. It may also be said of the external man, that it goes forth or proceeds from the internal, yea, substantially, because the external man is nothing else than the internal so formed, that it may act suitably in the world wherein it is. From these things it may be manifest, what going forth or proceeding is in the spiritual sense, namely, that when it is predicated of the Lord, it is the Divine formed as a man, thus accommodated to the perception of the believing; nevertheless each is one. — *A. C.* 5337.

97. It is frequently said in the Word concerning the Lord, that he was sent by the Father, as also it is said here. "Jehovah hath sent us;" but by *being sent* is every where signified in an internal sense to *go forth*, as in John: "They have received and have known truly, that I went forth from Thee, and have believed that Thou hast sent Me," xvii. 8. In like manner in other places, as in the same Evangelist: "God sent not his Son into the world, to judge the world, but that the world may be saved by Him," iii. 17. Again: "He who honoreth not the Son, honoreth not the Father, who sent Him," v. 23; besides many other passages. In like manner it is said of the holy of the spirit, that it was sent, that is, that it goeth forth from the Divine of the Lord, as in John: "Jesus said, When the Comforter shall come, whom I am about to send to you from the Father, the Spirit of Truth, which goeth forth from the Father, He shall testify of Me," xv. 26. Again: "If I go away, I will send the Comforter to you," xvi. 5, 7. Hence the Prophets were called the sent, because the words which they spake went forth from the holy of the spirit of the Lord. And whereas all divine Truth goes forth from Divine Good, the expression to be sent is properly predicated of Divine Truth. Hence also it is evident what it is to *go forth*, viz., that he who goes forth, or that which goes forth, is of him from whom it goes forth. — *A. C.* 2397.

The Supreme Reason for the Incarnation of the Lord.

98. That a conjunction of the Infinite and Supreme Divinity with the human race was effected by the Humanity of the Lord made Divine, and that this conjunction was the cause of the

Lord's coming into the world, is an arcanum respecting which many are inquisitive in their own minds, and because they do not comprehend it, they do not believe it; and as they do not believe it, by reason of their not comprehending it, it becomes a stumbling block to them. That this is the case has been given me to know by much experience concerning those who come into the other life. There are very many, including almost the greatest part of those who passed for men of ingenuity in this world, who, when they think that the Lord was made Man, and was as another man in his external form, and that He suffered, and that, notwithstanding, He governs the universe, instantly filled the sphere with scandals, by reason that this was a scandal, or stumbling block, to them in their life of the body, although they then kept their thoughts secret, and adored Him with external sanctity. For, in the other life, the interiors are laid open, and are manifested by the sphere that is thence diffused: hence it is manifestly perceived what had been their faith, and what they had thought concerning the Lord. This being the case, it may be expedient briefly to explain how the matter really is. After all the celestial principle in man was lost, that is, all love to God, so that there remained no longer any will to what was good, the human race was separated from the Divinity, since nothing joins them together but love, and when there was no love, disjunction took place, the consequence of which is destruction and extirpation. A promise was therefore then made concerning the Lord's coming into the world, who should unite the Humanity to the Divinity, and, through this union, should effect conjunction of the human race in himself by a faith grounded in love and charity. From the time of the first promise, (concerning which see Gen. iii. 25,) faith, grounded in love to the Lord who was to come, was effective of conjunction: but when there was no longer any such faith remaining throughout the earth, then the Lord came, and united the Human Essence to the Divine, so that they became altogether a one, as he himself expressly declares. He at the same time taught the way of truth, showing that every one who should believe on him, that is, should love him and the things appertaining to him, and who should be principled in his love, which is extended towards the whole human race, should be conjoined with him, and be saved. When the Humanity was made Divine, and the Divinity Human, in the Lord, then the influx of the Infinite or Supreme Divinity had place with man, which could never otherwise have existed. Hence, also, there was a dispersion of the direful persuasions of falsity, and of the direful lusts of evil, with which the world of spirits was overcharged, and was continually overcharging more and more, in consequence of the souls that were continually collecting in it from this world; and they who were in those evils and falsities were cast into the hells, and thus were separated. Unless such a dispersion had been effected, mankind must have totally perished, they being governed by spirits from the Lord; nor was there any other method of effecting such dispersion, as no operation of the Divinity upon man's internal sensual principles was practicable through the rational principle, this principle being far beneath the Supreme Divinity not united with the Humanity. Not to mention other arcana of a still deeper nature, which cannot possibly be explained to the apprehension of any man. — *A. C.* 2634.

The Glorification.

99. Inasmuch as it now follows concerning the separation of the former human, which the Lord had from the mother, and at length concerning its full rejection, it is to be known that the Lord successively and continually, even to the last of his life, when He was glorified, separated from Himself and put off that which was merely human, viz., what He derived from the mother, till at length He was no longer her Son, but the Son of God, as well with respect to nativity as conception, and thus one with the Father, and Himself Jehovah. — *A. C.* 2649.

100. The external man is nothing else but an instrumental or organical something, having no life in itself, but receiving life from the internal man, by which it appears as if the external man had life from itself. With the Lord, however, after He had expelled hereditary evil, and thus had purified the organical substances or vessels of the human essence, these also received life; so that the Lord, as He was life with respect to the internal man, became life also with respect to the external man. This is what is signified by glorification, as mentioned in John: "Jesus said, Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him," xiii. 31, 32. And again: "Father, the hour is come; glorify thy Son, that thy Son also may glorify Thee. And now, O Father, glorify thou Me with thine own self, with the glory which I had with thee before the world was," xvii. 1, 5. And again: Jesus said, "Father, glorify thy name. Then came there a voice from heaven, saying, I both have glorified it, and will glorify it again," xii. 28. — *A. C.* 1603.

101. The Lord, by the most grievous temptation combats, reduced all things in Himself into divine order, inasmuch that there remained nothing at all of the human which He had derived from the mother; so that He was not made new as another man, but altogether divine; for man, who is made new by regeneration, still retains in himself an inclination to evil, yea, evil itself, but is withheld from evil by an influx of the life of the Lord's love, and this by exceedingly strong power; whereas the Lord entirely cast out every evil which was hereditary to Him from the mother, and made Himself divine, even as to the vessels, that is, as to truths; this is what in the Word is called glorification. — *A. C.* 3318.

102. The union of the Lord's Human Essence with his Divine Essence was not affected at once, but successively through the whole course of his life, from infancy to the last period of his life in the world: thus He ascended continually, to glorification, that is, union; which is what we read in John: "Jesus said, Father, glorify thy name. Then came there a voice from heaven, saying, I both have glorified it, and will glorify it again," xii. 28. — *A. C.* 2033.

What the Internal and External Man properly is, as further explanatory of the Lord's Glorification.

103. What the internal man is, and what the external is known to few, if any, in the present day. It is generally supposed that they are one and the same; and the reason of this supposition is, because the generality of persons believe that they do what is good, and think what is true of

themselves, or from proprium, this being a necessary consequence of submission to its influence. . . . The internal man is as distinct from the external as heaven from earth. Both the learned and the unlearned, when reflecting on the subject, entertain no other conception respecting the internal man but as consisting of thought, because it is within; and believe that the external man is the body, with its sensual and voluptuous principle, because they are without. Thought, however, which is thus ascribed to the internal man, does not, in fact, belong thereto; for in the internal man there are nothing but goods and truths derived from the Lord, conscience being implanted in the interior man by the Lord. Thus the wicked, yea, the very worst of men, and even those who are destitute of conscience, have a principle of thought; hence it is evident that the faculty of thought does not belong to the internal, but to the external man. That the material body, with its sensual and voluptuous principle, does not constitute the external man, is manifest from this consideration, that spirits, who have no material bodies, have an external man as well as men on earth. . . . The internal man is formed of what is celestial and spiritual; and the external man of sensual things, not belonging to the body, but derived from bodily things; and this is the case not only with man, but also with spirits. — *A. C.* 978.

104. They who have only a general idea concerning the internal and external man, believe that it is the internal man which thinks and which wills, and the external which speaks and acts, since to think and to will is somewhat internal, and thence to speak and to act is external. But it is to be noticed that not only the internal man thinks and wills, but also the external. — *A. C.* 9702, 9703.

105. It is scarcely known at this day what the external man is; for it is supposed that the things appertaining to the body alone constitute the external man, as his sensuous, namely, the touch, the taste, the smell, the hearing, and the sight; as also the appetites and pleasures. But these only constitute the outermost man, which is merely corporeal. The external man properly is constituted by scientifics appertaining to the memory, and affections appertaining to the love with which man is imbued; also by the sensuous which are proper to spirits, with the pleasures which likewise appertain to spirits. That these properly constitute the external or exterior man, may appear from men in another life, or from spirits who, in like manner, have an external man, and an interior, and consequently an internal man. This body is only as an integument or shell, which is dissolved, in order that man may truly live, and that all things appertaining to him may become more excellent. — *A. C.* 1718.

The Lord's Hereditary Evil.

106. It may be a matter of surprise to many, to hear it said that hereditary evil from the mother was with the Lord; but . . . it cannot be doubted that it was so. It is altogether impossible for any man to be born of a human parent, but he must thence derive evil. But there is a difference between hereditary evil which is derived from the father, and that which is derived from the mother. Hereditary evil from the father is more interior, and remains to eternity, for it can never be eradicated: the Lord had no such evil, since He was born of Jehovah as his Father, and thus, as to in-

ternals, was Divine, or Jehovah. But hereditary evil from the mother appertains to the external man: this was attached to the Lord. Thus the Lord was born as another man, and had infirmities as another man. That He derived hereditary evil from the mother, appears evidently from the circumstance of his enduring temptations; for it is impossible that any one should be tempted who has no evil, evil being that in man which tempts, and by which he is tempted. That the Lord was tempted, and that He endured temptations a thousand times more grievous than any man can possibly sustain, and that He endured them alone, and by his own proper power overcame evil, or the devil and all hell, is also manifest. It is not possible for any angel to be tempted by the devil, because, being in the Lord, the evil spirits cannot approach him even distantly, as they would be instantly seized with horror and fright; much less could hell approach to the Lord, if He had been born Divine, that is, without an adherence of evil from the mother. That the Lord also bore the iniquities and evils of mankind, is a form of speaking common with preachers; but for Him to take upon Himself iniquities and evils, except in an hereditary way, was impossible. The Divine Nature is not susceptible of evil. Wherefore, that he might overcome evil by his own proper strength, which no man ever could, or can do, and might thus alone become righteousness, He was willing to be born as another man. There otherwise would have been no need that He should be born; for He might have assumed the Human Essence without nativity, as He had formerly done occasionally, when He appeared to those of the Most Ancient Church, and likewise to the prophets. But in order that He might also put on evil, to fight against and conquer it, and might thus at the same time join together in Himself the Divine Essence and the Human Essence, He came into the world. The Lord, however, had no actual evil, or evil that was his own; as He Himself declares in John: "Which of you convicteth me of sin?" viii. 46. — *A. C.* 1573.

The Lord made his Human Divine by his own proper Ability.

107. It is known that the Lord was born as another man, and that when an infant, He learned to speak as another infant, and that He next grew in science, also in intelligence and wisdom; hence it is evident, that his human was not Divine from nativity, but that He made it Divine by his own proper ability. That it was done by his own proper ability was because He was conceived by Jehovah, and hence the inmost of his life was Jehovah Himself; for the inmost of the life of every man, which is called soul, is from the father, but what that inmost puts on, which is called body, is from the mother. That the inmost of life, which is from the father, is continually flowing in and operating upon the external, which is from the mother, and endeavoring to make this like to itself, even in the womb, may be manifest from sons, in that they are born to the natural inclination of the father, and in some cases grandsons and great-grandsons to the natural inclinations of the grandfather and great-grandfather: the ground and reason of this is, because the soul, which is from the father, continually wills to make the external, which is from the mother, like to itself. Since this is the case with man, it may be manifest that it was especially the case with the Lord. His inmost was the Divine Itself, because Jehovah Himself, for He was his only-begotten Son; and inasmuch as the inmost

was the Divine Itself, could not this, more than in the case of any man, make the external, which was from the mother, an image of itself, that is, like to itself, thus make the human, which was external, and from the mother, Divine? and this by his own proper ability, because the Divine, which was inmost, from which He operated into the human, was his, as the soul of man, which is the inmost, is his. And whereas the Lord advanced according to divine order, He made his human, when He was in the world, to be divine truth; but afterwards, when He was fully glorified, He made it to be divine good, thus one with Jehovah. — *A. C.* 6716.

The Lord did not acknowledge Mary as his Mother, because, as to his Inmost, He was not her Son.

108. It is believed that the Lord, as to the Human, not only was, but also is, the Son of Mary; but in this the Christian world is under a delusion. That He was the Son of Mary, is true; but that He is so still, is not true; for by acts of redemption, He put off the Human from the mother, and put on a Human from the Father; thence it is, that the Human of the Lord is Divine, and that, in Him, God is Man, and Man God. That He put off the Human from the mother, and put on a Human from the Father, which is the Divine Human, may be seen from this, that He never called Mary his Mother, as may be evident from these passages: "The mother of Jesus said to Him, They have no wine. Jesus said to her, Woman, what is it to Me and thee? My hour is not yet come," John ii. 4. And in another place: "Jesus from the cross seeing his mother, and the disciple standing by, whom He loved, saith to his mother, Woman, behold thy Son! Then He saith to the disciple, Behold thy mother!" xix. 26, 27. And once that He did not acknowledge her: "It was told Jesus by some, saying, Thy mother and thy brethren are standing without, and wish to see Thee. Jesus, answering, said, My mother and my brethren are those who hear the Word of God, and do it," Luke viii. 20, 21; Matt. xii. 46-49; Mark iii. 31-35. Thus the Lord did not call her *mother*, but *woman*, and gave her to John as a mother; in other places she is called his mother, but not by his own mouth. This also is confirmed by this, that He did not acknowledge Himself to be the Son of David, for it is read in the Evangelists, "Jesus asked the Pharisees, saying, What think ye of Christ? Whose Son is He? They say to Him, David's. He saith to them, How, then, doth David, in the spirit, call Him his Lord, saying, The Lord said to my Lord, Sit on my right hand, until I make thine enemies thy footstool. If, then, David calleth Him Lord, how is He his Son? And no one was able to answer Him a word," Matt. xxii. 39-44; Mark xii. 35-37; Luke xx. 41-44; Psalm cx. 1. To the above I shall add this news. It was once given me to speak with Mary the mother. She passed by some time since, and appeared in heaven over my head, in white raiment, as of silk; and then, stopping a little while, she said that she was the mother of the Lord, because He was born of her, but that, when He became God, He put off all the Human which He had from her, and that therefore she worships Him as her God, and that she is not willing that any one should acknowledge Him for her Son, because in Him all is divine. From these things, this truth shines forth, that thus Jehovah is Man, as in the firsts, also in the lasts, according to these words. "I am the Alpha and the Omega, the Beginning and the End, He who is, and who was, and who is

to come, the Almighty," Rev. i. 8, 11. "John, when he saw the Son of Man in the midst of the seven candlesticks, fell at his feet as dead; but He put his right hand upon him, saying, I am the First and the Last," Rev. i. 13, 17; xxi. 6. "Behold, I come quickly, that I may give to every one according to his work. I am the Alpha and the Omega, the Beginning and the End, the First and the Last," xxii. 12, 13. And in Isaiah: "Thus said Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts, I am the First and the Last," xlv. 6; xlviii. 12. — *T. C. R.* 102.

Why the Lord spake and prayed to the Father as to Another.

109. So long as the Lord was in a state of temptation, He spake with Jehovah as with another; but so far as his human essence was united to his Divine, He spake with Jehovah as with Himself. This is evident from many passages in the Evangelists, and also from many in the Prophets, and in David. The reason is plain from what has been said above concerning the hereditary from the mother; in proportion as any thing of this remained, He was as it were absent from Jehovah, but in proportion as this was extirpated, He was present, and was Jehovah Himself. — *A. C.* 1745.

110. So far as the Lord was in the human not yet made Divine, so far He was in humiliation; but so far as He was in the human made Divine, so far He could not be in humiliation, for so far He was God and Jehovah. That He was in humiliation when in the human not yet made Divine, was because the human, which He derived from the mother, was hereditary evil, and this could not approximate to the Divine without humiliation; for man in genuine humiliation divests himself of all ability to think and do any thing from himself, and leaves himself altogether to the Divine, and thus accedes to the Divine. The Divine was indeed in the Lord, because He was conceived of Jehovah, but this appeared remote, so far as his human was in the maternal hereditary; for in spiritual and celestial things, dissimilitude of state is what causes removal and absence, and similitude of state is what causes approach and presence; and it is love which makes similitude and dissimilitude. From these things now it may be manifest, whence was the state of humiliation with the Lord when He was in the world; but afterwards, when He put off the human which He derived from the mother, inasmuch that He was no longer her son, and put on the Divine, then the state of humiliation ceased, for then He was one with Jehovah. — *A. C.* 6866.

111. Whereas the Lord had from the beginning a humanity from the mother, and successively put off the same, therefore, during his abode in the world, He passed through two states, one a state of humiliation, or emptying Himself, and the other a state of glorification, or union with the Divinity which is called the Father. The state of humiliation was at the time and in the degree that He was in the humanity from the mother, and the state of glorification, at the time and in the degree that He was in the humanity from the Father. In the state of humiliation He prayed unto the Father, as to one different from Himself; but in the state of glorification He spake with the Father as with Himself. In this latter state, He said that the Father was in Him, and He in the Father, and that the Father and He were one; but in the state of humiliation, He underwent

temptations, and suffered the cross, and prayed unto the Father not to forsake Him; for the Divinity could not be tempted, much less could it suffer the cross. Hence then it appears, that by temptations, and continual victories therein, and by the passion of the cross, which was the last of those temptations, He entirely conquered the hells, and fully glorified the humanity, as was shown above. That the Lord put off the humanity from the mother, and put on the humanity from the Divinity Himself, which is called the Father, appears also from this consideration, that so often as the Lord spake by his own mouth unto the mother, He did not call her mother, but woman. — *L.* 35.

112. That the Lord adored and prayed to Jehovah his Father, is known from the Word in the Evangelists, and this as if to a Being different from Himself, although Jehovah was in Him. But the state in which the Lord then was, was his state of humiliation, the quality of which was described in the First Part, namely, that He was then in the infirm human derived from the mother. But so far as He put off that human, and put on the Divine, He was in a different state, which is called his state of glorification. In the former state He adored Jehovah as a Person different from Himself, although He was in Himself; for, as stated above, his internal was Jehovah; but in the latter, namely, the state of glorification, He spake with Jehovah as with Himself, for He was Jehovah Himself. But how these things are cannot be conceived, unless it be known what the internal is, and how the internal acts upon the external; and, further, how the internal and external are distinct from each other, and yet joined together. This, however, may be illustrated by its like, namely, by the internal in man, and its influx into, and operation upon, his external. The internal of man is that by which man is man, and by which he is distinguished from brute animals. By this internal he lives after death, and to eternity; and by this he is capable of being elevated by the Lord amongst angels. It is the very first form by virtue of which he becomes, and is, a man. By this internal the Lord is united to man. The heaven nearest to the Lord consists of these human internals; this, however, is above the inmost angelic heaven, wherefore these internals are of the Lord Himself. Those internals of men have not life in themselves, but are forms recipient of the life of the Lord. In proportion, then, as man is in evil, whether actual or hereditary, he is as it were separated from this internal, which is of the Lord and with the Lord, consequently is separated from the Lord; for, although this internal be adjoined to man, and inseparable from him, still, as far as man recedes from the Lord, so far he as it were separates himself from it. This separation, however, is not an evulsion from it, for man would then be no longer capable of living after death; but it is a dissent and disagreement of those faculties of man which are beneath it, that is, of the rational and external man. In proportion to this dissent and disagreement, there is a disjunction; but in proportion as there is no dissent and disagreement, man is conjoined by the internal to the Lord; and this is effected in proportion as he is in love and charity, for love and charity conjoin. Thus it is in respect to man. But the internal of the Lord was Jehovah Himself, inasmuch as He was conceived of Jehovah, who cannot be divided and become another's, as the internal of a son who is conceived of a human

father; for the Divine is not capable of division, like the human, but is one and the same, and is permanent. With this internal the Lord united the human essence; and because the internal of the Lord was Jehovah, it was not a form recipient of life, as the internal of man is, but was life itself. His human essence also, by union, was in like manner made life; wherefore the Lord so often says that He is life; as in John: "As the Father hath life in Himself, so hath He given to the Son to have life in Himself," ch. v. 26; besides other passages in the same Evangelist, as ch. i. 4; v. 21; vi. 33, 35, 48; xi. 25. In proportion, therefore, as the Lord was in the human, which He received hereditarily from the mother, He appeared distinct from Jehovah, and adored Jehovah as one different from Himself; but in proportion as He put off this human, the Lord was not distinct from Jehovah, but one with Him. The former state, as remarked above, was the Lord's state of humiliation, but the latter was his state of glorification. — *A. C.* 1909.

The Lord's Glorification imaged in the Regeneration of Man.

113. The state of the Lord's glorification may in some manner be conceived from the state of the regeneration of man, for the regeneration of man is an image of the Lord's glorification. When man is regenerated, he then becomes altogether another, and is made new; therefore, also, when he is regenerated, he is called born again, and created anew; then, although he has a similar face, and a similar speech, yet his mind is not similar; his mind, when he is regenerated, is open towards heaven, and there dwells therein love to the Lord, and charity towards his neighbor, with faith. It is the mind which makes another and a new man. Change of state cannot be perceived in the body of man, but in his spirit, the body being only the covering of his spirit, and when it is put off, then his spirit appears, and this in altogether another form when he is regenerated, for it has then the form of love and charity, in beauty inexpressible, instead of its pristine form, which was that of hatred and cruelty, with a deformity also inexpressible. Hence it may appear what a regenerate person is, or one that is born again, or created anew, viz., that he is altogether another and a new man. From this image it may in some measure be conceived what the glorification of the Lord is. He was not regenerated as a man, but was made divine, and this from the veriest divine love, for He was made Divine Love itself. What his form then was, was made apparent to Peter, James, and John, when it was given them to see Him, not with the eyes of the body, but with the eyes of the spirit, viz., that his countenance shone like the sun, Matt. xvii. 2; and that this was his Divine Human, appears from the voice which then came out of the cloud, saying, "This is my beloved Son," verse 5. — *A. C.* 3212.

The Lord's whole Life a continual Temptation and Victory.

114. That the life of the Lord, from his earliest childhood even to the last hour of his life in the world, was a continual temptation and continual victory, appears from several passages in the Word of the Old Testament; and that it did not cease with the temptation in the wilderness, is evident from these words in Luke: "After that the devil had finished all the temptation, he de-

parted from Him for a season," iv. 13; also from this, that He was tempted even to the death of the cross, thus to the last hour of his life in the world. Hence it appears that the Lord's whole life in the world, from his earliest childhood, was a continual temptation and continual victory; the last was, when he prayed on the cross for his enemies, thus for all on the face of the whole earth. In the Word of the life of the Lord with the Evangelists, no mention is made, except the last, of any other than his temptation in the wilderness; others were not disclosed to the disciples; those which were disclosed appear, according to the literal sense, so light as scarcely to be any thing; for so to speak and so to answer is not any temptation; when yet it was more grievous than any human mind can conceive or believe. No one can know what temptation is unless he has been in it. The temptation which is related in Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-13, contains in a summary the Lord's temptations, namely, that, out of love towards the whole human race, He fought against the loves of self and of the world, with which the hells were replete. All temptation is made against the love in which man is, and the degree of the temptation is according to the degree of the love. If it is not against the love, there is no temptation. To destroy any one's love is to destroy his very life, for love is life. The life of the Lord was love towards the whole human race, which was so great, and of such a nature, as to be nothing but pure love. Against this, his life, were admitted continual temptations, as already stated, from his earliest childhood to his last hour in the world. During all this time the Lord was assaulted by all the hells, which were continually overcome, subjugated, and conquered by Him; and this solely out of love towards the human race. And because this love was not human, but divine, and all temptation is great in proportion as the love is great, it may be seen how grievous were his combats, and how great the ferocity with which the hells assailed Him. That these things were so I know of a certainty. — *A. C.* 1690.

115. That the Lord, more than all in the universe, underwent and sustained most grievous temptations, is not so fully known from the Word, where it is only mentioned that He was in the wilderness forty days, and was tempted of the devil. The temptations themselves which He then had, are not described except in a few words; nevertheless these few involve all; as what is mentioned in Mark, ch. i. 12, 13, that He was with the beasts, by which are signified the worst of the infernal crew; and what is elsewhere related, that He was led by the devil upon a pinnacle of the Temple, and upon a high mountain, which are nothing else but representatives of the most grievous temptations which he suffered in the wilderness. — *A. C.* 1663.

Use of the Temptations of the Lord.

116. Good cannot be conjoined with truth, in the natural man, without combats, or, what is the same, without temptations. That it may be known how the case is in respect to man, it may be briefly told: man is nothing else but an organ, or vessel, which receives life from the Lord, for man does not live from himself. The life, which flows in with man from the Lord, is from his divine love; this love, or the life thence, flows in and applies itself to the vessels, which are in man's rational, and which are in his natural; these vessels with

man are in a contrary situation in respect to the influent life, in consequence of the hereditary evil into which man is born, and of the actual evil which he procures to himself; but as far as the influent life can dispose the vessels to receive it, so far it does dispose them. . . . Good itself, which has life from the Lord, or which is life, is what flows in and disposes; when therefore these vessels, which are variable as to forms, are in a contrary position and direction in respect to the life, as was said, it may be evident that they must be reduced to a position according to the life, or in compliance with the life. This can in no wise be effected, so long as man is in that state into which he is born, and into which he has reduced himself, for the vessels are not obedient, being obstinately repugnant, and opposing with all their might the heavenly order, according to which the life acts; for the good which moves them, and with which they comply, is of the love of self and the world, which good, from the crass heat which is in it, causes them to be of such quality; wherefore, before they can be rendered compliant, and be made fit to receive any thing of the life of the Lord's love, they must be softened. This softening is effected by no other means than by temptations; for temptations remove those things which pertain to self-love, and to contempt of others in comparison with self, consequently things which pertain to self-glory, and also to hatred and revenge thence arising. When, therefore, the vessels are somewhat tempered and subdued by temptations, then they begin to become yielding to, and compliant with, the life of the Lord's love, which continually flows in with man. Hence then it is, that good begins to be conjoined to truths, first in the rational man, and afterwards in the natural. . . . Hence is the reason why man is regenerated, that is, is made new, by temptations, or, what is the same, by spiritual combats, and that he is afterwards gifted with another temper or disposition, being made mild, humble, simple, and contrite in heart. From these considerations it may now appear what use temptations promote, viz., this, that good from the Lord may not only flow in, but may also dispose the vessels to obedience, and thus conjoin itself with them. . . . But as to what respects the Lord, He, by the most grievous temptation-combats, reduced all things in Himself into divine order, insomuch that there remained nothing at all of the human which He had derived from the mother, so that He was not made new as another man, but altogether divine; for man, who is made new by regeneration, still retains in himself an inclination to evil, yea, is evil itself, but is withheld from evil by an influx of the life of the Lord's love, and this by exceedingly strong power; whereas, the Lord entirely cast out every evil which was hereditary to Him from the mother, and made Himself divine even as to the vessels, that is, as to truths. That is what in the Word is called glorification. — *A. C.* 3318.

The Lord, in Glorification, did not transmute or change his Human Nature into Divine, but put off the Human and put on the Divine.

117 That the Lord had a Divine and a Human, the Divine from Jehovah as Father, and the Human from the Virgin Mary, is known. Thence it is that He was God and Man, and thus He had a divine essence and a human nature, the divine essence from the Father, and the human nature

from the mother; and thence He was equal to the Father as to the Divine, and less than the Father as to the Human; and, also, that He did not transmute or change this human nature from the mother into the divine essence, nor commix it with the divine essence, as the doctrine of faith, which is called the *ATHANASIAN CREED*, teaches; for the human nature cannot be transmuted into the divine essence, nor can it be commixed with it. And yet it is according to the same doctrine that the Divine assumed the Human, that is, united itself to it, as a soul to its body, so that they were not two, but one person. From this it follows, that He put off the Human taken from the mother, which in itself was like the human of another man, and thus material, and put on a Human from the Father, which in itself was like his Divine, and thus substantial, from which the Human also was made Divine. — *L.* 35.

The Glorification fully completed by the Passion of the Cross.

118. The reason why the union itself was fully effected by the passion of the cross, is, because that was the last temptation which the Lord underwent in the world, and conjunction is effected by temptations; for in them man, to appearance, is left to himself alone, although he is not left, for God is then most really present in the inmost of him, and supports him; wherefore, when any one conquers in temptation, he is most intimately conjoined to God; and the Lord then was most intimately united to God his Father. That the Lord in the passion of the cross was left to Himself, is evident from this his exclamation upon the Cross: "O God, why hast thou forsaken Me?" and also from these words of the Lord: "No one taketh life from Me, but I lay it down of Myself; I have the power of laying it down, and I have the power of taking it again; this commandment I have received from my Father," *John* x. 18. From these passages, now, it may be evident, that the Lord did not suffer as to the Divine, but as to the Human; and that then an inmost and thus a complete union was effected. — *T. C. R.* 126.

119. Concerning the *GLORIFICATION*, by which is meant the union of the Divine Human of the Lord with the Divine of the Father, that it was fully completed by the passion of the cross, the Lord thus speaks: "After Judas went out, Jesus said, Now the Son of Man is glorified, and God is glorified in Him; if God be glorified in Him, God will also glorify Him in himself, and will presently glorify Him," *John* xiii. 31, 32. Here glorification is said both of God the Father and of the Son, for it is said, God is glorified in Him, and God will glorify Him in Himself: that this is to be united is manifest. "Father, glorify thy Son, that thy Son also may glorify Thee," xvii. 1, 5. It is thus said, because the union was reciprocal, and as it is said, "The Father in Him and He in the Father." "Now my soul is troubled; and He said, Father, glorify thy name; and a voice came out from heaven, I both have glorified, and will glorify again," xii. 27, 28. This was said because the union was effected successively. "Ought not Christ to suffer this, and enter into his glory?" *Luke* xxiv. 26. *Glory*, in the Word, when it is used concerning the Lord, signifies divine truth united to divine good. From these it is very manifest, that the Human of the Lord is Divine. — *T. C. R.* 128.

The Resurrection.

120. Since the Human of the Lord was glorified, that is, was made Divine, therefore, after death, He rose again on the third day, with His whole body; which is not the case with any man; for man rises again only as to the spirit, but not as to the body. That man might know, and no one doubt but that the Lord rose again with the whole body, He not only said it by the angels, who were in the sepulchre, but also showed Himself in his human body before his disciples, saying to them, when they believed that they saw a spirit, "See my hands and my feet, that it is I Myself; feel of Me and see, for a spirit hath not flesh and bones, as ye see Me have. And when He had said this, He showed them his hands and his feet," Luke xxiv. 39, 40; John xx. 20. And further: "Jesus said to Thomas, Reach hither thy finger, and see my hands; and reach thy hand, and thrust it into my side, and be not faithless, but believing. Then said Thomas, My Lord and my God," John xx. 27, 28. That the Lord might more fully prove to them, that He was not a spirit, but a man, He said to the disciples, "Have ye here any food? And they gave Him a piece of broiled fish, and of a honeycomb, which He took and ate before them," Luke xxiv. 41-43. Since his body now was not material, but substantial and divine, therefore He "came in to the disciples while the doors were shut," John xx. 19, 26. And after He had been seen "He became invisible," Luke xxiv. 31. The Lord being now such, was taken up, and sat at the right hand of God; for it is said in Luke, "It came to pass when Jesus was blessing the disciples, He departed from them, and was carried up into heaven," xxii. 51. And in Mark: "After He had spoken to them, He was received up into heaven, and sat at the right hand of God," xvi. 19. To sit at the right hand of God, signifies divine omnipotence. — L. 35.

121. The Lord made the very corporeal in Himself divine, as well the sensuous thereof as the recipients, wherefore also He rose again from the sepulchre with his body, and likewise after his resurrection said to the disciples, "See my hands and my feet, that it is I Myself; handle Me and see, for a spirit hath not flesh and bones as ye see Me have," Luke xxiv. 39. Most persons at this day, who are of the church, believe that every one is to rise again at the last day, and then with the body; which opinion is so universal, that scarcely any one from doctrine believes otherwise; but this opinion has prevailed on this account, because the natural man supposes that it is the body alone which lives, wherefore unless he believed that the body was again to receive life, he would altogether deny a resurrection. The case, however, is this: man rises again immediately after death, and then appears to himself in the body altogether as in the world, with such a face, with such members, arms, hands, feet, breast, belly, loins; yea, also, when he sees himself and touches himself, he says that he is a man as in the world; nevertheless it is not his external, which he carried about in the world, that he sees and touches, but it is the internal, which constitutes that very human which lives, and which had an external about itself or out of the single things of itself, whereby it could be in the world, and act suitably there and perform its functions; the earthly corporeal is no longer of any use to it, it being in another world where are other functions, and other powers and abilities, to which its body, such as it has there, is adapted: this body it sees with its eyes, not those which it had in the world,

but those which it has there, which are the eyes of its internal man, and out of which through the eyes of the body it had before seen worldly and terrestrial things: it also feels it with the touch, not with the hands or sense of touch which it enjoyed in the world, but with the hands and sense of touch which it there enjoys, which is that from which its sense of touch in the world existed: every sense also is there more exquisite and more perfect, because it is the sense of the internal of man set loose from the external, for the internal is in a more perfect state, inasmuch as it gives to the external the power of sensation, but when it acts into the external, as in the world, then the sensation is rendered dull and obscure: moreover it is the internal which is sensible of the internal, and the external which is sensible of the external; hence it is that men after death see each other, and are in society together according to the interiors; that I might be certain as to these things, it has also been given me to touch spirits themselves, and to speak frequently with them on this subject. Men after death, who are then called spirits, and they who have lived in good, angels, are greatly surprised that the man of the church should believe, that he is not to see eternal life until the last day, when the world shall perish, and that then he is to be again clothed with the dust which had been rejected, when yet the man of the church knows that he rises again after death; for who does not say, when a man dies, that his soul or spirit afterwards is in heaven or in hell; and who does not say of his own infants who are dead, that they are in heaven; and who does not comfort a sick person, or also one condemned to death, by the assurance that he shall shortly come into another life? And he who is in the agony of death, and is prepared, believes no otherwise; yea, also, from that belief many claim to themselves the power of delivering others from places of damnation, and of introducing them into heaven, and of making masses for them. Who does not know what the Lord said to the thief? "To day shalt thou be with Me in paradise," Luke xxiii. 43; and what he said concerning the rich man and Lazarus, that "the former was translated into hell, but the latter by angels in heaven," Luke xvi. 22, 23; and who is not acquainted with what the Lord taught concerning the resurrection, "that He is not the God of the dead, but of the living," Luke xx. 38. Man is acquainted with these things, and also he so thinks and so speaks, when he thinks and speaks from the spirit, but when from doctrinals, he says quite otherwise, namely, that he is not to rise again till the last day; when yet it is the last day to every one when he dies, and likewise then is his judgment, as some also speak. These things are said to the intent it may be known, that no man rises again in the body with which he was clothed in the world, but that the Lord so arose, and this because He glorified or made divine his body, while He was in the world. — A. C. 5078.

The Redemption.

122. Redemption itself was a Subjugation of the Hells, and an establishment of Order in the Heavens, and thereby a preparation for a new spiritual church. That these three things are redemption, I can say in all certainty, since the Lord also at this day is performing a redemption, which He commenced in the year 1757, together with the LAST JUDGMENT, which was then performed. This redemption has continued from that time even to this: the reason is, because at this time is the second coming of the Lord; and a New Church is

to be instituted, which cannot be instituted unless there be first a subjugation of the hells, and an establishment of order in the heavens. . . . That the subjugation of the hells, the establishment of order in the heavens, and the institution of a New Church, were redemption, is because without these no man could have been saved: they follow, also, in order; for first the hells are to be subjugated before a new angelic heaven can be formed; and this is to be formed before a New Church upon earth can be instituted; for men in the world are so conjoined with the angels of heaven and the spirits of hell, that, in the interiors of the mind on both sides, they make one.

123. That the Lord, while He was in the world, fought against the hells, and conquered and subjugated them, and thus reduced them under obedience to Him, is evident from many passages in the Word, of which I shall select these few in Isaiah: "Who is this that cometh from Edom, sprinkled as to his garments from Bozrah, who is honorable in his apparel, marching in the multitude of his strength? I who speak in righteousness, great to save. Wherefore art Thou red as thy garment, and thy garment as of one treading in the wine press? I have trodden the wine press alone, and of the people not a man with Me; therefore I trod them in my anger, and trampled them in my wrath; thence their victory was sprinkled upon my garments; for the day of vengeance is in my heart, and the year of my redeemed is come; my arm brought salvation to me; I made their victory descend to the earth. He said, Behold my people, they are children; therefore He became to them for a Savior; for his love and for his pity, He redeemed them," lxiii. 1-9. These things are concerning the battle of the Lord against the hells; by "the garment in which He was honorable, and which was red," is meant the Word, to which violence was offered by the Jewish people. The battle itself against the hells, and the victory over them, is described by this, that "He trod them in his anger, and trampled them in his wrath." That He fought alone, and from his own power, is described by these words: "Of the people not a man with Me; my arm brought salvation to Me; I made their victory descend to the earth." That thereby He saved and redeemed, by these: "Therefore He became to them for a Savior; for his love and for his pity He redeemed them." That this was the cause of his coming, is meant by these: "The day of vengeance is in my heart, and the year of my redeemed is come." Again in Isaiah: "He saw that there was not any one, and was astonished that there was none interceding; therefore his arm brought salvation to Him, and righteousness roused Him up; thence he put on righteousness as a breastplate, and the helmet of salvation upon his head, and He put on garments of vengeance, and covered himself with zeal as with a cloak; then He came to Zion a Redeemer," lix. 16, 17, 20. In Jeremiah: "They were dismayed, their strong ones were knocked down; they fled apace, neither did they look back; that day is to the Lord Jehovah of hosts a day of revenge, that he may take vengeance on his enemies, that the sword may devour and be satiated," xli. 5, 10. The latter and the former are concerning the battle of the Lord against the hells, and concerning the victory over them. In David: "Gird thy sword upon thy thigh. O Mighty; thy arrows are sharp, the people shall fall under Thee, from the heart enemies of the King. Thy throne is for an age and forever. Thou hast loved righteousness, therefore God hath anointed

Thee," Psalm xlv. 4-7; besides in many other places. Since the Lord alone conquered the hells, without help from any angel, therefore he is called a "Hero" and a "Man of Wars," Isaiah xlv. 15; ix. 6; "The King of Glory, Jehovah the Mighty, the Hero of War," Psalm xiv. 8, 10; "The Mighty One of Jacob," xxxiii. 2; and in many places "Jehovah Sabaoth," that is, Jehovah of "Hosts." And also his advent is called the day of Jehovah, terrible, cruel, of indignation, of wrath, of anger, of vengeance, of ruin, of war, of a trumpet, of a loud noise, of tumult, &c. In the evangelists these things are read: "Now is the judgment of this world; the prince of this world shall be cast out," John xii. 31. "The prince of this world is judged," xvi. 11. "Have confidence; I have overcome the world," xvii. 33. "I saw Satan as lightning falling from heaven," Luke x. 18. By the *world*, the *prince of the world*, *Satan* and the *devil* is meant *hell*. Besides these things, it is described in the Revelation, from the beginning to the end, what the Christian church is at this day, and also that the Lord is about to come again, and subjugate the hells, and make a new angelic heaven, and then to establish a New Church upon earth. All these things are there predicted, but they have not been discovered till the present time: the reason is, because the Revelation, as also all the prophetic parts of the Word, was written by mere correspondences; and unless these had been made known by the Lord, scarcely any one would have been able rightly to understand a single verse there: but now, for the sake of the New Church, all the things which are there are made known in the *APOCALYPSE REVEALED*, published at Amsterdam, in the year 1766; and those will see them who believe the Word of the Lord in Matt. xxiv. concerning the state of the church at the present time, and concerning his coming. But this belief is, as yet, only wavering with those who have so deeply impressed on their hearts the faith of the present church, concerning a trinity of divine persons from eternity, and concerning the passion of Christ, that it was redemption itself, that it cannot be eradicated. — *T. C. R.* 115, 116.

Without Redemption the Angels could not have subsisted.

124. The reason that angels could not have subsisted in a state of integrity unless redemption had been performed by the Lord, is because the whole angelic heaven, together with the church on earth, is before the Lord as one man, whose internal is the angelic heaven, and whose external is the church; or, more particularly, the highest heaven constitutes the head; the second and the last constitute the breast and middle region of the body; and the church on earth, the loins and feet; and the Lord Himself is the soul and life of the whole of this man: wherefore, unless the Lord had performed redemption, this man would have been destroyed, as to the feet and loins, by the seceding of the church on earth; as to the gastric region, by the seceding of the lowest heaven; as to the breast, by the seceding of the second heaven; and then the head, having no correspondence with the body, would fall into a swoon. — *T. C. R.* 119.

Without Redemption Wickedness would have spread through the whole Christian Orb, in both Worlds.

125. That without redemption by the Lord, iniquity and wickedness would spread through the whole Christian orb, in both worlds, the natural

and the spiritual, is, amongst several other reasons, because every man, after death, comes into the world of spirits, and then is altogether similar to himself, such as he was before; and at his entrance, he cannot be restrained from conversing with deceased parents, brothers, relations, and friends; every husband, then, first seeks his wife, and every wife her husband; and by the former and the latter they are introduced into various companies of such as outwardly appear like sheep, and inwardly are like wolves; and by these even those are perverted, who have been devoted to piety: from this cause, and from abominable arts, unknown in the natural world, the spiritual world is so full of the wicked and cunning, that it is like a pond green with the spawn of frogs. That intercourse with the wicked there also effects this, may be rendered manifest from these considerations, that whoever associates with robbers or pirates, at length becomes like them; and whoever lives with adulterers and harlots, at length regards adulteries as nothing; and, also, whoever connects himself with rebellious persons, at length does not scruple to do violence to any one. For all evils are contagious, and may be compared to the plague, which an infected person communicates by breath or perspiration; and also to a cancer or gangrene, which spreads, and putrefies the parts near it, and successively those more distant, until the whole body perishes. The delights of evil, into which every one is born, cause wickedness to be contagious. From these things it may appear evident, that without redemption by the Lord, no one could be saved, nor could the angels subsist in a state of integrity. The only refuge from destruction, for any one, is in the Lord; for He says, "Abide in Me, and I in you; as the branch cannot bear fruit of itself, unless it abide in the vine, so ye, unless ye abide in Me. I am the vine, ye are the branches: he who abideth in Me, and I in him, beareth much fruit; because without Me ye cannot do any thing. If any one abide not in Me, he is cast away, and being dried, is thrown into the fire and burned." John xv. 4-6. — *T. C. R.* 120.

The Lord thus redeemed not only Man, but Angels.

126. At the time of the first coming of the Lord, the hells had grown up to such a height, that they filled all the world of spirits, which is in the middle, between heaven and hell, and thus not only confused the heaven which is called the last or lowest, but also assaulted the middle heaven, which they infested in a thousand ways, and which would have gone to destruction, unless the Lord had protected it. Such insurrection of the hells was meant by the tower built in the land of Shinar, the head of which should reach even to heaven; but the design of the builders was frustrated by the confusion of languages, and they were dispersed, and the city was called *Babel*, Gen. xi. 1-9. What is there meant by the tower, and by the confusion of languages, is explained in the *ARCANA CÆLESTIA*, published at London. The reason that the hells had grown up to such a height, was, that at the time when the Lord came into the world, the whole world had entirely alienated itself from God, by idolatries and magic; and the church which had been amongst the sons of Israel, and at length amongst the Jews, by falsification and adulteration of the Word, was utterly destroyed; and both the former and the latter after death flocked into the world of spirits, where at length they so increased and multiplied, that they could not be expelled

thence, but by the descent of God Himself, and then by the strength of his divine arm. How this was done is described in a little treatise concerning the *LAST JUDGMENT*, published at London in the year 1758. This was accomplished by the Lord, when He was in the world. The like, also, at this day, has been done by the Lord, since, as was said above, at this day is his second coming, which was predicted in the Revelation in various places; and in Matt. xxiv. 3, 30; in Mark xiii. 26; in Luke xxi. 27; and in the Acts of the Apostles i. 11; and in other places. The difference is, that, at his first coming, the hells had grown to such a degree from the multitude of idolaters, magicians, and falsifiers of the Word; but at this second coming, from Christians so called, both such as are imbued with naturalism, and also such as have falsified the Word, by confirmations of their fabulous faith concerning three Divine Persons from eternity, and concerning the passion of the Lord, that it was redemption itself; for these are they who are meant by the dragon and his two beasts in the Revelation, xii. and xiii. — *T. C. R.* 121.

Redemption could not be effected but by God incarnate.

127. The reason that it could not have been performed but by God incarnate, that is, made Man, is because Jehovah God, such as He is, in his infinite essence, cannot approach to hell, much less enter into it; for He is in the purest and first things. Wherefore, Jehovah God, being in Himself such, if He should only blow upon those who are in hell, He would kill them in a moment; for He said to Moses, when He wished to see Him, "Thou wilt not be able to see my face, because no man will see Me and live," Exod. xxxiii. 20. Since, therefore, Moses could not, still less could those who are in hell, where all are in the last and grossest things, and thus in those most remote; for they are in the lowest degree natural. Wherefore, unless Jehovah God had assumed the Human, and thus clothed himself with a body which is in the lowest things, He might have undertaken any redemption in vain. . . . It should be known, that the battle of the Lord with the hells, was not an oral battle, as between reasoners and wranglers; such a battle would have effected nothing at all there: but it was a spiritual battle, which is of divine truth from divine good, which was the very vital principle of the Lord: the influx of this, by means of sight, no one in hell can resist. There is in it such power, that the infernal genii, only at the perception of it, fly away and cast themselves down into the deep, and creep into caverns, that they may hide themselves. This is the same that is described in Isaiah: "They shall enter into caverns of the rocks, and into clefts of the dust, for fear of Jehovah, when He shall arise to terrify the earth," ii. 19; and in the Revelation: "All shall hide themselves in the caves of the rocks, and in the rocks of the mountains, and shall say to the mountains and to the rocks, Fall upon us, and hide us from the face of Him who sitteth upon the throne, and from the anger of the Lamb," vi. 15-17. — *T. C. R.* 124.

False Views of the Atonement.

128. It is believed in the church, that the Lord was sent by the Father, to make an atonement for the human race, and that this was done by the fulfilling of the law, and the passion of the cross;

and that thus He took away damnation, and made satisfaction; and that without that atonement, satisfaction, and propitiation, the human race would have perished in eternal death; and this from justice, which by some is also called vindictive. — *L. 13.*

129. What at this day more fills and crams the books of the orthodox, or what is more zealously taught and inculcated in the schools, and more frequently preached and proclaimed from the pulpits, than that God the Father, being enraged against the human race, not only removed it from Himself, but also concluded it under a universal damnation, and thus excommunicated it; but, because He is gracious, that He persuaded or excited his Son to descend, and take upon Himself the determined damnation, and thus appease the anger of his Father; and that thus, and not otherwise, He could look upon man with some favor? Then that this, also, was done by the Son, who, in taking upon Himself the damnation of the human race, suffered himself to be scourged by the Jews, to be spit upon in the face, and then to be crucified as the accursed of God, Deut. xxi. 23; and that the Father, after this was done, became propitious, and from love towards his Son, cancelled the sentence of damnation, but only in respect to those for whom He should intercede; and that He thus became a Mediator in the presence of his Father forever. These and similar things, at this day, sound in temples, and are reverberated from the walls, like an echo from the woods, and fill the ears of all there. But cannot any one, whose reason is enlightened and made sound by the Word, see that God is mercy and pity itself, because He is love itself and good itself, and that those are his essence; and that hence it is a contradiction to say, that mercy itself, or goodness itself, can look upon man with anger, and decree his damnation, and still continue to be his own divine essence? Such things are scarcely ever ascribed to a good man or an angel of heaven, but only to a wicked man or to a spirit of hell: wherefore it is abominable to ascribe them to God. But, if the cause be investigated, it is this, that they have taken the passion of the cross for redemption itself; thence have flowed those opinions, as, from one falsity, falses flow in a continued series. — *T. C. R. 132.*

True Nature of the Atonement.

130. They who are in the internals of the church know that no one is saved by the blood of the Lord, but by a life according to the precepts of faith and of charity from the word of the Lord: they who are in the inmosts of the church, by the blood of the Lord understand the divine truth proceeding from Him, and by the passion of the cross understand the ultimate of the Lord's temptation, by which He altogether subdued the hells, and at the same time glorified his Human, that is, made it Divine; and that thereby He redeemed and saved all, who suffer themselves to be regenerated by a life according to the precepts of faith and charity from his Word; by the blood of the Lord also in the internal sense, according to which the angels in the heavens perceive the Word, is meant the divine truth proceeding from the Lord. But how man was saved and redeemed by the Divine, through the subjugation of the hells, and the glorification of his Human none can know, unless he knows that there are with every man angels from heaven, and spirits from hell, and that unless these are present with

man continually, he cannot think any thing, nor will any thing; and thus that man as to his interiors is either under the dominion of spirits who are from hell, or under the dominion of angels who are from heaven. When this first is known, then it may be known, that unless the Lord had altogether subdued the hells, and reduced all things both there and in the heavens into order, no one could have been saved: in like manner, unless the Lord had made his Human Divine, and had thereby acquired to Himself divine power over the hells and over the heavens to eternity; for without divine power neither the hells nor the heavens can be kept in order, since the power, by which any thing exists, must be perpetual that it may subsist, for subsistence is perpetual existence. The Divine Itself, which is called the Father, without the Divine Human, which is called the Son, could not effect this, inasmuch as the Divine Itself without the Divine Human cannot reach to man, nor even to an angel, when the human race have altogether removed themselves from the Divine, as was the case in the end of times, when there was no longer any faith or any charity; wherefore the Lord then came into the world, and restored all things, and this by virtue of his Human, and thus saved and redeemed man by faith and love to the Lord from the Lord; for such the Lord can withhold from the hells and from eternal damnation, but not those who reject faith and love from Him to Him, for these reject salvation and redemption. — *A. C. 10, 152.*

How the Lord bore the Iniquities of all.

131. That it is said of the Lord, that He carried sins for the human race, is known in the church, but still it is unknown what is understood by carrying iniquities and sins. It is believed by some that it denotes, that He took into Himself the sins of the human race, and suffered Himself to be condemned even to the death of the cross, and that thus, because damnation for sins was cast upon Him, mortals are liberated from damnation; also that damnation was taken away by the Lord through the fulfilling of the law, since the law would have damned every one who did not fulfil it. But by carrying iniquity are not meant those things, since every man's deeds remain with him after death, and then he is judged according to their quality either to life or to death; and therefore they cannot be taken away by transfer to another who carries them; hence it is evident that by carrying iniquities something else is meant. But what is meant may be manifest from the carrying itself of iniquities or of sins by the Lord; for the Lord carries those when He fights for man against the hells, for man of himself cannot fight against them, but the Lord alone does this, also continually for every man, with a difference according to the reception of divine good and divine truth. The Lord, when he was in the world, fought against all the hells, and altogether subdued them; hence also He was made justice; thus He redeemed those from damnation who receive divine good and truth from Himself: unless this had been effected by the Lord, no flesh could have been saved, for the hells are continually with man, and have dominion over him, so far as the Lord does not remove them; and He so far removes them, as man desists from evils. He who once conquers the hells, conquers them to eternity; and that this might be effected by the Lord, He made his Human Divine; He, therefore, who alone fights for man against the hells, or, what is the same thing,

against evils and falses, — for these are from the hells, — He is said to carry sins, for He alone sustains that burden. That by carrying sins is also signified the removal of evils and falses from those who are in good, is because this is a consequence, for so far as the hells are removed from man, so far evils and falses are removed, for the latter and the former, as was said, are from the hells: evils and falses are sins and iniquities. That by carrying diseases, griefs, and iniquities, and by being thrust through and bruised by them, is signified a state of temptation, is evident, for then there are griefs of mind, straitnesses, and desperations, which so torment: such things are induced by the hells, for in temptations they assault the love itself of him against whom they fight; and the love of every one is the inmost of his life. The Lord's love was the love of saving the human race, which love was the esse of his life, for the Divine in Himself was that love: this also is thus described in Isaiah, where the Lord's combats are treated of, in these words: "He said, Surely they are my people; therefore He became a Savior to them; in all their straitness He had straitness; on account of his love and his clemency He redeemed them, and took them, and carried them all the days of eternity," lxi. 8, 9. That the Lord, when he was in the world, endured such temptation, is briefly described in the evangelists, but more fully in the prophets, and especially in the Psalms of David: it is only said in the evangelists, that He was led away into the wilderness, and afterwards tempted by the devil, and that He was there forty days, and with the beasts, Mark i. 12, 13; Matt. iv. 1: but that He was in temptations, that is, in combats with the hells, from first childhood even to the end of his life in the world, He did not reveal, according to these words in Isaiah: "He sustained exaction, and was afflicted, yet He opened not his mouth; He is led as a lamb to the slaughter, and as a sheep before her shearers is dumb, He opened not his mouth," liii. 7. His last temptation was in Gethsemane, Matt. xxvi.; Mark xiv.; and afterwards the passion of the cross; that by it He fully subdued the hells, He Himself teaches in John: "Father, deliver Me from this hour, but for this [cause] came I to this hour; Father, glorify thy name. There came forth a voice from heaven, [saying] I have both glorified and will glorify [it]: then said Jesus, Now is the judgment of this world; now shall the prince of this world be cast out abroad," xii. 27, 28, 31; the prince of the world is the devil, thus the whole hell; to glorify denotes to make the Human Divine. The reason why mention is made only of the temptation after forty days in the wilderness is, because forty days signify and involve temptations to the full, thus of several years; the wilderness signifies hell, and the beasts with which He fought there, the diabolical crew. — *A. C.* 9937.

How the Lord fulfilled the whole Law.

132. It is believed by many at this day, that when it is said of the Lord, that He fulfilled the law, it is meant that He fulfilled all the commandments of the Decalogue, and that thus He became righteousness, and also justified mankind by faith in that. But yet that is not what is meant, but that He fulfilled all things which are written concerning Him in the Law and the Prophets, that is, in the whole sacred Scripture; because this treats of Him alone, as was said in the foregoing article. The reason why many have believed otherwise, is, because they have not searched the Scriptures, and

seen what is there meant by the Law. By the Law there are meant, in a strict sense, the Ten Commandments of the Decalogue; in a wider sense, all that was written by Moses in his five books; and in the widest sense, all of the Word. — *L.* 8.

133. That the Lord fulfilled all things of the Law, means that He fulfilled all things of the Word, is manifest from the passages where it is said, that the Scripture was fulfilled by Him, and that all things were finished; as from these: "Jesus went into the synagogue and stood up to read; there was delivered to Him the book of the prophet Isaiah; and when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the bound, and sight to the blind; to proclaim the acceptable year of the Lord. And He closed the book, and said, *This day is this Scripture fulfilled in your ears,*" Luke iv. 16-21. "Ye search the Scriptures, and they testify of Me," John v. 39. "*That the Scripture might be fulfilled,* He that eateth bread with Me hath lifted up his heel upon Me," John xiii. 18. "None of them is lost, but the son of perdition, *that the Scripture might be fulfilled,*" John xvii. 12. "*That the saying might be fulfilled* which He spake, Of those whom thou gavest Me I have not lost one," John xviii. 9. "Then said Jesus unto Peter, Put up thy sword into its place; *how then should the Scriptures be fulfilled,* that thus it must be? But all this was done, *that the Scriptures of the Prophets might be fulfilled,*" Matt. xxvi. 52, 54, 56. "The Son of Man indeed goeth, as it is written of Him; *that the Scriptures may be fulfilled,*" Mark xiv. 21, 49. "Thus *the Scripture was fulfilled,* which said, He was reckoned with the wicked," Mark xv. 28; Luke xxii. 37. "*That the Scripture might be fulfilled,* They parted my raiment among them, and for my vesture they did cast lots," John xix. 24. "After this, Jesus knowing that all things were now accomplished, *that the Scripture might be fulfilled,*" John xix. 28. "When Jesus had received the vinegar, He said, *It is finished,* that is, *it is fulfilled,*" John xix. 30. "These things were done *that the Scriptures might be fulfilled,* A bone of Him shall not be broken. And again *another Scripture saith,* They shall see Him whom they pierced," John xix. 36, 37; besides elsewhere, where passages of the Prophets are adduced, and it is not at the same time said that the Law or the Scripture was fulfilled. That all of the Word was written concerning Him, and that He came into the world to fulfil it, He also taught his disciples before He departed, in these words: "Jesus said to them, O fools and slow of heart to believe all that the Prophets have spoken; ought not Christ to have suffered this, and to enter into his glory? And beginning at *Moses and all the Prophets,* He expounded to them in *all the Scriptures concerning himself,*" Luke xiv. 25-27. And further, Jesus said to his disciples, "These are the words which I spake unto you, whilst I was yet with you, *That all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me,*" Luke xxiv. 44. That the Lord in the world fulfilled all things of the Word, even to the smallest particulars of it, is evident from these his own words: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled," Matt. v. 18. From these now it may be clearly seen, that by the Lord's ful-

filling all things of the Law, is not meant that he fulfilled all the commandments of the Decalogue, but all things of the Word. — *L. 11.*

134. He who does not know the arcana of the Word, believes that the Lord was made justice by fulfilling all things of the law, and that by that fulfilment He delivered the human race from the yoke of the law, thus from damnation; whereas this is not the sense of those words, but that He was made justice by the subjugation of the hells, the reduction of the heavens into order, and by the glorification of his Human; for by this latter He let Himself into the power, that from his Divine Human He might to eternity subjugate the hells, and keep the heavens in order, and thereby regenerate man, that is, deliver him from hell, and save him. — *A. C. 10239.*

The Holy Spirit.

135. That the Comforter, (*Paraclitos*), or Holy Spirit, is Divine Truth proceeding from the Lord, manifestly appears, for it is said the Lord Himself spake to them "the truth," and declared that, when he should go away, he would send the Comforter, "the Spirit of Truth," who should guide them "into all truth," and that he would not speak from himself, but from the Lord. And because Divine Truth proceeds from the human principle of the Lord glorified, and not immediately from his Divine itself, inasmuch as this was glorified in itself from eternity, it is therefore here said, "The Holy Spirit was not yet, because that Jesus was not yet glorified." It is greatly wondered at in heaven that they who compose the church do not know that the Holy Spirit, which is Divine Truth, proceeds from the human principle of the Lord, and not immediately from his Divine, when notwithstanding the doctrine received in the whole Christian world teaches that, "As is the Father, so also is the Son, uncreate, infinite, eternal, omnipotent, God, Lord; neither of them is first or last, nor greatest or least. Christ is God and Man; God from the nature of the Father, and Man from the nature of the mother; but although he is God and Man, yet nevertheless they are not two, but one Christ; He is one, not by changing the divinity into the humanity, but by the divinity receiving to itself the humanity. He is altogether one, not by a commixture of two natures, but one person alone, because as the body and soul are one man, so God and Man is one Christ." This is from the Creed of Athanasius. Now, forasmuch as the divinity and humanity of the Lord are not two, but one person alone, and are united as the soul and body, it may be known that the Divine Proceeding, which is called the Holy Spirit, goes forth and proceeds from his Divine principle by the Human, thus from the Divine Human, for nothing whatsoever can proceed from the body, unless as from the soul by the body, inasmuch as all the life of the body is from its soul. And because, as is the Father so is the Son, uncreate, infinite, eternal, omnipotent, God and Lord, and neither of them is first or last, nor greatest or least, it follows that the Divine Proceeding, which is called the Holy Spirit, proceeds from the Divinity itself of the Lord by his Humanity, and not from another Divinity, which is called the Father, for the Lord teaches that He and the Father are one, and that the Father is in Him, and He in the Father. But the reason why most in the Christian world think otherwise in their hearts, and hence believe otherwise, the angels have said is grounded in this circumstance, that they think of the Human principle of the Lord as separate from

his Divine, which nevertheless is contrary to the doctrine which teaches that the Divinity and Humanity of the Lord are not two persons, but one person alone, and united as soul and body. Inasmuch as the Divine Proceeding, which is Divine Truth, flows into man, both immediately and mediately, by angels and spirits, it is therefore believed that the Holy Spirit is a third person, distinct from the two who are called Father and Son; but I can assert that no one in heaven knows any other Holy Divine Spirit, than the Divine Truth proceeding from the Lord. — *A. E. 183.*

136. Although the Holy Spirit is called the Divine Proceeding, yet no one knows why it is called proceeding; this is unknown, because it is also unknown that the Lord appears before the angels as a sun, and that heat, which in its essence is divine love, and light, which in its essence is divine wisdom, proceeds from that sun. These truths being unknown, it was impossible to know that the Divine Proceeding was not divine by itself; and thus the Athanasian doctrine of the Trinity declares, that there is one person of the Father, another of the Son, and another of the Holy Spirit; but when it is known that the Lord appears as a sun, a just idea may be had of the Divine Proceeding, or the Holy Spirit, as being one with the Lord, yet proceeding from Him, as heat and light from the sun. — *D. L. W. 146.*

137. That there is a trine in the Lord, may be illustrated by comparison with an angel; He has a soul and a body, and also a proceeding sphere; what proceeds from him is himself out of him. — *L. 46.*

138. The divine operation is effected by the divine truth, which proceeds from the Lord; and that which proceeds is of one and the same essence with Him from whom it proceeds, like these three, the soul, the body, and the proceeding virtue, which together make one essence; with man, merely human, but with the Lord, divine and human also; these being, after the glorification, united together, like the prior with its posterior, and like essence with its form. Thus the three essentials, which are called the *Father*, the *Son*, and the *Holy Spirit*, in the Lord are one. — *T. C. R. 139.*

139. Now, because the Divine Truth is meant by the Holy Spirit, and this was in the Lord, and was the Lord Himself, (John xiv. 6,) and thus because it could not proceed from any other source, therefore he said, "The Holy Spirit was not yet, because Jesus was not yet glorified," vii. 39; and after the glorification, "He breathed into the disciples, and said, Receive ye the Holy Spirit, xx. 22. The reason why the Lord breathed upon the disciples, and said that, was, because *aspiration* [or breathing upon] was an external representative sign of divine inspiration; but inspiration is an insertion into angelic societies. — *T. C. R. 140.*

The Divine Trinity.

140. At this day human reason is bound, as to the Divine Trinity, like a man bound with manacles and fetters in prison; and it may be compared to the vestal virgin, buried in the earth, because she let the sacred fire go out; when yet the Divine Trinity ought to shine like a lamp in the minds of the men of the church, since God, in his Trinity, and in its unity, is all in all the sanctities of heaven and the church. — *T. C. R. 169.*

141. That Christians have acknowledged three divine persons, and thus as it were three Gods, was because there is a trine [or three constitu-

ents] in the Lord, and one is called the Father, another the Son, and the third the Holy Spirit; and this trine is distinctly named in the Word, as the soul and body, and what proceeds from them, are also distinctly named, which nevertheless are one. The Word, in the sense of the letter also, is such, that it distinguishes things which are one, as if they were not one; thence it is, that Jehovah, who is the Lord from eternity, it sometimes calls Jehovah, sometimes Jehovah of hosts, sometimes God, sometimes Lord, and at the same time, Creator, Savior, Redeemer, and Former, yea, Shaddai; and his Human, which he assumed in the world, Jesus, Christ, Messiah, Son of God, Son of Man, and in the Word of the Old Testament, God, the Holy One of Israel, the Anointed of Jehovah, King, Prince, Counsellor, Angel, David. Now, because the Word is such, in the sense of the letter, that it names several, which nevertheless are one, therefore Christians, who in the beginning were simple, and understood every thing according to the sense of the letter, distinguished the Divinity into three persons, which also on account of their simplicity was permitted; but yet so, that they also believed concerning THE SON, that He was Infinite, Uncreated, Almighty, God, and Lord, altogether equal to the Father; and moreover, that they believed that they are not two or three, but one in essence, majesty, and glory, thus in divinity. Those who simply believe thus, according to the doctrine, and do not confirm themselves in three Gods, but of the three make one, after death are informed by the Lord through the angels, that He is that One and that Trine; which also is received by all who come into heaven; for no one can be admitted into heaven, who thinks of three Gods, howsoever with his mouth he says one. For the life of the whole heaven, and the wisdom of all the angels, is founded upon the acknowledgment and thence confession of one God, and upon the faith, that that one God is also a Man, and that He is the Lord, who is, at the same time, God and Man. Hence it is manifest, that it was of divine permission, that Christians in the beginning should receive the doctrine concerning three divine persons, provided that they also received, at the same time, that the Lord is God, Infinite, Almighty, and Jehovah; for unless they had also received that, it would have been all over with the church, since the church is a church from the Lord; and the eternal life of all is from the Lord, and not from any other. — *L. 55.*

142. There are general and also particular essentials of one thing, and both together make one essence. The general essentials of one man are his soul, body, and operation. That these make one essence, may be seen from this, that one is from another, and for the sake of another, in a continual series; for man begins from the soul, which is the very essence of the seed: this not only initiates, but also produces in their order those things which are of the body, and afterwards the things which proceed from those two, the soul and body together, which are called *operations*; wherefore, from the production of one from another, and thence the insertion and conjunction, it is manifest that these three are of one essence, which are called three essentials.

143. That those three essentials, viz., the soul, body, and operation, were and are in the Lord God the Savior, every one acknowledges. That his soul was from Jehovah the Father, can be denied only by Antichrist, for in the Word of both Testaments He is called *the Son of Jehovah, the Son of*

the Most High God, the Only-begotten; therefore the Divine of the Father, like the soul in man, is his first essential. That the Son, whom Mary brought forth, is the body of that divine soul, follows from this, that no other than the body, conceived and derived from the soul, is prepared in the womb of the mother; this, therefore, is another essential. That operations make the third essential, is because they proceed from the soul and body together; and those things which proceed are of the same essence with those which produce them. That the three essentials, which are the Father, Son, and Holy Spirit, are one in the Lord, like the soul, body, and operation, in man, is very evident from the words of the Lord, that the Father and He are one, and that the Father is in Him, and He in the Father; in like manner, that He and the Holy Spirit are one, since the Holy Spirit is the Divine, proceeding out of the Lord from the Father.

144. When it is said, that the Father, Son, and Holy Spirit are the three essentials of one God, like the soul, body, and operation in man, it appears to the human mind as if those three essentials were three persons, which is not possible; but when it is understood, that the Divine of the Father, which makes the soul, and the Divine of the Son, which makes the body, and the Divine of the Holy Spirit, or the proceeding Divine, which makes the operation, are the three essentials of one God, then it falls into the understanding. For the Father is his own Divine, the Son from the Father, and the Holy Spirit his from both; which, because they are of one essence, and unanimous, make one God. But if those three divine essentials are called persons, and to each one is attributed his own property, as, to the Father imputation, to the Son mediation, and to the Holy Spirit operation, then the divine essence becomes divided, which yet is one and indivisible; so not any one of the three is God in fulness, but each in subtriplicate power, which a sound understanding cannot but reject. — *T. C. R. 166-168.*

145. From the Lord's Divine Human itself proceeds the divine truth, which is called the Holy Spirit; and whereas the Lord, when He was in the world, was Himself the divine truth, He Himself taught the things which were of love and faith, and at that time not by the Holy Spirit, as Himself teaches in John: "The Holy Spirit was not yet, because Jesus was not yet glorified," vii. 39; but after the Lord even as to the human was made Jehovah, that is divine good, which was after the resurrection, then He was no longer divine truth, but this proceeded from his divine good. That the Holy Spirit is the divine truth which proceeds from the Lord's Divine Human, and not any spirit or any spirits from eternity, is very manifest from the Lord's words in the passage above cited, namely, that the Holy Spirit was not yet; also that a spirit himself cannot proceed, but the holy of a spirit, that is, the holy which proceeds from the Lord, and a spirit utters. From these things now it follows, that all the Trinity, namely, Father, Son, and Holy Spirit, is perfect in the Lord, and thus that there is one God, but not three, who being distinct as to persons, are said to constitute one Divine. That mention is made in the Word of Father, Son, and Holy Spirit, was that men might acknowledge the Lord and also the Divine in Him. For man was in such thick darkness, as he also is at this day, that otherwise he would not have acknowledged any Divine in the Lord's Human; for this, as being altogether incomprehensible, would have been to him above all faith: and moreover it

is a truth that there is a Trinity; but in one, namely, in the Lord; and also in Christian churches it is acknowledged, that the Trinity dwells perfectly in Him; the Lord also taught openly, that Himself was one with the Father, John xiv. 9-12; and that the holy thing, which the Holy Spirit speaks, is not his, but the Lord's, in John: "The Paraclete, the Spirit of truth, shall not speak from Himself, but whatsoever things He shall hear, He shall speak: He shall glorify Me, because He shall take of mine, and shall announce to you," xvi. 13, 14; that the Paraclete is the Holy Spirit, is said John xiv. 26. — *A. C.* 6993.

How the Thoughts of the Divine Trinity appear in the other Life, and with the Angels.

146. What the idea is, or what the thought, which the man of the church has concerning one God, appears manifestly in the other life, for every one carries with him the ideas of his thought: their idea or thought is, that there are three gods, but that they dare not say gods, but God; a few also make one of three by union, for they think in one way of the Father, in another way of the Son, and in another of the Holy Spirit. Hence it has been made evident what is the quality of the faith which the church has concerning the most essential of all things, which is the Divine Itself: and whereas the thoughts which are of faith, and the affections which are of love, conjoin and separate all in the other life, therefore they who have been born out of the church, and have believed in one God, flee away from those who are within the church, saying that they do not believe in one God, but in three gods, and that they who do not believe in one God under a human form, believe in no God, inasmuch as their thought pours itself forth without determination into the universe, and thus sinks into nature, which they thus acknowledge in the place of God. When it is asked what they mean by proceeding, when they say that the Son proceeds from the Father, and the Holy Spirit from the Father by the Son, they reply that proceeding is an expression of union, and that it involves that mystery; but the idea of thought on the subject, when it was explored, was no other than of a mere expression, and not of any thing. But the ideas of angels concerning the Divine, concerning the Trine, and concerning proceeding, differ altogether from the ideas of the men of the church, by reason, as was said above, that the ideas of the thought of angels are founded upon One, whereas the ideas of thought of the men of the church are founded upon three; the angels think, and what they think believe, that there is One God, and He the Lord, and that his Human is the Divine Itself in form, and that the holy proceeding from Him is the Holy Spirit; thus that there is a Trine, but still One. This is presented to the apprehension by the idea concerning the angels in heaven; an angel appears there in a human form, but still there are three things with him, which make one: there is his internal, which does not appear before the eyes; there is the external, which appears; and there is the sphere of the life of his affections and thoughts, which diffuses itself from him to a distance: these three make one angel. But angels are finite and created, whereas the Lord is infinite and increate; and inasmuch as no idea can be had concerning the infinite by any man, nor even by any angel, except from things finite, therefore it is allowed to present such an example, in order to illustrate that there is a Trine in One, and that there is one God, and that He is the Lord, and no other. — *A. C.* 9303.

147. It is well to be observed, that the idea which any person entertains concerning any thing in another world is presented to the life, and thereby every one is examined as to the nature of his thought and perception respecting the things of faith; and that the idea of the thought concerning God is the chief of all others, inasmuch as by that idea, if it be genuine, conjunction is effected with the Divine Being, and consequently with heaven. They were afterwards questioned concerning the nature of their idea respecting God. They replied, that they did not conceive God as invisible, but as visible under a Human Form; and that they knew Him to be thus visible, not only from an interior perception, but also from this circumstance, that He has appeared to them as a man; they added, that if, according to the idea of some strangers, they should conceive God as invisible, consequently without form and quality, they should not be able in any wise to think about God, inasmuch as such an invisible principle falls not upon any idea of thought. On hearing this, it was given to tell them, that they do well to think of God under a Human Form, and that many on our earth think in like manner, especially when they think of the Lord; and that the ancients also thought according to this idea. I then told them concerning Abraham, Lot, Gideon, Manoah and his wife, and what is related of them in our Word, viz., that they saw God under a Human Form, and acknowledged Him thus seen to be the Creator of the Universe, and called Him Jehovah, and this also from an interior perception; but that at this day that interior perception was lost in the Christian world, and only remains with the simple who are principled in faith.

148. Previous to this discourse, they believed that our company also consisted of those, who are desirous to confuse them in their thoughts of God by an idea of three; wherefore on hearing what was said, they were affected with joy, and replied, that there were also sent from God (whom they then called the Lord) those who teach them concerning Him, and that they are not willing to admit strangers, who perplex them, especially by the idea of three persons in the Divinity, inasmuch as they know that God is One, consequently that the Divine Principle is One, and not consisting of three in unanimity, unless such threefold unanimity be conceived to exist in God as in an angel, in whom there is an inmost principle of life, which is invisible, and which is the ground of his thought and wisdom, and an external principle of life which is visible under a human form, whereby he sees and acts, and a proceeding principle of life, which is the sphere of love and of faith issuing from him (for from every spirit and angel there proceeds a sphere of life whereby he is known at a distance); which proceeding principle of life, when considered as issuing from the Lord, is the essential Divine principle which fills and constitutes the heavens, because it proceeds from the very Esse of the life of love and of faith; they said, that in this, and in no other manner, they can perceive and apprehend a threefold unity. When they had thus expressed themselves, it was given me to inform them, that such an idea concerning a threefold unity agrees with the idea of the angels concerning the Lord, and that it is grounded in the Lord's own doctrine respecting Himself; for He teaches that the Father and Himself are One; that the Father is in Him and He in the Father; that whoso seeth Him seeth the Father; and whoso believeth on Him believeth on the Father and knoweth the Father; also that the Comforter,

whom He calls the Spirit of Truth, and likewise the Holy Ghost, proceeds from Him, and doth not speak from Himself, but from Him, by which Comforter is meant the Divine Proceeding Principle. It was given me further to tell them, that their idea concerning a threefold unity agrees with the Esse and Existere of the life of the Lord when in the world; the Esse of his life was the Essential Divine Principle, for He was conceived of Jehovah, and the Esse of every one's life is that whereof he is conceived; the Existere of life derived from that Esse is the Human Principle in form; the Esse of the life of every man, which he has from his father, is called soul, and the Existere of life thence derived is called body; soul and body constitute one man; the likeness between each resembles that which subsists between a principle which is in effort [*conatus*], and a principle which is in act derived from effort, for act is in effort acting, and thus two are one: effort in man is called will, and effort acting is called action; the body is the instrumental part, whereby the will, which is the principal, acts, and the instrumental and principal in acting are one; such is the case in regard to soul and body, and such is the idea which the angels in heaven have respecting soul and body; hence they know, that the Lord made his Human Principle Divine by virtue of the Divine Principle in Himself, which was to Him a Soul from the Father. This is agreeable also to the creed received throughout the Christian world, which teaches that "although Christ is God and Man, yet He is not two, but one Christ; yea, He is altogether One and a single Person; for as body and soul are one man, so also God and man is one Christ." — *E. U.* 158, 159.

How the Lord is Mediator and Intercessor.

149. The Lord's intercession for the human race was during his abode in the world, and indeed during his state of humiliation, for in that state He spake with Jehovah as with another, but in the state of glorification, when the human essence became united to the Divine, and was also made Jehovah, He does not then intercede, but shows mercy, and from his Divine (principle) administers help and saves; it is mercy itself which is intercession, for such is its essence. — *A. C.* 2250.

150. Mediation and intercession is of Divine truth, because this proximately is with Divine good, which is the Lord Himself; that Divine truth is proximately with Divine good, which is the Lord, is because it immediately proceeds from Him. Inasmuch as occasion is given, it shall here be shown how the case is with the Lord's mediation and intercession. They who believe that there are three persons, who constitute the Divine, and are together called one God, from the sense of the letter of the Word, derive no other idea concerning mediation and intercession, than that the Lord sits at the right hand of his Father, and speaks with Him as man with man, and brings the supplications of men to the Father, and entreats that for his sake, because He endured the cross for the human race, He would pardon them and be merciful; such is the idea concerning intercession and mediation which the simple derive from the sense of the letter of the Word. But it is to be known, that the sense of the letter is according to the apprehension of simple men, that they may be introduced into interior truths themselves; for the simple cannot form any other idea concerning the heavenly kingdom, than as concerning an

earthly kingdom, nor any other idea concerning the Father, than as concerning a king on earth, and concerning the Lord, than as concerning the son of a king, who is heir of the kingdom. That the simple have such an idea, is very manifest from the idea of the Lord's apostles themselves concerning his kingdom; for at first they believed, like the rest of the Jews, that the Lord, as being the Messiah, would be the greatest king upon earth, and would raise them to a height of glory above all nations and people on the universal globe. But when they heard from the Lord Himself, that his kingdom was not on earth, but in heaven, then neither could they think any otherwise than that his kingdom in heaven was to be altogether as a kingdom on earth; wherefore also James and John asked, that in his kingdom one might sit on the right hand and the other on the left; and the rest of the apostles, who were also willing to become great in that kingdom, had indignation, and disputed among themselves which of them should be greatest there; and whereas such an idea was inherent in them, and could not be extirpated, the Lord also said to them, that they should sit on twelve thrones to judge the twelve tribes of Israel; see Mark x. 37, 41; Luke xxii. 24, 30; Matt. xix. 28; and on this occasion they did not know what was meant of the Lord by twelve thrones, and by twelve tribes, and by judgment. From these considerations now it may be manifest what the idea is, and whence it is, concerning the Lord's mediation and intercession with the Father. But he who knows the interior things of the Word, has altogether another notion concerning the Lord's mediation, and concerning his intercession, namely, that He does not intercede as a son with a father, a king on earth, but as the Lord of the universe with Himself, and as God from Himself, for the Father and He are not two, but are one, as Himself teaches, John xiv. 8-11. That He is called mediator and intercessor, is because by the Son is meant Divine truth, and by the Father Divine good, and mediation is effected by Divine truth, for by it is given access to Divine good; for Divine good cannot be acceded to, because it is as the fire of the sun, but Divine truth, because this is as light thence derived, which gives to man's sight, which is from faith, passage and access; hence it may be manifest what is to be understood by mediation and intercession. Further, it is to be told from what ground it is that the Lord Himself, who is the Divine good itself and the Sun itself of heaven, is called a mediator and intercessor with the Father: the Lord, when He was in the world, before He was fully glorified, was Divine truth, wherefore at that time there was mediation, and He interceded with the Father, that is, with the Divine good itself, John xiv. 16, 17, chap. xvii. 9, 15, 17; but after He was glorified as to the Human then He is called mediator and intercessor from this ground, because no one can think of the Divine Himself, unless He forms to Himself the idea of a Divine Man, still less can any one be conjoined by love to the Divine Himself except by such an idea. Hence it is that the Lord, as to the Divine Human, is called a mediator and intercessor, but mediates and intercedes with Himself. — *A. C.* 8705.

Jehovah Himself, in his Divine Human, the only Savior.

151. "Thus saith Jehovah thy Creator, O Jacob. and thy Former, O Israel; for I have redeemed

thee. I am Jehovah thy God, the Holy One of Israel, thy Savior," Isaiah xliii. 1, 3. "Surely God is in Thee, and there is no other God besides. Verily thou art a God that hidest Thyself, O God of Israel the Savior," xlv. 14, 15. "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of Hosts, Beside Me there is no God," xlv. 6. "I am Jehovah, and beside Me there is no Savior," xliii. 11. "Am not I Jehovah, and there is no other beside Me; and a Savior, there is none beside Me," xlv. 21. "I am Jehovah thy God, thou shalt know no God but Me, for there is no Savior beside Me," Hosea xiii. 4. "Look unto Me, that ye may be saved, all ye ends of the earth; because I am God, and there is none else," Isaiah xlv. 22. "Jehovah of Hosts is his name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called," liv. 5. From these it may be seen, that the Divine of the Lord, which is called the Father, and here Jehovah and God, and the Divine Human, which is called the Son, and here Redeemer and Savior, also Former, that is, Reformer and Regenerator, are not two, but one; for not only is it said, Jehovah God and the Holy One of Israel, the Redeemer and Savior, but also it is said, Jehovah the Redeemer and Savior; yea, also it is said, "I am Jehovah, and beside Me there is no Savior." From which it manifestly appears, that the Divine and Human in the Lord are one person, and that the Human is also Divine; for the Redeemer and Savior of the world is no other than the Lord as to the Divine Human, which is called the Son; for redemption and salvation constitute the proper attribute of his Human, which is called merit and righteousness; for his Human endured temptations and the passion of the cross, and thus by the Human He redeemed and saved. — *L. 34.*

All Power, in the Heavens and on the Earth, given to the Lord.

152. The Lord Himself says, "All power is given to me, in heaven and in earth," Matt. xxviii. 18. In respect to all power being given to the Son of Man, both in the heavens and on earth, it is to be observed, that the Lord had power over all things in the heavens and on earth before he came into the world; for he was God from eternity, and Jehovah; as he himself says plainly in John: "And now, O Father, glorify Thou me with thine own self, with the glory which I had with Thee before the world was," xvii. 5; and again: "Verily, verily, I say unto you, Before Abraham was, I am," viii. 58. For He was Jehovah, and the God of the most ancient church which was before the flood, and appeared to the men of that church: He was also Jehovah, and the God of the ancient church which was after the flood: and He it was whom all the rites of the Jewish church represented, and whom the members of that church worshipped. But the reason why He Himself says, that all power was given to Him in heaven and on earth, as if it was then first given, is, because by the Son of Man is meant his human essence, which, when united with the Divine, was also Jehovah, and had at the same time power; which could not be the case before He was glorified, that is, before his human essence, by union with the Divine, had also life in itself, and had thus, in like manner, become Divine, and Jehovah; as He Himself says in John: "As the Father hath life in Himself, so hath He given to the Son to have life in Himself," v. 27. — *A. C. 1607.*

The Lord rules all Things from first Principles by Ultimates.

153. "I am the Alpha and the Omega, the Beginning and the End." That hereby is signified that He rules all things from first principles by ultimates, and thus all things of heaven to eternity, appears from the signification of the Alpha and the Omega, as denoting the first and the last, or in first principles and in ultimates; and He who is in first principles and in ultimates also rules intermediates; thus all things. These things are said concerning the Divine Humanity of the Lord, being said concerning Jesus Christ, by which names are understood his Divine Humanity. By his Divine Humanity the Lord is present in first principles and ultimates. But that He rules all things from first principles by ultimates, is an arcanum which has not been hitherto perceived by man; for man does not know any thing concerning the successive degrees into which the heavens are distinguished, and into which also the interiors of man are distinguished, and but little concerning the fact, that man, as to his flesh and bones, is in ultimates. Neither does he perceive how intermediates are ruled from first principles by ultimates; when yet the Lord came into the world that He might assume the Human Principle and glorify it, that is, make it Divine, even to ultimates, that is, even to flesh and bones, that He might thus rule all things. That the Lord assumed such a Human Principle, and took it with Him into heaven, is known in the church from this circumstance, that He left nothing of his body in the sepulchre; and also from what He said to his disciples: "Behold my hands and my feet, that it is I Myself; handle Me and see, for a spirit hath not flesh and bones as ye see Me have," Luke xxiv. 39. By this Human Principle, therefore, the Lord is in ultimates; and by making these ultimates also Divine, He thus clothed Himself with the divine power of ruling all things from first principles by ultimates. If the Lord had not done this, the human race on this earth would have perished in eternal death. — *A. E. 41.*

All Good and Truth are from the Lord's Divine Humanity.

154. With respect to this circumstance, that all good, and truth derived from good, is from the Lord, it is an established truth. The angels have a perception of it, inasmuch that they perceive, in proportion as they are under the Lord's influence, that they are in goodness and truth, but in proportion as they are under self-influence, that they are in evil and falsity. They also avow this to novitiate spirits, and to such spirits as doubt of it; and even further, that they are kept from evil and falsity arising from their own proprium, and are preserved in goodness and truth, by the Lord. Their detention from evil and falsity, and the influx of goodness and truth, is also perceivable by them. As to man's supposing that he does good from himself, and thinks truth from himself, it is a mere appearance, because he is in a state destitute of perception, and in the greatest obscurity in regard to influx; wherefore he draws his conclusion from appearances, and even from fallacies, from which he never suffers himself to be removed so long as he believes only his senses, and so long as he reasons thence as whether it be so or not. But although this is the case, still man ought to do good, and to think what is true, as from himself, for otherwise he cannot be reformed and

regenerated. The subject treated of in this verse is the Lord's Human Essence as about to be united to the Divine, and that all good and truth would thus come to man from the Divine Essence through his Human. This is a divine arcanum which few believe, because they do not comprehend it; for they suppose that divine good might reach to man without the Humanity of the Lord being united to the Divinity. But that this is impossible, was briefly shown above, where it was stated that man had so far removed himself from the Supreme Divinity, by the lusts into which he had immersed himself, and by the falsities with which he had blinded himself, that it was not possible for any influx of the Divinity to enter into the rational principle of the human mind, except by and through the Humanity which the Lord united in Himself to the Divinity. By his Humanity the communication was effected, for thus the Supreme Divinity could come to man; as the Lord plainly declares in several passages, as when He says of Himself, that He is the way, and that there is no coming to the Father but by Him. This, then, is what is here affirmed, — that all good and truth is from Him, viz., from the Humanity united to the Divinity. — *A. C.* 2016.

Source and Nature of the Lord's successive Advancement in Wisdom and Intelligence.

155. As to what in general concerns the Lord's instruction, the nature and quality of it plainly appear from this chapter in the internal sense, viz., that it was by continual revelations, and thus by divine perceptions and thoughts from Himself, that is, from his Divine, which He implanted in divine intelligence and wisdom, and this even to the perfect union of his Human with his Divine. This way of becoming wise can never be given with any man, inasmuch as it was an influx from the Divine Itself, which was the Lord's inmost, as appertaining to the Father, of whom He was conceived; consequently proceeding from divine love itself, which the Lord alone possessed, and which consisted in a desire to save the whole human race. It is an arcanum, which to this day is scarce known to any one, that in essential love there is wisdom and intelligence, but the quality of the latter depending on the former; that in love there is wisdom and intelligence, is hence, because all influx is into love, or, what is the same, into good, thus into the life itself of man. Hence comes the wisdom and intelligence of the angels, which is ineffable; hence also the wisdom and intelligence of men, who are in love to the Lord and charity towards their neighbor: these latter, although they do not perceive it with themselves while they live in the body, yet come into it after death, by reason that it is contained in essential love and in essential charity. But as to what concerns the Lord's love, it was infinitely above the love in which the angels are, being the divine love itself, wherefore He had in Himself a supereminence of all wisdom and intelligence, into which, however, as being born a man, and to advance as a man according to Divine Order, He successively introduced Himself, that thus He might unite his human to the Divine, and might make it Divine, and this by his own proper power. — *A. C.* 2500.

Why Jehovah is nowhere named in the Word of the New Testament, but instead thereof, Lord.

156. In the Word of the New Testament, with the Evangelists and in the Apocalypse, *Jehovah* is nowhere named, but for *Jehovah* it is said *Lord*,

and this from hidden causes, of which we shall speak presently. That in the Word of the New Testament it is said *Lord* instead of *Jehovah*, may appear evident with Mark: "Jesus said the first (primary) of all the commandments is, Hear, O Israel! the *Lord*, our God, is one *Lord*, therefore thou shalt love the *Lord*, thy God, with all thy heart, and with all thy soul, and with all thy thought, and with all thy strength," xii. 29, 30; which is thus expressed in Moses: "Hear, O Israel! *Jehovah*, our God, is one *Jehovah*, and thou shalt love *Jehovah*, thy God, with all thy heart, and with all thy soul, and with all thy strength," Deut. vi. 4, 5; where it is manifest that it is said *Lord* for *Jehovah*. In like manner in John: "Behold, a throne was set in heaven, and one sat on the throne: and round about the throne were four animals, full of eyes before and behind; each had for himself six wings round about, and within full of eyes; and they said, Holy, holy, holy, *Lord* God Omnipotent," Apoc. iv. 2, 6, 8; which is thus expressed in Isaiah: "I saw the *Lord* sitting on a throne high and lifted up; the seraphim were standing above it; each had six wings; and one cried to another, Holy, holy, holy, *Jehovah* *Zebaoth*," vi. 1, 3, 5, 8; there it is said *Lord* for *Jehovah*, or *Lord* God Omnipotent for *Jehovah* *Zebaoth*; that the four animals are seraphim or cherubin, is plain from Ezekiel i. 5, 13-15, 19; x. 15. That in the New Testament the *Lord* is *Jehovah*, appears also from several other passages, as in Luke: "The angel of the *Lord* appeared to Zacharias," i. 11; the angel of the *Lord* for the angel of *Jehovah*. In the same Evangelist, the angel said to Zacharias concerning his son, "Many of the sons of Israel shall he turn to the *Lord*, their God," i. 16; to the *Lord*, their God, for to *Jehovah* God. Again: the angel said to Mary, concerning Jesus, "He shall be great, and shall be called the Son of the Highest, and the *Lord* God shall give unto Him the throne of David," i. 32; the *Lord* God for *Jehovah* God. Again: "Mary said, My soul doth magnify the *Lord*, and my spirit hath exalted itself on God my Savior," i. 46, 47; where the *Lord* also is for *Jehovah*. Again: "Zacharias prophesied, saying, Blessed be the *Lord* God of Israel," i. 68; where the *Lord* God is for *Jehovah* God. Again: "The angel of the *Lord* stood near them (the shepherds), and the glory of the *Lord* shone round about them," ii. 9; the angel of the *Lord*, and the glory of the *Lord*, for the angel of *Jehovah*, and the glory of *Jehovah*. In Matthew: "Blessed is He that cometh in the name of the *Lord*," xxi. 9; xxiii. 39; Luke xiii. 34; John xii. 13; in the name of the *Lord*, for in the name of *Jehovah*; besides many other passages, as Luke i. 28; ii. 15, 22-24, 29, 38, 39; v. 17; Mark xii. 9, 11. Amongst the hidden causes that they called *Jehovah* *Lord*, were, also, that if it had been declared at that time, that the *Lord* was the *Jehovah* so often mentioned in the Old Testament, it would not have been received, because it would not have been believed; and further, because the *Lord* was not made *Jehovah* as to his human also, until he had in every respect united the Divine Essence to the human, and the human to the Divine. The plenary union was effected after, in the last temptation, which was that of the cross, wherefore the disciples, after the resurrection, always called Him *Lord*, John xx. 2, 13, 15, 18, 20, 25; xxi. 7, 12, 15-17, 20; Mark xvi. 19, 20; and Thomas said, "My *Lord* and my God," John xx. 28; and inasmuch as the *Lord* was the *Jehovah*, who is so often mentioned in the Old Testament,

therefore also He said to the disciples, "Ye call me Master and *Lord*, and ye say right, for I am," John xiii. 13, 14, 16; by which words is signified that He was *Jehovah* God. That the *Lord* was *Jehovah*, is understood also by the words of the angel to the shepherds: "Unto you is born to-day a Savior, who is Christ the *Lord*," Luke ii. 11; where Christ is for the Messiah, the Anointed, the King, and *Lord* for *Jehovah*. They who examine the Word without much attention, cannot know this, believing that our Savior, like others, was called *Lord* merely from respect and veneration, when yet He was so called from this, that He was *Jehovah*. — *A. C.* 2921.

157. *Jehovah*, in the Old Testament, is called the *Lord* in the New, as is evident from these passages: It is said in Moses, "Hear, O Israel! *Jehovah*, your God, is one *Jehovah*; and thou shalt love *Jehovah*, thy God, with all thy heart and with all thy soul," Deut. vi. 4, 5; but in Mark: "The *Lord*, your God, is one *Lord*; and thou shalt love the *Lord*, thy God, with all thy heart and with all thy soul," xii. 29, 30. Also in Isaiah: "Prepare a way for *Jehovah*; make smooth in the desert a path for our God," xl. 3; but in Luke: "Thou shalt go before the face of the *Lord*, to prepare a way for Him," i. 76: besides in other passages. And also the *Lord* commanded his disciples to call Him *Lord*, and therefore He was so called by the apostles, in their Epistles, and afterwards by the apostolic church, as appears from their creed, which is called the "Apostles' Creed." The reason was, because the Jews durst not use the name *Jehovah*, on account of its sanctity; and also by *Jehovah* is meant the Divine Esse, which was from eternity, and the Human, which He assumed in time, was not that Esse. — *T. C. R.* 81.

Meaning of the Phrases, Son of God, and Son of Man.

158. He who knows what, in the *Lord*, the Son of God signifies, and what, in Him, the Son of Man signifies, can see many secrets of the Word; for the *Lord* sometimes calls Himself *the Son of God*, and sometimes *the Son of Man*, always according to the subject treated of. When his divinity, his unity with the Father, his divine power, faith in Him, and life from Him, are treated of, He then calls Himself *the Son*, and *the Son of God*, as John v. 17-26, and elsewhere; but where his passion, the judgment, his coming, and, in general, redemption, salvation, reformation, and regeneration, are treated of, He then calls Himself *the Son of Man*. — *L.* 22.

Various Names of the Lord.

159. Inasmuch as the *Lord* alone reforms and regenerates men, therefore in the Word He is called the Former from the womb, as in Isaiah: "Jehovah, thy Maker and Former from the womb, helpeth thee," xlv. 2, 24; again: "Jehovah hath called me from the womb, from the bowels of my mother He hath remembered my name. Thus saith *Jehovah*, my Former from the womb, for his servant, to bring back Jacob unto Himself, and Israel shall be gathered to Him," xlix. 1, 5. The *Lord*, in many parts of the Word, is called Creator, Maker, and Former from the womb, and also Redeemer by reason that He creates man anew, reforms, regenerates, and redeems. It may be supposed that the *Lord* is so called because He created man and forms him in the womb, but still it is a spiritual creation and formation which is

there understood; for the Word is not only natural, but also spiritual. — *A. E.* 710.

160. In the Word of the Old Testament, mention is made of *Jehovah*, the *Lord* *Jehovah*, *Jehovah* Zebaoth, *Lord*, *Jehovah* God, *God* in the plural and singular, the God of Israel, the Holy One of Israel, the King of Israel, Creator, Savior, Redeemer, Schaddai, Rock, and so on, when nevertheless, by all those names are not meant several, but one, for the *Lord* is thus variously named according to his divine attributes. — *A. E.* 852.

161. The same may most manifestly appear from the internal sense of the two names of our *Lord*, *JESUS CHRIST*. When these are named, few have any other idea than that they are proper names, and almost like the names of another man, but more holy. The more learned, indeed, know that *Jesus* signifies Savior, and *Christ* the Anointed, and hence they conceive some more interior idea; but still these are not the things which the angels in heaven perceive from those names, which things are still more divine, namely, by *Jesus*, when pronounced by man in reading the Word, they perceive the divine good, and by *Christ* the divine truth, and by both the divine marriage of good and truth, and of truth and good. — *A. C.* 3004.

Why the Lord was born on this Earth.

162. There are several reasons why it pleased the *Lord* to be born, and to assume the human in our earth, and not in another, concerning which reasons I have been informed from heaven.

163. The principal reason was for the sake of the Word, that this might be written in our earth, and when written be published through the universal earth; and once published be preserved to all posterity; and that thus it might be made manifest that God was made Man, even to all in the other life.

164. That the principal reason was for the sake of the Word, is because the Word is truth divine itself, which teaches man that there is a God, that there is a heaven, and that there is a hell, that there is a life after death; and moreover teaches how he ought to live and to believe, that he may come into heaven, and thus be happy to eternity; all these things without revelation, thus in this earth without the Word, would have been altogether unknown, and yet man is so created, that as to his internal man he cannot die.

165. That the Word might be written in our earth, is because the art of writing has prevailed here from the most ancient time, first on bark or tablets of wood, next on parchments, afterwards on paper, and lastly by types as in printing. This was provided of the *Lord* for the sake of the Word.

166. That the Word might afterwards be published through this universal earth, is because a communication of all nations is here given, both by land and water, to all parts of the globe; hence the Word once written could be transferred from one nation to another, and be every where taught. Such communication was also provided of the *Lord* for the sake of the Word.

167. That the Word once written might be preserved to all posterity, consequently to thousands and thousands of years, and that it has been so preserved, is known.

168. That thus it might be made manifest that God has been made Man; for this is the first and most essential thing, on account of which the Word was given, for no one can believe in a God.

and love a God, whom he cannot comprehend under some appearance; wherefore they who acknowledge what is incomprehensible, sink in thought into nature, and thus believe in no God; wherefore it pleased the Lord to be born here, and to make this manifest by the Word, that it might not only be made known in this globe, but that also it might be made manifest thereby, to all in the universe, who come into heaven from any other earth whatsoever; for in heaven there is a communication of all.

169. It is to be known that the Word in our earth, given through heaven from the Lord, is the union of heaven and the world, for which end there is a correspondence of all things in the letter of the Word, with divine things in heaven; and that the Word, in its supreme and inmost sense, treats of the Lord, of his kingdom in the heavens and in the earths, and of love and faith from Him and in Him, consequently of life from Him and in Him: such things are presented to the angels in heaven, from whatsoever earth they are, when the Word of our earth is read and preached.

170. In every other earth truth divine is manifested by word of mouth by spirits and angels, as was said in the preceding treatises concerning the inhabitants of the earths in this solar system, but this is done within families; for the human race in most of the earths live distinct according to families; wherefore divine truth thus revealed by spirits and angels is not conveyed far beyond families, and unless a new revelation constantly succeeds, it is either perverted or perishes: it is otherwise on our earth, where truth divine, which is the Word, remains in its integrity forever.

171. It is to be known that the Lord acknowledges and receives all, from whatsoever earth they be, who acknowledge and worship God under a human form, since God under a human form is the Lord: and whereas the Lord appears to the inhabitants of the earths in an angelic form, which is the human form, therefore when spirits and angels from those earths hear from the spirits and angels of our earth, that God actually is Man, they receive that Word, acknowledge, and rejoice that it is so.

172. To the reasons which have been above adduced, may be added, that the inhabitants, spirits, and angels of our earth, in the Grand Man, have reference to external and corporeal sense; and the external and corporeal sense is the ultimate, in which the interiors of life close, and in which they rest as in their common [basis]. The case is similar in regard to truth divine in the letter, which is called the Word, and which on this account also was given in this earth and not in another. And whereas the Lord is the Word, and its first and last, that all things might exist according to order, He was willing also on this account to be born in this earth, and be made the Word, according to what is written in John: "In the beginning was the Word, and the Word was with God, and God was the Word. This was in the beginning with God: all things were made by Him, and without Him was not any thing made which was made. And the Word was made flesh and dwelt among us, and we saw his glory, the glory as of the only begotten of the Father. No one hath seen God at any time: the only-begotten Son who is in the bosom of the Father, He hath brought Him forth to view," 1-4, 14, 18: the Word is divine truth. But this is an arcanum, which will be intelligible only to few. — *A. C.* 9350-9360.

Practical Effects of a correct Idea of the Lord.

173. The primary thing is to acknowledge the Lord's divine principle in his human, and his omnipotence in saving the human race, for by that acknowledgment man is conjoined to the divine principle, inasmuch as that principle is nowhere else, for there is the Father, the Father being in Him, and He in the Father, as the Lord Himself teaches; wherefore they who look to another divine principle near Him, or at his side, as is usual with those who pray to the Father to have mercy on them for the sake of the Son, turn aside from the way, and adore a divine principle elsewhere than in Him. And moreover they think nothing at that time concerning the Lord's divine principle, but solely concerning his human, which principles, notwithstanding, cannot be separated, for the divine and human principles are not two but one only person conjoined as the soul and body, according to the doctrine received by the churches from the faith of Athanasius; wherefore to acknowledge the Divine Human Principle in the humanity of the Lord, or the Divine Human Principle, is the primary thing of the church, by which conjunction is effected; and because it is the primary it is also the first thing of the church. And inasmuch as this is the first thing of the church, the Lord, when He was in the world, so often asked those whom he healed, whether they believed that He was able to do for them what they required, and when they answered that they did believe, He said, "According to your faith be it unto you." This He so often asked in order that they might first believe that He had divine omnipotence from his Divine Human Principle, for without that faith the church could not commence, and without it they could not be conjoined to the divine principle, but must have been separated from it, and consequently they could not receive any thing of good from Him. Afterwards the Lord taught them how they should be saved, namely, that they should receive divine truth from Him; and this is received, when it is applied to, and implanted in, the life by doing it; therefore the Lord so often said, that they should do his words. From these considerations it is manifest, that these two things, viz., believing in the Lord and doing his words, make a one, and that they can by no means be separated; for he who does not the words of the Lord does not believe in Him; and he who supposes that He believes in the Lord, and does not his words, does not believe in Him, for the Lord is in his own words, that is, in his own truths, and from them He gives faith to man. From these few considerations it may be known that conjunction with the divine principle is effected by the acknowledgment of the Lord, and by the reception of divine truth from Him. — *A. E.* 328.

174. Inasmuch as the church at this day does not know that conjunction with the Lord makes heaven, and that conjunction is affected by the acknowledgment that He is the God of heaven and earth, and at the same time by a life conformable to his commandments, therefore it may be expedient to say something on this subject; he who is utterly unacquainted with the subject may possibly ask, What signifies conjunction? how can acknowledgment and life occasion conjunction? what need is there of such acknowledgment and life? may not every one be saved by a bare act of mercy? what occasion then for any other medium of salva-

tion but faith alone? is not God merciful and omnipotent? But let such a one know, that in the spiritual world all presence is occasioned by knowledge and acknowledgment, and all conjunction by affection which is of love; for spaces there are nothing else but appearances according to similarity of minds, that is, of affections and their derivative thoughts; wherefore when any one knows another, either from fame or report, or from intercourse with him, or from conversation, or from relationship, when he thinks of him from an idea of that knowledge, the other becomes present, although to all appearance he were a thousand furlongs distant; and if any one also loves another whom he knows, he dwells with him in one society, and if he loves him intimately, in one house: this is the state of all throughout the whole spiritual world, and this state of all derives its origin from hence, that the Lord is present to every one according to faith, and conjoined according to love; faith and the consequent presence of the Lord is given by means of knowledges of truths derived from the Word, especially concerning the Lord Himself there, but love and consequent conjunction is given by a life according to his commandments, for the Lord says, "He that hath my commandments and keepeth them, he it is that loveth Me, and I will love him, and make my abode with him," John xiv. 21. — *A. E.* 1340.

175. The very essential principle of the church is the acknowledgment of the union of the Divine Itself in the Human of the Lord, and this must be in all and singular the things of worship. The reason why this is an essential of the church, and hence an essential of worship, is, because the salvation of the human race depends solely on that union. — *A. C.* 10370.

176. The first and primary principle of the church is, to know and acknowledge its God; for without that knowledge and acknowledgment there is no conjunction; thus, in the church, without the acknowledgment of the Lord. — *H. D.* 296.

177. The Lord is said to be rejected, when He is not approached and worshipped, and also when He is approached and worshipped only as to his human principle, and not at the same time as to his divine; wherefore at this day He is rejected by those within the church who do not approach and worship Him, but pray to the Father to have compassion on them for the sake of the Son, when notwithstanding no man, or angel, can ever approach the Father, and immediately worship Him, for the divinity is invisible, with which no one can be conjoined in faith and love; for that which is invisible does not fall into the idea of thought, nor, consequently, into the affection of the will. They who constitute the church at this day do, indeed, think concerning the divine principle of the Lord in his human when they speak from the doctrine of the church, but altogether otherwise when they think and speak with themselves without that doctrine: but let it be known, that man is in one state when he thinks and speaks from doctrine, and in another when he thinks and speaks without it. Whilst man thinks and speaks from doctrine, his thought and speech are from the memory of his natural man; but when he thinks and speaks out of doctrine, his thought and speech are then from his spirit; for to think and speak from the spirit, is to think and speak from the interiors of his mind, wherefore, what he thence speaks is his real faith. The state of man also after death becomes such as were the thought and speech of his spirit with himself out of doctrine,

and not such as were his thought and speech from doctrine, if the latter has not made one with the former. That man has two states as to faith and love, one whilst he is in doctrine, and another when he is out of doctrine, but that the state of his faith and love out of doctrine saves him, and not the state of his speech concerning faith and love when derived from doctrine, unless the latter makes one with the former, is unknown to man, when yet to think and speak from doctrine concerning faith and love, is to speak from the natural man and his memory, as may appear from this circumstance alone, that the evil, as well as the good, can thus think and speak when they are with others. And for this reason it is that evil prelates equally with good prelates, or prelates who have no faith equally with those who have faith, can preach the gospel, to all appearance, with a similar zeal and affection; the reason is, because in such case man, as was said, thinks and speaks from his natural man, and his memory; but to think from his spirit, is not to think from the natural man and his memory, but from the spiritual man, and from the faith and affection of this man. From this alone it may appear, that there are two states pertaining to man, and that the former state does not save him, but the latter; for man after death is a spirit; therefore such as he was in the world as to his spirit, such he remains after his departure out of the world. Moreover, that there are two states pertaining to the man of the church, has been granted me to know from much experience; for man after death can be let into either state, and also is actually let into both; many, when they have been let into the former state, have spoken like Christians, and from their speech were believed by others to be Christians, but as soon as they were remitted into the latter state, which was the state of their own spirit, they then spoke like diabolical spirits, and altogether against the things they had spoken before. From these considerations it also appears how it is to be understood, that the Lord is rejected at this day by those who are within the church, namely, that from doctrine indeed it is allowed that the divinity of the Lord is to be acknowledged and believed in the same degree as the Divinity of the Father, for the doctrine of the church teaches, "that as is the Father, so also is the Son, uncreate, infinite, eternal, omnipotent, God, Lord, neither of them greater or less, before or after the other;" see the creed of Athanasius. Notwithstanding this, however, they do not approach and worship the Lord as divine, but worship the Divinity of the Father, as is the case when they pray to the Father that He may have compassion on them for the sake of his Son, and when they use these words, they do not at all think of the divine principle of the Lord, but of his human separate from the divine, thus of his humanity, as similar to that of another man. On such occasions, they think not of one God, but of two or three. To think thus concerning the Lord is to reject Him; for not to think of his divine principle in conjunction with his human, is by separation to exclude the divine, which nevertheless are not two persons, but one person, and make a one as soul and body. — *A. E.* 114.

178. Inasmuch as the Divine Human Principle of the Lord is the primary truth of the church, therefore it continually flows in from heaven with man; whence it is, as it were, impressed upon every one to think of the Divine Being under a human form, and thus inwardly in themselves to see their Divine Being, except in the case of those

who have extinguished this impression in themselves. Hence also may be seen the cause why all men after death, how vast soever their number, when they become spirits, are turned to their own loves, and that hence they who have worshipped the Divine Being under the human form turn to the Lord, who appears to them as a sun above the heavens; but they who have not worshipped Him under the human form, are turned to the loves of their own natural man, all which have reference to the loves of self and of the world; thus they turn backwards from the Lord, and to turn themselves backwards from the Lord is to turn towards hell. — *A. E.* 151.

179. The first thing will be to know who is the God of heaven, since all other things depend on that. In the universal heaven no other is acknowledged for the God of heaven than the Lord alone. They say there, as He Himself taught, "that He is one with the Father; that the Father is in Him and He in the Father; and he that seeth Him seeth the Father; and that every thing holy proceedeth from Him," John x. 30, 38; xiv. 10, 11; xvi. 13-15. I have often spoken with angels on this subject, and they constantly said, that they cannot in heaven distinguish the Divine into three, since they know and perceive that the Divine is one, and that it is one in the Lord. They said, also, that those who come from the church out of the world, with whom there is an idea of three Divines, cannot be admitted into heaven, since their thought wanders from one to another; and it is not lawful there to think three and say one, because every one in heaven speaks from thought, for there speech is cogitative, or thought speaking. Wherefore those who in the world distinguished the Divine into three, and received a separate idea concerning each, and did not make that idea one, and concentrate it in the Lord, cannot be received; for there is given in heaven a communication of all thoughts; wherefore, if one should come thither who thinks three and says one, he would be immediately discovered and rejected. But it is to be known, that all those who have not separated truth from good, or faith from love, in the other life, when instructed, receive the heavenly idea concerning the Lord, that He is the God of the universe; but it is otherwise with those who have separated faith from love, that is, who have not lived according to the precepts of true faith. — *H. H.* 2.

The Recognition of the Lord as God sheds Light upon every particular of the Word.

180. If it be assumed as doctrine, and acknowledged, that the Lord is one with the Father, and that his human principle is divine from the divinity in Himself, light will be seen in every particular of the Word; for what is assumed as doctrine, and acknowledged from doctrine, appears in light when the Word is read. The Lord, also, from whom all light proceeds, and who has all power, enlightens those who are in this acknowledgment. But, on the other hand, if it be assumed and acknowledged as doctrine, that the divine principle of the Father is another principle separate from that of the Lord, nothing will be seen in light in the Word; inasmuch as the man who is in that doctrine turns himself from one divine being to another, and from the divinity of the Lord, which he may see, which is effected by thought and faith, to a divinity which he cannot see, for the Lord says, "Ye have never heard his [the Father's] voice at any time, nor seen his form," John

v. 37; and also chap. i. 8; and to believe in and love a divine being, which cannot be thought of under any form, is impossible. — *A. E.* 200.

The Reason why these Things concerning the Lord were first publicly made known.

181. The reason why these things concerning the Lord are now for the first time made publicly known, is, because it is foretold in the Revelation, xxi. and xxii., that a new church should be instituted by the Lord, at the end of the former, in which this should be the primary thing. This church is what is there meant by the New Jerusalem, into which none can enter, but those who acknowledge the Lord alone as the God of heaven and earth. And this I can aver, that the universal heaven acknowledges the Lord alone; and that whosoever does not acknowledge Him, is not admitted into heaven; for heaven is heaven from the Lord. This acknowledgment itself from love and faith, causes all there to be in the Lord, and the Lord in them, as the Lord Himself teaches in John: "In that day ye shall know, that I am in my Father, and ye in Me, and I in you," xiv. 20. And again: "Abide in Me, and I in you. I am the vine, ye are the branches; he that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye cannot do any thing. If a man abide not in Me, he is cast out," xv. 4-6, xvii. 22, 23. That this was not seen from the Word before, is, because, if it had been seen, still it would not have been received; for the last judgment had not yet been accomplished; and before that, the power of hell prevailed over the power of heaven; and man is in the midst between heaven and hell; wherefore, had this doctrine been seen before, the devil, that is, hell, would have taken it out of the hearts of men, and would moreover have profaned it. This state of the power of hell was altogether broken by the last judgment, which is now accomplished; since that, thus now, every one who desires it may become enlightened and wise. — *L.* 61.

Memorable Relation concerning the Divine Trinity.

182. Since it has been given me by the Lord to see the wonderful things which are in the heavens and under the heavens, I ought to relate, according to command, what has been seen. There was seen a magnificent palace, and in the inmost part of it a temple; in the midst of this, there was a table of gold, upon which was the Word, at which stood two angels. About the table there were three rows of seats; the seats of the first row were covered with silk drapery of a purple color, the seats of the second row with silk drapery of a blue color, and the seats of the third row with white drapery. Under the roof, high above the table, there appeared a curtain spread out, glittering with precious stones, from the splendor of which shone forth, as it were, a rainbow, when the sky is becoming serene after a shower. Suddenly then were seen clergymen sitting upon all the seats, all clothed in the garments of the sacerdotal ministry. On one side there was a vestry, where stood an angel, who was the keeper, and in it lay splendid garments, in beautiful order. It was a council convened by the Lord; and I heard a voice from heaven, saying, "Deliberate." But they said, "On what?" It was said, "Concerning the Lord the Savior, and concerning the Holy Spirit." But when they began to think concerning them, they were not in illustration; wherefore

they made supplication, and then light flowed down out of heaven, and illuminated first the hinder parts of their heads, and afterwards their temples, and at last their faces; and then they began to deliberate, and, as it was commanded, *first concerning the Lord the Savior.* The first thing proposed and canvassed was, "*Who assumed the Human in the Virgin Mary?*" And an angel, standing at the table, on which was the Word, read to them these words from Luke: "Behold, thou shalt conceive in the womb, and shalt bring forth a son, and shalt call his name Jesus; He shall be great, and shall be called the *Son of the Most High.* And Mary said to the angel, How shall this be done, since I know not a man? And the angel, answering, said, *The Holy Spirit shall come upon thee, and the Virtue of the Most High shall overshadow thee; wherefore the Holy Thing that is born of thee shall be called the Son of God,*" i. 31, 32, 34, 35. Then also he read these in Matthew: "The angel said to Joseph in a dream, Joseph, son of David, fear not to take Mary for thy wife, *for that which is born in her is of the Holy Spirit.* And Joseph knew her not until she had brought forth her first-born son, and she called his name Jesus," i. 20, 25. And besides these passages, he read many more from the evangelists; as Matt. iii. 17; xvii. 5; John i. 18; iii. 16; xx. 31; and many other places, where the Lord, as to the Human, is called the *Son of God*, and where He, from his Human, calls Jehovah his *Father*; as also from the prophets, where it is foretold that Jehovah Himself was about to come into the world; among which also these two in Isaiah, "It shall be said in that day, *Lo, this is our God, whom we have expected to deliver us; this is Jehovah, whom we have expected; let us be glad and rejoice in his salvation,*" xxv. 9. "The voice of one crying in the wilderness, Prepare a way for Jehovah, make smooth in the desert a path for our God; for the *glory of Jehovah shall be revealed; and all flesh shall see together. Behold, the Lord Jehovah will come in the Mighty One: He will feed his flock like a shepherd,*" xl. 3, 5, 10, 11. And the angel said, "Since Jehovah Himself came into the world, and assumed the Human, therefore, in the prophets, He is called the *Savior* and the *Redeemer.*" And then he read to them the following passages: "God is in thee only, and there is no God besides; truly thou art a *God concealed, O God of Israel the Savior.*" Isaiah xlv. 14, 15. "Am not I *Jehovah* and there is no God else beside Me; a *just God and a Savior there is not beside Me,*" xlv. 21, 22. "*I am Jehovah, and beside Me there is no Savior,*" xliii. 11. "*I Jehovah am thy God, and thou shalt acknowledge no God beside Me, and there is no Savior beside Me,*" Hosea xiii. 4. "That all flesh may know that *I Jehovah am thy Savior and thy Redeemer,*" Isaiah xlix. 26; lx. 16. "As for our *Redeemer, Jehovah of hosts is his name,*" xlvii. 4. "*Their Redeemer is Mighty; Jehovah of hosts is his name,*" Jerem. l. 24. "Thus said Jehovah the King of Israel, and his *Redeemer, Jehovah of hosts, I am the First and the Last, and besides Me there is no God,*" Isaiah xlv. 6. "Jehovah, my Rock and my *Redeemer,*" Psalm xix. 15. "Thus said *Jehovah thy Redeemer, the Holy One of Israel, I Jehovah am thy God,*" Isaiah xlvi. 17; xliii. 14; xlix. 7; liv. 8. "Thou *Jehovah art our Father, our Redeemer from an age is thy name,*" lxiii. 16. "Thus said *Jehovah thy Redeemer, I am Jehovah, doing all things, even alone, by Myself,*" xlv. 24. "*Jehovah of hosts is his name, and thy Redeemer, the Holy One of Israel, the God of the whole earth He shall be called,*" liv. 5. "Behold, the

days will come when I shall raise unto David a righteous Branch, who shall reign a King; and this is his name, *Jehovah our Righteousness.*" Jerem. xxiii. 5, 6; xxxiii. 15, 16. "In that day, *Jehovah shall be for a King over all the earth; in that day, Jehovah shall be one, and his name one,*" Zech. xiv. 9. Those who sat on the seats, being confirmed by these and the former passages, unanimously said, that Jehovah Himself assumed the Human in order to redeem and save men. But then a voice was heard from the Roman Catholics, who had hid themselves behind the altar, saying, "How can Jehovah God become Man? Is he not the Creator of the Universe?" And one of those who sat upon the seats of the second row, turned himself about, and said, "Who then?" And he behind the altar, standing close to the altar, replied, "*The Son from eternity.*" But he was answered, "Is not the Son from eternity, according to your confession, also the Creator of the universe? And what is a Son and a God born from eternity? And how can the Divine Essence, which is one and indivisible, be separated, and one part of it descend, and not the whole together?" *The second thing canvassed concerning the Lord was, Whether, according to this, the Father and He are not one, as the soul and the body are one.* They said that "This is a consequence, because the soul is from the Father." Then one of those who sat upon the seats of the third row, read from the confession of faith, which is called the Athanasian Creed, these words: "Although our Lord Jesus Christ, the Son of God, is both God and Man, still there are not two, but there is one Christ; yea, He is altogether one; He is one person, since, as the soul and body make one man, so God and Man is one Christ." The reader said, that that creed where those words are, is received in the whole Christian world, even by the Roman Catholics. And they said, "What need is there of more proofs that God the Father and He are one, as the soul and body are one?" And they said, "Because it is so, we see that the Human of the Lord is Divine, because it is the Human of Jehovah; and also that the Lord, as to the Divine Human, should be approached, and that thus, and not otherwise, the Divine may be approached, which is called the Father." This, their conclusion, the angel confirmed by many things from the Word, amongst which were these: "A Child is born to us, a Son is given to us, whose name is Wonderful, Counsellor, *God, Hero, the Father of Eternity, the Prince of Peace,*" Isaiah ix. 6. "Abraham doth not know us, and Israel doth not acknowledge us: Thou *Jehovah art our Father, our Redeemer; from an age is thy name,*" lxiii. 16; and in John: "Jesus said, He who believeth in Me, believeth in Him who sent Me; and he who seeth Me, seeth Him who sent Me," xii. 44, 45. "Philip said to Jesus, Show us the Father. Jesus saith to him, *He who seeth Me, seeth the Father; how then sayest thou, Show us the Father? Believest thou not that I am in the Father, and the Father in Me?* Believe Me, *that I am in the Father, and the Father in Me,*" xiv. 8, 9. "Jesus said, *I and the Father are one,*" x. 30; and also, "All things that the Father hath are mine, and all mine are the Father's," xvi. 15; xvii. 10. Lastly, "Jesus said, I am the Way, the Truth, and the Life; no one cometh to the Father but by Me," xiv. 6. To this the reader added, that the same things that are here said by the Lord, concerning Himself and his Father, may also be said by man, concerning himself and his soul. Having heard these things, they all said, with one mouth and heart, that "The Human of the

Lord is Divine, and that this is to be approached, in order that the Father may be approached; since Jehovah God, by it, sent Himself into the world, and made Himself visible to the eyes of men, and thus accessible. In like manner, He made Himself visible, and thus accessible, in a human form, to the ancients, but then by an angel; but because this form was representative of the Lord who was about to come, therefore all things of the church with the ancients were representative." After this followed a deliberation concerning the Holy Spirit; and in the first place was disclosed the idea of most persons concerning God the Father, the Son, and the Holy Spirit; which was, that God the Father sits on high, and the Son at his right hand, and that they send forth from them the Holy Spirit to enlighten, teach, justify, and sanctify men. But then a voice was heard from heaven, saying, "We cannot endure that idea of thought. Who does not know, that Jehovah God is omnipresent? Whoever knows and acknowledges this, will also acknowledge, that He Himself enlightens, teaches, justifies, and saves, and that there is not a mediating God distinct from Him, still less from two, as one person from another; wherefore let the former idea, which is vain, be removed, and let this, which is just, be received, and then you will see this clearly." But then a voice was heard from the Roman Catholics, who stood close to the altar of the temple, saying, "What then is the Holy Spirit which is mentioned in the Word in the evangelists, and in Paul, by which so many learned men amongst the clergy, and especially of our church, say that they are led? Who, at this day, in the Christian world, denies the Holy Spirit and his operations?" At these words, one of those who sat upon the seats of the second row, turned himself about, and said, "You say that the Holy Spirit is a person by himself, and a God by himself; but what is a person going forth and proceeding from a person, but operation going forth and proceeding? One person cannot go forth and proceed from another, but operation can. Or what is a God going forth and proceeding from God, but the Divine going forth and proceeding? One God cannot go forth and proceed from another, but the Divine can from one God." On hearing these words, those who sat upon the seats unanimously concluded, that "The Holy Spirit is not a person by itself, thus neither a God by itself; but that it is the Holy Divine, going forth and proceeding from the one omnipresent God, who is the Lord." To this the angels, standing at the golden table upon which was the Word, said, "Well. It is not read any where in the Old Testament, that the prophets spoke the Word from the Holy Spirit, but from Jehovah; and wherever, in the New Testament, the Holy Spirit is mentioned, we are to understand the proceeding Divine, which is the Divine which enlightens, teaches, enlivens, reforms, and regenerates." After this, there followed another question concerning the Holy Spirit, which was, From whom the Divine, which is meant by the Holy Spirit, proceeds; whether from the Father or from the Lord. And when they were canvassing this, there shone upon them a light from heaven, from which they saw that the Holy Divine, which is meant by the Holy Spirit, does not proceed out of the Father through the Lord, but out of the Lord from the Father; comparatively, as with man; his activity does not proceed from the soul through the body, but out of the body from the soul. This the angel standing at the table confirmed by these things from the Word: "He whom the Father hath sent, speaketh the words of God: He hath

given Him the Spirit not by measure. The Father loveth the Son, and hath given all things into his hand," John iii. 34, 35. "A Rod shall go out from the Trunk of Jesse, the spirit of Jehovah shall rest upon Him, the spirit of wisdom and intelligence, the spirit of counsel and virtue," Isaiah xi. 1. "That the spirit of Jehovah was given upon Him, and that it was in Him, xlii. 1; lix. 19, 20; lxi. 1; Luke iv. 18. "When the Holy Spirit shall have come, which I shall send to you from the Father," John xv. 26. "He shall glorify Me, because he shall receive of mine, and announce unto you; all things whatsoever the Father hath arc mine; on account of this I said, that He shall receive of mine, and announce unto you," xvi. 14, 15. "If I go away, I will send the Paraclete unto you," xvi. 7. "That the Paraclete is the Holy Spirit, xiv. 26. "The Holy Spirit was not yet, because Jesus was not yet glorified," vii. 39. "But after the glorification, Jesus breathed into, and said to the disciples, Receive the Holy Spirit," xx. 22. And in the Revelation, "Who shall not glorify thy name, O Lord? because Thou alone art holy," xv. 4. Since the divine operation of the Lord, from his divine omnipresence, is meant by the Holy Spirit, therefore, when He spoke to the disciples concerning the Holy Spirit, which he was about to send from the Father, He also said, "I will not leave you orphans; I go away, and come unto you; and in that day ye will know that I am in my Father, and ye in Me, and I in you," xiv. 18, 20, 28. And just before He departed out of the world, He said, "Lo, I am with you all the days, even to the consummation of the age," Matt. xxviii. 20. Having read these words to them, the angel said, "From these and many other passages from the Word, it is manifest, that the Divine, which is called the Holy Spirit, proceeds out of the Lord, from the Father." To this those who sat upon the seats said, "This is Divine Truth." At last, this decree was made; that, "From what has been deliberated in this council, we have clearly seen, and thence acknowledge as holy truth, that in the Lord God, the Savior Jesus Christ, there is a Divine Trinity, which is, the Divine from which are all things, which is called the Father; the Divine Human, which is called the Son; and the proceeding Divine, which is called the Holy Spirit;" exclaiming together, that "In Jesus Christ dwelleth all the fulness of the Godhead bodily," Coloss. ii. 9. Thus there is one God in the church. After these things were concluded in that magnificent council, they rose up, and the angel who was keeper of the vestry came out of it, and brought to each of those who sat upon the seats splendid garments, interwoven here and there with threads of gold, and he said, "Receive the wedding garments." And they were conducted, in glory, into the new Christian heaven, with which the church of the Lord upon earth, which is the New Jerusalem, will be conjoined. — T. C. R. 188.

SECT. 5. — THE SACRED SCRIPTURES.

183. The natural man cannot still be persuaded to believe, that the Word is Divine Truth itself, in which is Divine Wisdom and Divine Life, inasmuch as he judges of it by its style, in which no such things appear. Nevertheless, the style in which the Word is written is a truly Divine style, with which no other style, however sublime and excellent it may seem, is at all comparable, for it is as darkness compared to light. The style of the Word is of such a nature as to contain what is holy in every verse, in every word, and in some

cases in every letter; and hence the Word conjoins man with the Lord, and opens heaven. There are two things which proceed from the Lord — Divine Love and Divine Wisdom, or, what is the same, Divine Good and Divine Truth; for Divine Good is of Divine Love itself, and Divine Truth is of Divine Wisdom itself: and the Word, in its essence, is both of these; and inasmuch as it conjoins man with the Lord, and opens heaven, as just observed, therefore the Word fills the man who reads it under the Lord's influence, and not under the influence of his proprium or self, with the good of love and the truth of wisdom — his will with the good of love, and his understanding with the truths of wisdom. Hence man has life by and through the Word.

184. Lest therefore mankind should remain any longer in doubt concerning the divinity of the Word, it has pleased the Lord to reveal to me its internal sense, which in its essence is spiritual, and which is, to the external sense, which is natural, what the soul is to the body. This internal sense is the spirit which gives life to the letter; wherefore this sense will evince the divinity and sanctity of the Word, and may convince even the natural man, if he is in a disposition to be convinced. — S. S. 3, 4.

What the Spiritual Sense of the Word is.

185. The spiritual sense of the Word is not that which breaks forth as light out of the literal sense, whilst a person is studying and explaining the Word, with intent to establish some particular tenet of the church: this sense may be called the literal sense of the Word: but the spiritual sense does not appear in the literal sense, being within it, as the soul is in the body, or as the thought of the understanding is in the eye, or as the affection of love is in the countenance, which act together as cause and effect. It is this sense, principally, which renders the Word spiritual, and by which it is adapted not only to the use of men, but also of angels; whence, also, by means of that sense, the Word communicates with the heavens.

186. From the Lord proceed these principles: the celestial, the spiritual, and the natural, one after another. Whatsoever proceeds from his Divine Love is called celestial, and is Divine Good; whatsoever proceeds from his Divine Wisdom is called spiritual, and is Divine Truth: the natural partakes of both, and is their complex in ultimates. The angels of the celestial kingdom, who compose the third or highest heaven, are in that Divine Principle which proceeds from the Lord that is called celestial, for they are in the good of love from the Lord; the angels of the Lord's spiritual kingdom, who compose the second or middle heaven, are in that Divine Principle which proceeds from the Lord that is called spiritual, for they are in the truths of wisdom from the Lord: but men, who compose the Lord's church on earth, are in the Divine-natural, which also proceeds from the Lord. Hence it follows, that the Divine Principle proceeding from the Lord, in its progress to its ultimates, descends through three degrees, and is termed celestial, spiritual, and natural. The Divine Principle which proceeds from the Lord, and descends to men, descends through those three degrees, and when it has descended, it contains those three degrees in itself. Such is the nature of every Divine Principle proceeding from the Lord; wherefore, when it is in its last degree, it is in its fulness. Such is the nature and quality of the Word; in its last sense it is natural, in its interior sense it is

spiritual, and in its inmost sense it is celestial; and in each sense it is divine. That the Word is of such a nature and quality, does not appear in the sense of the letter, which is natural, by reason that man has heretofore been altogether unacquainted with the state of the heavens, and consequently with the nature of the spiritual principle, and the celestial, and of course with the distinction between them and the natural principle.

187. The distinction between these degrees cannot be known, except by the knowledge of correspondence; for these three degrees are altogether distinct from each other, like end, cause, and effect, or like what is prior, posterior, and postreme, but yet make one by correspondences; for the natural degree or principle corresponds with the spiritual, and also with the celestial.

188. Inasmuch as the Word in its interior is spiritual and celestial, therefore it is written by mere correspondences, and what is written by mere correspondences, in its ultimate sense is written in such a style as that of the prophets and evangelists, which, notwithstanding its apparent commonness, contains in it all divine and angelic wisdom. — S. S. 5-8.

189. There is in the Word a sense still more internal, which is called *Celestial*, concerning which somewhat was said above; but this sense cannot easily be unfolded, not being so much the object of intellectual thought, as of will-affection. The true ground and reason why there is in the Word a sense still more interior, which is called celestial, is, because from the Lord proceed Divine Good and Divine Truth — Divine Good from his Divine Love, and Divine Truth from his Divine Wisdom; each is in the Word, for the Word is the divine proceeding. — S. S. 19.

A Spiritual Sense in all and every Part of the Word.

190. This cannot be better seen than by examples; as for instance: John says, in the Apocalypse, "I saw heaven opened, and behold a White Horse, and he who sat thereon was called Faithful and True, and in justice doth he judge and combat. His eyes were a flame of fire; and upon his head were many diadems; and he had a name written which no one knew but himself. And he was clothed with a vesture dipped in blood; and his name is called the *Word of God*. And the armies which were in the heavens, followed him on white horses, clothed in fine linen white and clean. And he hath on his vesture and on his thigh a name written, *King of Kings, and Lord of Lords*," xix. 11-14, 16. It is impossible for any one to know what each of these expressions contains, except from the internal sense. It is manifest that every expression is in some respect representative and significative: as when it is said, that heaven was opened; that there was a white horse; that he who sat on him in justice judgeth and combateth; that his eyes were a flame of fire; that on his head were many diadems; that he had a name which no one knew but himself; that he was clothed in a vesture dipped in blood; that the armies which were in the heavens followed him on white horses; that they were clothed with fine linen white and clean; and that on his vesture and on his thigh he had a name written. It is expressly said, that it is the Word, and that it is the Lord who is the Word: for it is said, "His name is called the *Word of God*;" and afterwards, "He hath on his vesture and on his thigh a name written, *King of Kings, and Lord of Lords*." From the interpretation of

each expression, it is manifest, that the Word is here described as to the spiritual or internal sense. That heaven was opened, represents and signifies, that the internal sense of the Word is seen in heaven, and thence by those in the world in whom heaven is open: the horse, which was white, represents and signifies the understanding of the Word as to its interiors; that this is the signification of a white horse, will be shown presently: that he who sat on him is the Lord as to the Word, thus the Word, is manifest, for it is said, "His name is called the Word of God;" who, from good, is called faithful, and is said to judge in justice; and from truth is called true, and is said to combat in justice; for the Lord Himself is justice: his eyes, a flame of fire, signify divine truth from the divine good of his divine love: the many diadems on his head, signify all the goods and truths of faith: having a name written which no one knew but himself, signifies, that what the Word is in the internal sense is seen by no one but Himself, and him to whom he reveals it: clothed with a vesture dipped in blood, signifies the Word in the letter, to which violence has been offered: the armies in the heavens which followed him on white horses, signify those who are in the understanding of the Word as to its interiors; clothed with fine linen white and clean, signifies the same persons in truth from good: a name written on his vesture and on his thigh, signifies truth and good, and their quality. From these things, and from those which precede and follow, it is evident, that there it is predicted, that about the last time of the church, the spiritual or internal sense of the Word would be opened. — *S. S. 9, W. H. 1.*

191. That horse signifies understanding, is derived from no other source than from representatives in the spiritual world. In that world are frequently seen horses, and persons sitting upon horses, and also chariots; and there every one knows that they signify things intellectual and doctrinal. I have often observed, when any were thinking from their understanding, that they appeared as if riding on horses; their meditation represented itself in this manner before others, they themselves being ignorant of it. There is also a place in the spiritual world, where many assemble, who think and speak from understanding concerning the truths of doctrine; and when others approach, they see that whole plain full of chariots and horses; and novitiate spirits, who wonder whence this is, are instructed that it is an appearance from their intellectual thought. That place is called the assembly of the intelligent and wise. I have likewise seen bright horses and chariots of fire, when certain spirits were taken up into heaven, which was a sign that they were then instructed in the truths of heavenly doctrine, and become intelligent, and thus were taken up: on seeing which, it occurred to my mind, what is signified by the chariot of fire, and the horses of fire, which carried Elijah up into heaven; and what is signified by the horses and chariots of fire that were seen by the lad of Elisha, when his eyes were opened. — *W. H. 3.*

192. It is written in the Apocalypse, "I saw a new heaven and a new earth; for the first heaven and the first earth had passed away. And I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. The city had a wall great and high, which had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children

of Israel. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And the city lieth four square, and the length is as large as the breadth. And he measured the city with the reed twelve thousand furlongs; and the length, and the breadth, and the height of it were equal. And he measured the wall thereof, a hundred and forty and four cubits, the measure of a man, that is, of an angel. And the wall of it was of jasper; but the city itself was pure gold, like unto pure glass; and the foundations of the wall of the city were of every precious stone. And the twelve gates were twelve pearls; and the street of the city was pure gold, as it were transparent glass. The glory of God enlightened it, and its lamp was the Lamb. And the nations of them which are saved shall walk in the light of it, and the kings of the earth shall bring their glory and honor into it," *xxi. 1, 2, 12-24.* When man reads these words, he does not understand them otherwise than according to the sense of the letter, thus, that the visible heaven and earth will be dissolved, and a new heaven be created, and that the holy city Jerusalem will descend upon the new earth, and that it will be, as to its measures, according to the description. But the angels understand these things very differently; that is, what man understands naturally, they understand spiritually. And as the angels understand them, such is their signification; and this is the internal or spiritual sense of the Word. According to this internal or spiritual sense, in which the angels are, by a new heaven and a new earth is meant a new church, both in the heavens and the earths, which shall be spoken of hereafter; by the city Jerusalem descending from God out of heaven, is signified its heavenly doctrine; by the length, breadth, and height, which are equal, are signified all the goods and truths of that doctrine, in the complex; by its wall are meant the truths which protect it; by the measure of the wall, which is a hundred and forty-four cubits, which is the measure of a man, that is, of an angel, are meant all those defending truths in the complex, and their quality; by the twelve gates which are of pearls, are meant introductive truths; which are likewise signified by the twelve angels at the gates; by the foundations of the wall, which are of every precious stone, are meant the knowledges whereupon that doctrine is founded; by the twelve tribes of Israel, and also by the twelve apostles, are meant all things of the church in general and in particular; by gold like unto pure glass, whereof the city and its streets were built, is signified the good of love, from which the doctrine and its truths are made transparent; by the nations who are saved, and the kings of the earth who bring glory and honor into the city, are meant all from the church who are in goods and truths; by God and the Lamb is meant the Lord, as to the essential Divine and the Divine Human. — *H. D. 1.*

193. Again, in the Apocalypse, chap. vi., it is written, that when the Lamb opened one of the seals of the book, there went forth a white horse, and that he who sat thereon had a bow, and that a crown was given unto him: and that when he opened the second seal there went forth a red horse, and that to him who sat thereon was given a great sword: and that when he opened the third seal, there went forth a black horse, and that he that sat thereon held in his hand a pair of balances: and that when he opened the fourth seal, there went forth a pale horse, and that the name of him who sat thereon was Death. What these words signify can only be unfolded by the spiritual sense;

and it is fully unfolded when it is known what is signified by opening the seals, by horses, and by the other things therein mentioned. Thereby are described the successive states of the church from its beginning to its end, as to the understanding of the Word: by the Lamb's opening the seals of the book, is signified the manifestation of those states of the church by the Lord: by a horse, is signified the understanding of the Word: by a white horse, the understanding of truth from the Word in the first state of the church: by the bow of him that sat upon that horse, the doctrine of charity and faith combating against false principles: by a crown, eternal life the reward of victory: by a red horse, is signified the understanding of the Word destroyed, as to the principle of good, in the second state of the church: by a great sword, falsity combating against truth: by a black horse, is signified the understanding of the Word destroyed, as to the principle of truth, in the third state of the church: by a pair of balances, the estimation of truth so small as scarce to be of any amount: by a pale horse, is signified the understanding of the Word annihilated, by the evils of life and the falsities thence derived, in the fourth and last state of the church: and by death, eternal damnation. That such is the signification of the contents of the above passage in the spiritual sense, does not appear in the sense of the letter, or the natural sense; wherefore, unless the spiritual sense had been now for once opened, the Word, as to this and other passages in the Apocalypse, must have been closed up, so that at length no one would know how, and in what, any thing holy lay therein concealed. The case is the same, in respect to the signification of the four horses and the four chariots that came forth from between two mountains of brass: see Zechariah vi. 1-8.

194. Again, in the Apocalypse, chap. ix., it is written, "The fifth angel sounded, and I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit: and he opened the bottomless pit, and there arose a smoke out of the pit as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit: and there came out of the smoke locusts upon the earth, and unto them was given power as the scorpions of the earth have power: the shapes of the locusts were like unto horses prepared for battle; and on their heads were as it were crowns like gold; and their faces were as the faces of men, and they had hair as the hair of women, and their teeth were as the teeth of lions; and they had breastplates as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle: and they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months: and they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." These words, in like manner, must needs be unintelligible to every one who is not acquainted by revelation with the spiritual sense; for there is nothing said in this passage without a meaning, but the whole thereof, and every particular expression therein, is significative. The subject here treated of is concerning the state of the church, when all the knowledges of truth from the Word are destroyed, in consequence whereof man, becoming sensual, persuades himself that falsities are truths. By a star fallen from heaven, are signified the knowledges of truth de-

stroyed: by the sun and air being darkened, is signified the light of truth made darkness: by locusts which came forth from the smoke of the pit, are signified falsities in the extremes, such as appertain to those who are become sensual, and who see and judge all things according to fallacies: by a scorpion, is signified their persuasive principle or faculty: by the locusts appearing as horses prepared for battle, is signified their ratiocinations as from the understanding of truth: by the locusts having crowns like unto gold upon their heads, and having faces as the faces of men, is signified that they appeared to themselves as conquerors and as wise: by their having hair as the hair of women, is signified that they appeared to themselves as if they were in the affection of truth: by their having teeth as lion's teeth, is signified that sensual things, which are the ultimates of the natural man, appeared to them as if they had power over all things: by their having breastplates as breastplates of iron, are signified argumentations grounded in fallacies, by which they fight and prevail: by the sound of their wings being as the sound of chariots of horses running to battle, are signified ratiocinations as if grounded in the truths of doctrine from the Word, for which they were to combat: by their having tails as scorpions, are signified persuasions: by their having stings in their tails, are signified the cunning arts of deceiving thereby: by their having power to hurt men five months, is signified that they induce a kind of stupor on those who are principled in the understanding of truth and in the perception of good: by their having a king over them, the angel of the bottomless pit, whose name is Abaddon or Apollyon, is signified that their falsities were from hell, the abode of those who are merely natural, and principled in self-intelligence. This is the spiritual sense of these words, whereof nothing appears in the sense of the letter; and the like spiritual sense is contained in every part of the book of the Apocalypse. — S. S. 12, 13.

195. In order to show more clearly that the prophetic parts of the Word of the Old Testament are, in many places, unintelligible without a spiritual sense, I shall here adduce a few passages; as this in Isaiah: "Jehovah of hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock of Oreb; and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck. He is come to Aiath, he shall pass to Migron, at Michmash he hath laid up his carriages. They are gone over the passage; they have taken up their lodging at Gebah. Ramah is afraid, Gibeah of Saul is fled. Lift up thy voice, O daughter of Gallim, cause it to be heard unto, O Laish, O poor Anathoth; Madmenah is removed; the inhabitants of Gebin gather themselves together; as yet shall he remain at Nob that day; he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem; he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one," x. 26-34. In this passage there occur only mere names, from which no meaning can be drawn but by the help of the spiritual sense; in which sense, all names throughout the Word signify things appertaining to heaven and the church. By virtue of this sense is discovered the signification of the contents of the above passage, as denoting that the whole church was brought into devastation by means of scientifics perverting all truth, and confirming all falsity. Again, in the

same prophet: "In that day, the envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim; but they shall fly upon the shoulders of the Philistines towards the west, they shall spoil them of the east together; they shall lay their hand upon Edom and Moab. Jehovah shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall He shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod; and there shall be a highway for the remnant of his people which shall be left from Assyria," xi. 13-16. In this passage, also, it is impossible to see any thing divine, unless it be known what is signified by each particular name, notwithstanding the subject here treated of is concerning the coming of the Lord, and what shall come to pass at that time, as plainly appears from verses 1-10: without the help, therefore, of the spiritual sense, how is it possible for any one to discern the genuine signification of these words in their order, as denoting that they who through ignorance are principled in falses, and do not suffer themselves to be seduced by evils, will come to the Lord, and that the Word will then be understood by the church, and that falsities will then be no longer hurtful to them. The case is the same in those passages where no names occur, as in Ezekiel: "Thus saith the Lord Jehovah: Thou son of man, speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves from every side to my sacrifice which I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth;—ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war. And I will set my glory amongst the heathen," xxxix. 17-21. If it be not known by the spiritual sense what is signified by sacrifice, what by flesh and blood, what by horses and chariots, mighty men, and men of war, it must needs appear as if those things were to be eaten and drunken; but the spiritual sense teaches, that by eating flesh and drinking blood of the sacrifice which the Lord Jehovah shall sacrifice on the mountains of Israel, is signified to appropriate Divine Good and Divine Truth from the Word; for this passage treats of the calling together of all to the Lord's kingdom, and in particular of the establishment of the church amongst the Gentiles by the Lord. Who cannot see that by flesh is not here meant flesh, nor by blood, blood?—as where it is said that they should drink blood till they were drunken, and that they should be filled with horses, chariots, mighty men, and all men of war? The case is similar in a thousand other passages in the prophets.

196. Without the spiritual sense it is impossible for any one to know why the prophet Jeremiah was commanded to buy himself a girdle, and put it on his loins, and not to draw it through the waters, but to go to Euphrates, and hide it there in a hole in the rock, (Jer. xiii. 1-7;) or why Isaiah the prophet was commanded to loose the sackcloth from off his loins, and to put off his shoe from off his foot, and to go naked and barefoot three years, (Isaiah xx. 2, 3;) or why Ezekiel the prophet was commanded to make a razor pass upon his head, and upon his beard, and afterwards to divide them, and to burn a third part in the midst of the city, and to

smite a third part with the sword, and to scatter a third part in the wind, and to bind a little of them in his skirts, and at last to cast them into the midst of the fire, (Ezek. v. 1-4;) or why the same prophet was commanded to lie upon his left side three hundred and ninety days, and upon his right side forty days, and to make himself a cake of wheat, and barley, and millet, and fitches, with cow's dung, and eat it; and in the mean time to raise a rampart and a mound against Jerusalem, and besiege it, (Ezek. iv. 1-15;) or why Hosea was twice commanded to take to himself a harlot to wife, (Hosea i. 2-9; iii. 2, 3;) with several other things of a like nature. Moreover, who can know, without the spiritual sense, what is signified by all things appertaining to the tabernacle; as by the ark, the mercy seat, the cherubim, the candle-stick, the altar of incense, the shew bread on the table, and the veils and curtains? Or who would know, without the spiritual sense, what is signified by Aaron's holy garments; as by his coat, his cloak, the ephod, the urim and thummin, the mitre, and several things besides? Or, without the spiritual sense, who would know what is signified by all those particulars which were enjoined concerning burnt offerings, sacrifices, meat offerings, and drink offerings; and also concerning Sabbaths and feasts? The truth is, that nothing was enjoined, be it ever so minute, but what was significative of something appertaining to the Lord, to heaven, and to the church. From these few instances, then, it may be plainly seen, that there is a spiritual sense in all and every part of the Word.—S. S. 15, 16.

Spiritual Sense of the Transfiguration, and of other Things concerning the Lord.

197. Concerning the Lord's transfiguration, it is thus written: "Jesus taketh Peter, James, and John his brother, and bringeth them into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And behold there appeared to them Moses and Elias discoursing with him. And behold a bright cloud overshadowed them, and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him," Matt. xvii. 1-5; Mark ix. 2-8; Luke ix. 28-36. The reason why the Lord took Peter, James, and John, was, because by them was represented the church as to faith, charity, and the works of charity; the reason why he took them into a high mountain, was, because by mountain was signified heaven; that his face shone as the sun, was, because the face signifies the interiors, which, being divine, shone as the sun, for the sun is divine love; that his garments were bright as the light, was, because garments signify divine truth proceeding from him; the same is also signified by light. The reason why Moses and Elias appeared, was, because they both signify the Word, Moses the historical Word, and Elias the prophetic Word; that a lucid cloud overshadowed them, was, because lucid clouds signify the Word in the letter, in which is the internal sense; that the voice out of the cloud said, "This is my beloved Son, in whom I am well pleased; hear ye him," was, because a voice out of a cloud signifies divine truth from the Word, and beloved Son, the Lord's Divine Human Principle; and because divine truth is from him, and hence all the truth of the church, it was said out of the cloud, "In whom I am well pleased; hear ye him." That the Divine Humanity of the Lord was thus seen, is manifest, because the Divine Principle itself cannot appear to any

one otherwise than by the Divine Humanity, which the Lord teaches also in John: "No one hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared him," i. 18. And in another place: "Ye have neither heard his voice at any time, nor seen his shape," John v. 37. From the signification of the Lord's garments, as denoting divine truth, it may be known what is signified by the soldiers dividing the garments of the Lord among them, and casting lots upon his vesture, concerning which it is thus written in John: "The soldiers took his garments, and made four parts, to each soldier a part, and also his coat; now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be; that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots." xix. 23, 24. He who does not know that in every particular of the Word there is an internal sense which is spiritual, cannot see any arcanum in these things; he only knows that the soldiers divided the garments, and not the coat, and he perceives nothing more than this, when, nevertheless, there is not only a divine arcanum contained in this circumstance, but also in every particular of the things recorded concerning the passion of the Lord. The arcanum which is contained in this circumstance is, that the garments of the Lord signified divine truth, thus the Word, because the Word is divine truth; the garments which they divided, signified the Word in the letter, and the coat, the Word in the internal sense; to divide them, signifies to disperse and falsify; and the soldiers signify those who are of the church, who fight for divine truth; wherefore it is said, "These things therefore the soldiers did." Hence it is manifest, that by these words in the spiritual sense, is understood, that the Jewish church dispersed divine truth, which is in the sense of the letter; but that they could not disperse divine truth, which is in the internal sense. — *A. E. 64.*

The Spiritual Sense of the Word heretofore unknown.

198. What is meant by correspondence, has to this day remained unknown, notwithstanding it was a subject most familiar to the men of the most ancient times, who esteemed it the chief of sciences, and cultivated it so universally, that all their books and tracts were written by correspondences. The book of Job, which was a book of the ancient church, is full of correspondences. The hieroglyphics of the Egyptians, and the fabulous stories of antiquity, were founded on the same science. All the ancient churches were churches representative of spiritual things; and their ceremonies, and also their statutes, which were rules for the institution of their worship, consisted of mere correspondences; in like manner, every thing in the Israelitish church, their burnt offerings and sacrifices, with all the particulars belonging to each, were correspondences: so also was the tabernacle, with all things contained in it; and likewise their festivals, as the feast of unleavened bread, the feast of tabernacles, the feast of the first fruits; also the priesthood of Aaron and the Levites, and their garments of holiness; and beside the things above mentioned, all their statutes and judgments, relating to worship and life, were correspondences. Now, forasmuch as divine things fix their existence in outward nature in correspondences, therefore

the Word was written by mere correspondences; and for the same reason the Lord, in consequence of speaking from Divinity, spoke by correspondences; for whatever proceeds from Divinity, when it comes into outward nature, manifests itself in such outward things as correspond with what is divine; which outward things become then the depositories of divine things, otherwise called celestial and spiritual, which lie concealed within them.

199. I have been informed, that the men of the Most Ancient Church, which was before the flood, were of so heavenly a genius, that they conversed with angels, and that they had the power of holding such converse by means of correspondences; hence the state of their wisdom became such, that, on viewing any of the objects of this world, they not only thought of them naturally, but also spiritually, thus in conjunction with the angels of heaven. I have been further informed, that *Enoch*, who is spoken of in Genesis, chap. v. 21–24, together with his associates, collected correspondences from the lips of the celestial men, and transmitted the science of them to posterity; in consequence of which, the science of correspondences was not only known in many kingdoms of Asia, but also much cultivated, particularly in the land of Canaan, Egypt, Assyria, Chaldea, Syria, and Arabia, and in Tyre, Sidon, and Nineveh; and that from thence it was conveyed into Greece, where it was changed into fable, as may appear from the works of the oldest writers of that country.

200. But as the representative rites of the church, which were correspondences, began in process of time to be corrupted by idolatrous and likewise magical applications of them, therefore the science of correspondences was, by the divine providence of the Lord, gradually lost, and amongst the Israelitish and Jewish people entirely obliterated. The divine worship of that people consisted indeed of mere correspondences, and consequently was representative of heavenly things; but still they had no knowledge of a single thing represented; for they were altogether natural men, and therefore had neither inclination nor ability to gain any knowledge of spiritual and celestial subjects: for the same reason they were necessarily ignorant of correspondences, these being representations of things spiritual and celestial in things natural.

201. The reason why the idolatries of the Gentiles of old took their rise from the science of correspondences, was, because all things that appear on the face of the earth have correspondence; consequently, not only trees and vegetables, but also beasts and birds of every kind; with fishes and all other things. The ancients, who were versed in the science of correspondences, made themselves images which corresponded with heavenly things, and were greatly delighted with them by reason of their signification, and because they could discern in them what related to heaven and the church; they therefore placed those images not only in their temples, but also in their houses; not with any intention to worship them, but to serve as means of recollecting the heavenly things signified by them. Hence in Egypt, and in other places, they made images of calves, oxen, and serpents, and also of children, old men, and virgins; because calves and oxen signified the affections and powers of the natural man: serpents, the prudence of the sensual man; children, innocence and charity; old men, wisdom; and virgins, the affections of truth; and so in other instances. Succeeding ages, when the science of correspond-

ences was obliterated, began to adore as holy, and at length to worship as deities, the images and resemblances set up by their forefathers, because they found them in and about their temples. The case was the same with other nations; as with the Philistines in Ashdod, whose god Dagon (concerning whom, see I Sam. v. 1 to the end) was in its upper part like a man, and in its lower part like a fish: the reason of which was, because a man signifies intelligence, and a fish science, which make a one. For the same reason, the ancients performed their worship in gardens and in groves, according to the different kinds of trees growing in them, and also on mountains and hills; for gardens and groves signified wisdom and intelligence, and every particular tree something that had relation thereto; as the olive, the good of love; the vine, truth derived from that good; the cedar, good and truth rational; a mountain signified the highest heaven; a hill, the heaven beneath. That the science of correspondences remained amongst many eastern nations, even till the coming of the Lord, may appear also from the wise men of the east, who visited the Lord at his nativity; wherefore a star went before them, and they brought with them gifts, gold, frankincense, and myrrh, Matt. ii. 1, 2, 9-11; for the star which went before them signified knowledge from heaven; gold signified celestial good; frankincense, spiritual good; and myrrh, natural good; which are the three constituents of all worship. But still there was no knowledge whatever of the science of correspondences amongst the Israelitish and Jewish people, although all parts of their worship, and all the statutes and judgments given them by Moses, and all things contained in the Word, were mere correspondences: the reason was, because they were idolaters at heart, and consequently of such a nature and genius, that they were not even willing to know that any part of their worship had a celestial and spiritual signification, for they believed that all the parts of it were holy of themselves; wherefore had the celestial and spiritual significations been revealed to them, they would not only have rejected, but also have profaned them; for this reason heaven was so shut to them, that they scarcely knew whether there was such a thing as eternal life. That such was the case with them, appears evident from the circumstance, that they did not acknowledge the Lord, although the whole Scripture throughout prophesied concerning Him, and foretold his coming; and they rejected Him solely on this account, because He instructed them about a heavenly kingdom, and not about an earthly one; for they wanted a Messiah who should exalt them above all nations in the world, and not a Messiah who should provide only for their eternal salvation. They affirm, however, that in the Word are contained many arcana, which are called mystical; but they have no inclination to learn that those arcana relate to the Lord. Tell them that they relate to gold, and they immediately desire to know them.

202. The reason why the science of correspondences, which is the key to the spiritual sense of the Word, was not discovered to later ages, was because the Christians of the primitive church were men of such great simplicity, that it was impossible to discover it to them; for had it been discovered, they would have found no use in it, nor would they have understood it. After those first ages of Christianity, there arose thick clouds of darkness, and overspread the whole Christian world, in consequence of the establishment of the

Papal dominion; and they who are subject thereto, and have confirmed themselves in its false doctrines, have neither capacity nor inclination to apprehend any thing of a spiritual nature, consequently, what is the nature of the correspondence of things natural with things spiritual in the Word: for by this they would be convinced, that by Peter is not meant Peter, but the Lord as a rock, signified by Peter: and they would also be convinced, that the Word, even to its inmost contents, is divine, and that the Papal decrees respectively are of no account. But after the reformation, as men began to divide faith from charity, and to worship God under three persons, consequently three gods, whom they conceive to be one, therefore at that time heavenly truths were concealed from them: for if they had been discovered, they would have been falsified, and would have been abused to the confirmation of faith alone without being at all applied to charity and love: thus also men would have closed heaven against themselves.

203. The reason why the spiritual sense of the Word is at this day made known by the Lord, is, because the doctrine of genuine truth is now revealed; and this doctrine, and no other, agrees with the spiritual sense of the Word. This sense is likewise signified by the Lord's appearing in the clouds with glory and power. (See Matt. xxiv. 30, 31, which treats of the consummation of the age, by which is meant the last time of the church.) The opening of the Word as to its spiritual sense was also promised in the Apocalypse, and that sense is there meant by the white horse, and by the great supper to which all are invited, chap. xix. 11-18. That the spiritual sense for a long time will not be acknowledged, and that this will be solely owing to the influence of those who are principled in falsities of doctrine, particularly concerning the Lord, and therefore do not admit truths, is meant in the Apocalypse by the beast, and by the kings of the earth, who would make war with him that sat on the white horse, chap. xix. 19: by the beast are meant the Roman Catholics, as chap. xvii. 3: and by the kings of the earth are meant the Reformed, who are principled in falsities of doctrine. — S. S. 20-25.

The Spiritual Sense will hereafter be made known to none but those who are principled in genuine Truths from the Lord.

204. The reason is, because no one can see the spiritual sense, except it be given him by the Lord alone, and except he be principled in divine truths from the Lord. For the spiritual sense of the Word treats solely of the Lord and of his kingdom, and that is the sense which his angels in heaven are in the perception of, for it is his divine truth there. This it is possible for man to violate, supposing him versed in the science of correspondences, and desirous thereby to explore the spiritual sense of the Word, under the influence of his own self-derived intelligence alone; for by some correspondences with which he is acquainted, he may pervert the spiritual sense, and force it even to confirm what is false; and this would be to offer violence to divine truth, and consequently to heaven also; wherefore, if any one wishes to open that sense by virtue of his own power, and not of the Lord's, heaven is closed against him; in which case he either loses sight of all truth, or falls into spiritual insanity. To this may be added another reason, namely, that the Lord teaches every one by means of the Word, and grounds his teaching on the knowledges which man is in possession of,

never infusing new ones immediately; wherefore, unless a man be principled in divine truths, or if he be only in possession of a few truths, and in falsities at the same time, he may falsify truths by falsities, as is done by every heretic, as is well known, with regard to the literal sense of the Word. To prevent, therefore, any person from entering into the spiritual sense, and perverting the genuine truth which belongs to that sense, there are guards set by the Lord, which are signified in the Word by the cherubs. This was made known to me by the following representation; "It was given to me to see great purses which had the appearance of bags, in which money was stored up in great abundance; and as they were open, it seemed as if any one might take out, yea, steal away, the money therein deposited. But near those two purses sat two angels, as guards. The place where they were laid appeared like a manger, in a stable. In a neighboring apartment were seen modest virgins with a chaste wife; and near that apartment stood two infants, and information was given that they were to be treated, in their sports, not in a childish way, but according to wisdom. Afterwards there appeared a harlot, and lastly, a horse lying dead. On seeing these things I was instructed, that thereby was represented the literal sense of the Word, in which is contained the spiritual sense. Those large purses full of money signified the knowledges of truth in great abundance. Their being open, and yet guarded by angels, signified that any one might take thence the knowledges of truth, but that there was need of caution lest he should falsify the spiritual sense, in which are naked truths. The manger in the stable, in which the purses lay, signified spiritual instruction for the understanding; this is the signification of a manger, because a horse that feeds there signifies understanding. The modest virgins, who were seen in a neighboring apartment, signified the affections of truth, and the chaste wife signified the conjunction of goodness and truth. The infants signified the innocence of wisdom therein; they were angels from the third heaven, who all appear as infants. The harlot, with the dead horse, signified the falsification of the Word by many at this day, whereby all understanding of the Word is destroyed: a harlot signifies falsification, and a dead horse signifies the non-understanding of truth." — S. S. 26.

The Literal Sense of the Word is the Basis, Continent, and Firmament, of its Spiritual and Celestial Senses.

205. In every thing divine, there is a first, a middle, and a last; and the first goes through the middle, to the last, and thus exists and subsists; thence the last is the BASIS. The first, also, is in the middle, and, by the middle, in the last; thus the last is the CONTINENT; and because the last is the continent and the basis, it is also the FIRMAMENT. It is comprehended by the learned, that those three may be called, *end, cause, and effect*; and also *esse* [to be], *feri* [to be done], and *existere* [to exist]; and that the end is the *esse*, the cause the *feri*, and the effect the *existere*; consequently, that in every complete thing there is a trine, which is called *first, middle, and last*; also, *end, cause, and effect*. When these things are comprehended, it is also comprehended that every divine work is complete and perfect in the last; and, likewise, that all are in the last, because the former are together in it. — T. C. R. 210.

206. There are three heavens, the highest, the middle, and the lowest. The highest heaven

makes the celestial kingdom of the Lord; the middle heaven makes his spiritual kingdom, and the lowest heaven makes his natural kingdom. As there are three heavens, so likewise there are three senses of the Word, the celestial, the spiritual, and the natural; with which, also, those things coincide which were said above, viz., that the first is in the middle, and, by the middle, in the last; just as the end is in the cause, and, by the cause, in the effect. Thence it is manifest what the Word is, viz., that, in the sense of its letter, which is natural, there is an interior sense, which is spiritual, and in this an inmost sense, which is celestial; and thus that the last sense, which is natural, and is called the *sense of the letter*, is the continent, and so the basis and firmament, of the two interior senses. — T. C. R. 212.

In the Literal Sense of the Word, Divine Truth is in its Fulness, its Holiness, and its Power.

207. That the Word, in the sense of the letter, is in its fulness, in its holiness, and in its power, is because the two former, or interior senses, which are called the *spiritual* and the *celestial*, are together in the natural sense, which is the sense of the letter, as was said above; but how they are together, shall be further told. There is in heaven and in the world, a successive order and a simultaneous order; in successive order, one thing succeeds and follows after another, from the highest even to the lowest; but in simultaneous order, one thing is next to another, from the inmost even to the outermost. Successive order is like a column with steps from the top to the bottom; but simultaneous order is like a work cohering with the circumference, from the centre even to the surface. It shall now be told how successive order becomes, in the last, simultaneous order. It is done in this manner: the highest things of successive order become the inmost things of simultaneous order, and the lowest things of successive order become the outermost things of simultaneous order. It is, comparatively, like a column of steps subsiding, and becoming a coherent body, in a plain. Thus, what is simultaneous is formed from what is successive, and this in all and every thing of the natural world, and in all and every thing of the spiritual world; for every where there is a first, a middle, and a last; and the first, by the middle, tends and goes to its last; but it should be well understood, that there are degrees of purity, according to which each order is made. Now to the Word. The celestial, the spiritual, and the natural, proceed from the Lord in successive order, and, in the last, they are in simultaneous order; so now the celestial and the spiritual senses of the Word are together in its natural sense. When this is comprehended, it may be seen how the natural sense of the Word is the continent, the basis, and the firmament, of its spiritual and celestial senses; and also how the divine good and the divine truth, in the sense of the letter of the Word, are in their fulness, in their holiness, and in their power. Hence it may be evident, that the Word is the Word itself, in its sense of the letter; for in this interiorly there is spirit and life. This is what the Lord says: "The words which I speak unto you are spirit and life;" John vi. 63; for the Lord spoke his words in the natural sense. The celestial and the spiritual senses are not the Word, without the natural sense, for they are like spirit and life without a body; and they are, as was said before, like a palace which has no foundation. — T. C. R. 214.

Doctrine should be drawn from the Literal Sense of the Word, and thereby confirmed.

208. The reason is, because the Lord is there present, and teaches and illustrates; for the Lord never performs any thing except in fulness, and the Word, in the sense of the letter, is in its fulness, as was shown above; thence it is, that doctrine should be derived from the sense of the letter. The doctrine of genuine truth may also be fully derived from the literal sense of the Word; for the Word, in that sense, is like a man clothed, whose face is bare, and whose hands also are bare. All the things which appertain to the faith and life of man, consequently to his salvation, are there naked or bare, but the rest are clothed; and in many places where they are clothed, they appear through the clothing as objects appear to a woman through thin silk before her face. The truths of the Word, also, as they are multiplied from the love of them, and as by this they are arranged in order, shine and appear more and more clearly.

209. It may be supposed that the doctrine of genuine truth might be obtained by the spiritual sense of the Word, which is given by the science of correspondences; but doctrine is not obtained by that, but it is only illustrated and corroborated; for, as was before said, a man, by some correspondences which are known, may falsify the Word, by conjoining and applying them to confirm that which is fixed in his mind from a principle which he has imbibed. Besides, the spiritual sense is not given to any one, except by the Lord alone, and it is guarded by Him, as the angelic heaven is guarded; for this is in it. — *T. C. R. 229, 230.*

Genuine Truth, which should be of Doctrine, in the Literal Sense of the Word, appears to those only who are in Illustration from the Lord.

210. Illustration is from the Lord alone, and with those who love truths because they are truths, and make them uses of life; with others, illustration in the Word is not given. That illustration is from the Lord alone, is because the Word is from Him, and thence He is in it. That those have illustration who love truths because they are truths, and make them uses of life, is because they are in the Lord, and the Lord in them; for the Lord is the Truth itself, as was shown in the chapter concerning the Lord; and the Lord is then loved, when man lives according to his divine truths, and so when uses are performed from them, according to these words in John: "In that day, ye shall know that ye are in Me, and I in you. He who hath my commandments, and doeth them, loveth Me; and I will love him, and will manifest Myself to him; and I will come to him, and make an abode with him," xiv. 20, 21, 23. These are they who are in illustration, when they read the Word, and with whom the Word shines and becomes translucent. The reason why the Word, with those, shines and becomes translucent, is because there is a spiritual and a celestial sense in every part of the Word, and these senses are in the light of heaven; wherefore, through these senses, and their light, the Lord flows into the natural sense of the Word, and into the light of this with man; thence man acknowledges the truth from an interior perception, and then sees it in his thought, and this as often as he is in the affection of truth, for the sake of truth; for perception comes from affection, and thought from perception, and thus acknowledgment is made, which is called *faith*. — *T. C. R. 231*

211. Inasmuch as few know how the case is with the influx of divine truth, and with illustration thence with man, it is here allowed to say something on these subjects. That all the good of love and the truth of faith is not from man, but out of heaven from the Divine there with man, is known in the church; also that they are in illustration who receive that good and truth. But the influx and illustration is effected in this manner: Man is of such a quality, that as to his interiors, which are of the thought and will, he can look downwards, and can look upwards. To look downwards is to look outwards into the world and to himself, and to look upwards is to look inwards to heaven and to God. Man looks outwards from himself, which is called looking downwards, since when he looks from himself, he looks to hell; but man looks inwards, not from himself, but from the Lord, which is called upwards, because he is then elevated as to his interiors, which are of the will and understanding, by the Lord to heaven; thus to the Lord. The interiors, also, are actually elevated, and then are actually withdrawn from the body and from the world. When this is effected, the interiors of man come actually into heaven, and into its light and heat; hence he has influx and illustration; the light of heaven illuminates the understanding, for that light is divine truth which proceeds from the Lord as a sun, and the heat of heaven enkindles the will, for that heat is the good of love which together proceeds from the Lord as a sun. Since man is then among the angels, there is communicated to him from them, that is, through them from the Lord, the intelligence of truth and the affection of good. This communication is what is called influx and illustration. But it is to be known, that influx and illustration are effected according to the faculty of reception with man, and the faculty of reception is according to the love of truth and of good; wherefore, they who are in the love of truth and of good, for the sake of truth and good as ends, are elevated; but they who are not in the love of truth and of good for the sake of truth and good, but for the sake of self and the world, inasmuch as they continually look and gravitate downwards, cannot be elevated, thus cannot receive divine influx out of heaven, and be illustrated. The intelligence, which with these latter appears as the intelligence of truth, is from the infatuated lumen which shines before their eyes from things of confirmation, and thence of persuasion; but it shines in like manner whether it be false or true; nevertheless this brightness is mere thick darkness, when light flows in out of heaven. That this is the case, has been shown me to the life. From these things it may be manifest whence it comes to pass that so many heresies exist in the world, namely, because the rulers and guides have looked to themselves, and have regarded their own glory as an end, and have then considered the things of the Lord and heaven as means conducive to an end. — *A. C. 10,330.*

212. How the case is with illustration and information from the Word, shall also here be briefly told. Every one is illustrated and informed from the Word according to the affection of truth and the degree of the desire thereof, and according to the faculty of receiving. They who are in illustration, as to their internal man, are in the light of heaven; for the light of heaven is what illustrates man in the truths and goods of faith. They who are thus illuminated apprehend the Word as to its interiors; wherefore they from the Word

make to themselves doctrine, to which they apply the sense of the letter. But they who are not in the affection of truth from good, and thence in the desire of growing wise, are more blinded than illustrated when they read the Word, for they are not in the light of heaven; and from the light of the world, which is called the lumen of nature, they see only such things as are in agreement with worldly things, and thus from the fallacies in which the external senses are, they lay hold of fables, which appear to them as truths. Hence, most of them make to themselves no doctrine, but abide in the sense of the letter, which they apply to favor fables, especially such as are in agreement with the loves of self and of the world; but they who are not of this character merely confirm the doctrinals of their own church, and are not concerned, neither do they know, whether they be true or false. Hence it is evident who they are that are illustrated from the Word, and who they are that are blinded; namely, that they are illustrated who are in heavenly loves, for heavenly loves receive, and like sponges imbibe the truths of heaven; they are also conjoined together of themselves, like soul and body; but, on the other hand, they are blinded who are in worldly loves, inasmuch as these loves receive, and like sponges imbibe fables, and they are also conjoined together of themselves: for good and truth agree together, and conversely evil and the false; wherefore, the conjunction of the evil and the false is called the infernal marriage, which is hell itself; and the conjunction of good and truth is called the heavenly marriage, which is heaven itself. That it is the Word from which illustration and information comes, is because the Word, in its first origin, is Truth Divine itself, proceeding from the Lord, and in its descent into the world is accommodated to all the heavens. Hence it is that when man, who has heavenly love, reads the Word, he is by it conjoined to heaven, and by heaven to the Lord, whence he has illustration and information. It is otherwise when man, who has worldly love, reads the Word; with him there is no conjunction of heaven; therefore he has no illustration and information. — *A. C.* 9382.

By the Literal Sense of the Word, Man has Conjunction with the Lord and Consociation with the Angels.

213. The reason that man has conjunction with the Lord by means of the Word, is because it treats of Him alone, and through it the Lord is all in all, and is called the Word, as has been shown in the *DOCTRINE RESPECTING THE LORD*. The reason that such conjunction is effected by the literal sense, is because the Word, in that sense, is in its fulness, in its holiness, and in its power, as was shown above. This conjunction is not apparent to man, but is wrought in the affection and perception of truth, and thus in the love and faith of Divine Truth in him.

214. The reason that man has consociation with angels by means of the literal sense, is because the spiritual and celestial senses are included in that sense, and the angels are in those senses; the angels of the Lord's spiritual kingdom in the spiritual sense of the Word, and the angels of the Lord's celestial kingdom in its celestial sense. Those two senses are evolved or unfolded from the natural or literal sense, whilst it is read by a person who accounts the Word holy. Such evolution is instantaneous; consequently the consociation is so likewise.

215. That the spiritual angels are in the spiritual sense of the Word, and the celestial angels in its celestial sense, has been proved to me by manifold experience. It was given me to perceive that, whilst I was reading the Word in its literal sense, communication was opened with the heavens, sometimes with one society, sometimes with another; what I understood according to the natural sense, the spiritual angels understood according to the spiritual sense, and the celestial angels according to the celestial sense, and this in an instant; and as this communication has been perceived by me many thousand times, I have not a single doubt remaining as to its reality. There are spirits, also, who are below the heavens, who abuse this communication; for they read over particular passages in the literal sense of the Word, and immediately observe and note the society with which communication is effected. From these circumstances it is given me to know, by sensible experience, that the Word, as to its literal sense, is a divine medium of conjunction with the Lord, and with heaven. — *S. S.* 62-64.

216. We will now illustrate, by instances, in what manner the spiritual angels draw forth their sense, and the celestial angels theirs, from the natural sense, in which the Word is with men. Let us take for examples five commandments of the Decalogue. The Commandment, "Honor thy father and mother." By father and mother, man understands a father and mother on earth, and also all those who are in the place of father and mother; and by honoring them, he understands to hold them in honor and to obey them. But the spiritual angel understands by father the Lord, and by mother the church, and by honoring them, he understands to love them. And the celestial angel, by father understands the Divine Love of the Lord, by mother his Divine Wisdom, and by honoring them, to do good from Him. The Commandment, "Thou shalt not steal." By stealing, man understands to rob, to defraud, and under any pretence to take from another what belongs to him; whereas, a spiritual angel, by stealing, understands to deprive others of their truths of faith, and goods of charity, by means of falsities and evils; but a celestial angel, by stealing, understands to attribute to self what belongs to the Lord, and to appropriate to self his righteousness and merit. Again: "Thou shalt not commit adultery." By committing adultery, man understands to commit whoredom, to be guilty of obscene practices, to indulge wanton discourse, and to entertain lewd thoughts; whereas, a spiritual angel, by committing adultery, understands to adulterate the goods of the Word, and to falsify its truths; but a celestial angel, by committing adultery, understands to deny the Divinity of the Lord, and to profane the Word. Again: "Thou shalt not commit murder." By murdering, man understands, not only the taking away another's life, but likewise bearing malice and hatred in the heart, and breathing a revengeful spirit against any person, even to death; whereas, by murdering, a spiritual angel understands to play the devil's part, and destroy men's souls; and a celestial angel, by murdering, understands to hate the Lord, and those things which are the Lord's. Lastly: "Thou shalt not bear false witness." By bearing false witness, man understands also to tell lies, and to defame any person; whereas, a spiritual angel, by bearing false witness, understands to declare, and endeavor to persuade others, that what is false is true, and what is evil is good, and *vice versa*; but a

celestial angel, by bearing false witness, understands to blaspheme the Lord and the Word. These instances may serve to show after what manner the spiritual and celestial senses of the Word are unfolded and extracted from the natural sense in which they are included; and, what is wonderful, the angels extract their senses without having any knowledge of a man's thoughts; but still the thoughts of angels and men make a one by correspondences, like end, cause, and effect; for ends do actually exist in the celestial kingdom, causes in the spiritual, and effects in the natural kingdom. Such conjunction by correspondences results from the laws of creation. Hence, then, it is, that man has consociation with angels by means of the Word. — *S. S. 67.*

217. Because man has broken this connection with heaven, by turning his interiors away from heaven, and turning them to the world and himself, by the love of self and the world, and thus withdrawing himself so as no longer to serve heaven for a basis and foundation, therefore a medium was provided by the Lord, which might be to heaven in the place of a basis and foundation, and also for the conjunction of heaven with man. — *H. H. 305.*

218. Unless such a Word had been given in this earth, the man of this earth would have been separated from heaven; and if separated from heaven, he would no longer have been rational, for the human rational exists from the influx of the light of heaven. — *H. H. 309.*

219. I have been informed from heaven, that the most ancient people had immediate revelation, since their interiors were turned to heaven; and that thence there was at that time conjunction of the Lord with the human race. But after their times, that there was not such immediate revelation, but mediate by correspondences; for all the divine worship of these consisted of correspondences, whence the churches of that time were called representative churches; for they knew then what correspondence was, and what representation was, and that all things which are in the earth corresponded to spiritual things which are in heaven and in the church, or, what is the same, represented them; wherefore natural things, which were the externals of their worship, served them for mediums of thinking spiritually; thus with the angels. After the science of correspondences and representations was obliterated, then the Word was written, in which all the words, and senses of the words, are correspondences; thus they contain a spiritual or internal sense, in which the angels are. Wherefore, when man reads the Word, and perceives it according to the sense of the letter, or the external sense, the angels perceive it according to the internal or spiritual sense; for all the thought of the angels is spiritual, whereas the thought of man is natural; those thoughts indeed appear diverse, but still they are one, because they correspond. Hence it is, that after man removed himself from heaven, and broke the bond, there was provided by the Lord a medium of conjunction of heaven with man by the Word. — *H. H. 306.*

220. How heaven is conjoined with man by the Word, may be illustrated by some passages thence. [See the former examples of the spiritual sense.] To take another example from the Word: "In that day there shall be a path from Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve the Assyrians. In that day Israel

shall be a third to Egypt and Assyria, a blessing in the midst of the land, which Jehovah of hosts shall bless, saying, Blessed be my people, the Egyptians, and the Assyrian, the work of my hands, and Israel, mine inheritance," Isaiah xix. 23-25. How man thinks, and how the angels think, when these words are read, may be manifest from the sense of the letter of the Word, and from its internal sense. Man thinks from the sense of the letter, that the Egyptians and Assyrians are to be converted to God and accepted, and that they are to make one with the Israelitish nation; but angels think, according to the internal sense, of the man of the spiritual church, who is there described in that sense, whose spiritual is Israel, whose natural is the Egyptian, and whose rational, which is the middle, is the Assyrian. The latter and the former sense still are one, because they correspond; wherefore, when the angels think thus spiritually, and man thus naturally, they are conjoined almost like soul and body; the internal sense of the Word also is its soul, and the sense of the letter is its body. Such is the Word throughout; hence it is evident, that it is a medium of the conjunction of heaven with man, and that its literal sense serves for a basis and foundation. — *H. H. 307.*

221. I have spoken with angels concerning the Word several times, and said, that it is despised by some on account of its simple style; and that nothing at all is known concerning its internal sense; and that hence it is not believed that so much wisdom lies concealed in it. The angels said, that the style of the Word, although it appears simple in the sense of the letter, is still such that nothing can be at all compared to it as to excellence, because divine wisdom lies concealed, not only in all the sense there, but also in each word; and that that wisdom shines forth in heaven. They wished to say that it is the light of heaven, because it is divine truth, for divine truth in heaven shines. They said, also, that without such a Word, there would be no light of heaven with the men of our earth, thus neither would there be conjunction of heaven with them; for, as far as the light of heaven is present with man, so far there is conjunction, and so far, likewise, divine truth is revealed to him by the Word. The reason why man does not know that that conjunction is by the spiritual sense of the Word corresponding to its natural sense, is because the man of this earth does not know any thing concerning the spiritual thought and speech of the angels, and that it is different from the natural thought and speech of man; and unless he knows this, he cannot at all know what the internal sense is, and thence that by it such conjunction can be given. They said, also, that if man knew that there is such a sense, and should think from a knowledge of it when he reads the Word, he would come into interior wisdom, and would be still more conjoined with heaven, since by it he would enter into ideas similar to those of the angels. — *H. H. 310.*

The divine and beautiful Things which are manifest to good Spirits and Angels, by the Word.

222. The Word of the Lord, when it is read by a man who loves it, and who lives in charity, and even by a man who in simplicity of heart believes what is written, having formed no principles contrary to the truth of faith contained in the internal sense, is displayed by the Lord to the angels with such beauty, and with such pleasant-

ness, accompanied also with representatives, and this with an inexpressible variety according to the whole state of the angels at the time, that every particular is perceived as if it had life. This is the life that is in the Word, and from which the Word had birth when it was sent down from heaven. From this cause the Word of the Lord is of such a nature, that, although it appears rude in the letter, yet within it are stored things spiritual and celestial, which are made manifest to good spirits and angels, when it is read by man.

223. That the Word of the Lord is thus displayed to the good spirits and angels, has been granted me both to hear and see; wherefore it is permitted to relate the experience with which I have been favored on such occasions.

224. A certain spirit came to me not long after his decease, which I was able to conclude from this circumstance, that as yet he knew not that he was in the other life, imagining that he still lived in the world. It was perceivable that he had been devoted to the pursuits of study, concerning which I discoursed with him; but then suddenly he was taken up on high, which surprised me, and led me to suspect that he was of a high-aspiring temper, for such are wont to be carried up aloft; or that he supposed heaven to be a great height above, for such also are wont to be taken up on high, in order to convince them that heaven does not consist in what is high, but in what is internal. Presently, however, I perceived that he was taken up amongst the angelic spirits who are in front, a little to the right, in the first entrance into heaven. From this situation he afterwards discoursed with me, saying, that he saw things of such sublimity as no human comprehension could conceive. I was reading at the time the first chapter of Deuteronomy, concerning the Jewish people, and the spies that were sent to explore the land of Canaan, its products and inhabitants; and as I read, he said that he perceived none of the things contained in the literal sense, but only those contained in the spiritual sense, and that these were wonderful beyond description. This was in the first entrance of the heaven of angelic spirits; what wonders, then, must have been perceived in that heaven itself! and what in the heaven of angels! Certain spirits, who were with me at the time, and who before could not believe that the Word of the Lord was of such a nature, began now to repent of their ineredulity, and said, in that state, that they believed, because they heard the other spirit say that he had heard, and seen, and perceived, that the Word was so full of wonders. But other spirits still persisted in their unbelief, and said that it was not so, but that all was mere fancy; wherefore these likewise were suddenly taken up, and from their elevated situation they discoursed with me, and confessed that it was very far from fancy, for that they really perceived it to be so, and this with a more exquisite perception than that of any of the senses which we enjoy in the material body. Presently, others also were taken up into the same heaven, and amongst them one whom I was acquainted with during his life in the body, who bore the same testimony, saying, amongst other things, that he was too much astonished at the glory of the Word, in its internal sense, to be able to describe it. Being melted with tender compassion for men's unbelief, he added, that it was wonderful how they could remain so totally ignorant of the internal things of the Word. He said, moreover, that from his state of elevation he was able to

penetrate thoroughly into my thoughts and my affections, in which he perceived more things than he could express, such as causes, influxes, the origins thereof, and how the ideas were mixed with earthly things, observing that they were to be altogether separated, with many other particulars.

225. Twice afterwards I saw others taken up into another heaven amongst angelic spirits, who from that station discoursed with me, whilst I read the third chapter of Deuteronomy from beginning to the end. They said that they had a perception only of the interior sense of the Word, at the same time affirming that there was not a single tittle but what contained a spiritual sense most beautifully cohering with the rest; and further, that names also signified things. Thus they, likewise, were confirmed in the truth; because they before had not believed that all things in the Word, to the minutest particulars, were inspired by the Lord. They were even desirous of confirming this to others by oath, but it was not permitted.

226. Certain spirits, also, were in unbelief concerning the Word of the Lord, as containing within its bosom such wonderful things; for, in the other life, spirits retain the same unbelief as they had during their life in the body, and it is only dissipated by means provided of the Lord, and by lively experiences. Wherefore, whilst I was reading some Psalms of David, their interior intuition or mind was opened, but, however, without their being themselves taken up amongst angelic spirits; they then perceived the interior things of the Word in those Psalms, and in their astonishment they said, that they never could have believed any thing like it. The same part of the Word was at the same time heard by several other spirits, who all apprehended it after a different manner; with some it filled the ideas of their thought with many pleasant and delightful perceptions, and thus with a kind of life, according to the capacity of each, and at the same time with an efficacy which penetrated even to the inmost recesses of their souls; which with some was so powerful that they seemed to themselves to be elevated towards the interiors of heaven, and thus nearer and nearer to the Lord, in proportion as they were affected with truths and the goodnesses therewith conjoined. The Word was at the same time brought to some spirits, who had no comprehension of its internal sense, but only of its external or literal sense; to whom it appeared as a dead letter without life. Hence it was evidently shown what the nature and quality of the Word is when the Lord vivifies it, viz., that it is of such efficacy as to penetrate even to the inmost recesses of the soul; and what its nature and quality is when the Lord does not vivify it, — that in this case it is a mere letter, with scarcely any life to animate it.

227. By the divine mercy of the Lord it has also been granted me, in like manner, to see the Word of the Lord in its beauty in the internal sense, and this frequently, not as when the words are explained singly as to their internal sense, but so as to see the whole contents generally and individually, in one connected series; which may be called seeing a celestial paradise out of an earthly one. — *A. C.* 1767–1772.

228. It may seem a paradox, nevertheless it is most true, that the angels have a clearer and fuller understanding of the internal sense of the Word, when it is read by little boys and girls, than when it is read by grown-up persons who are not principled in faith grounded in charity. The reason

is, as I have been informed, because little children are in a state of mutual love and innocence, consequently their receptive vessels are extremely tender and almost of a celestial nature, so as to be pure faculties of reception, which therefore are capable of being disposed by the Lord for the purpose, although this does not come to their perception, except by a certain sensation of delight suitable to their state and genius. The angels say, that the Word of the Lord is a dead letter, but that it is vivified in the reader by the Lord, according to the faculty of each individual, and that it becometh alive according to his life of charity and state of innocence; which takes place with endless variety. — *A. C. 1776.*

The Word is in all the Heavens, and the Wisdom of the Angels is thence derived.

229. That the Word is in the heavens, has remained a secret to mankind unto this day, nor could it be made known so long as the church was ignorant that angels and spirits are men like men in this our world, and that they resemble them in every particular, with this only difference, that they themselves are spiritual beings, and that all things which they have amongst them are from a spiritual origin; whereas men on earth are natural beings, and all things amongst them are from a natural origin. So long as this remained concealed, it could never be known that the Word is also in the heavens, and that it is there read by the angelic inhabitants, and also by the spirits who are beneath the heavens. — *S. S. 70.*

230. The Word, in heaven, is written in a spiritual style, which differs entirely from a natural style. A spiritual style consists of mere letters, each involving some particular sense; and there are marks above the letters, which exalt the sense. The letters in use amongst the angels of the spiritual kingdom, are like the letters used in printing amongst men; and the letters in use amongst the angels of the celestial kingdom, each of which in itself involves some entire sense, are like the Hebrew old letters, but inflected above and beneath, with marks above, between, and within them. As their writing is of such a nature, there are not any names of persons and places in their Word, as in ours, but instead of names are the things which they signify; thus instead of Moses is mentioned the historical Word; instead of Elias, the prophetic Word; instead of Abraham, Isaac, and Jacob, the Lord with respect to his Divine-celestial, his Divine-spiritual, and his Divine-natural; instead of Aaron, the priestly office; instead of David, the kingly office, each in relation to the Lord; instead of the names of the twelve sons of Jacob, or the tribes of Israel, and instead of the names of the Lord's twelve disciples, various things respecting heaven and the church; instead of Zion and Jerusalem, the church as to doctrine derived from the Word; instead of the land of Canaan, the church itself; instead of the places and cities therein, on this side the river Jordan, and beyond it, various things relating to the church and its doctrine. The case is the same in respect to numbers; they do not occur in the copies of the Word written in heaven, but instead of them are expressed the things with which the numbers correspond. It may hence be seen, that the Word in heaven corresponds to our Word, and that consequently they are one, for correspondences make things one.

231. It is a wonderful circumstance, that the Word in heaven is so written, that the simple

may understand it in simplicity, and the wise in wisdom; for there are various points and marks over the letters, which, as was observed, exalt the sense, but to which the simple do not attend, nor understand their meaning; whereas, the wise are attentive to them, every one in proportion to his wisdom, even to its highest degree. A copy of the Word, written by angels under the Lord's inspiration, is kept by every considerable society, in a sacred repository appointed for that purpose, to preserve it from any alteration in any of its points or marks. The Word in our world is so far similar to that in heaven, that the simple understand it in simplicity, and the wise in wisdom; but yet this difference of understanding in our world arises from a different ground, and is effected in a different manner.

232. The angels themselves confess that they derive all their wisdom from the Word, for in proportion to their understanding of the Word, is the degree of light in which they dwell. The light of heaven is divine wisdom, which appears before the eyes of the angels as light. In the sacred repository, where the copy of the Word is kept, the light is bright and flaming, exceeding every degree of light that shines in the other parts of heaven without: the cause has already been mentioned — that the Lord is in the Word. — *S. S. 71–73.*

There is a Marriage of the Lord and the Church, and thence a Marriage of Good and Truth, in every Part of the Word.

233. That there is a marriage of the Lord and the church, and thence a marriage of good and truth, in every part of the Word, has never yet been discovered; neither could it be discovered, so long as the spiritual sense of the Word remained unknown; for this sense alone can make manifest such a marriage. There are two senses contained in the Word, which lie concealed in its literal sense, and which are called spiritual and celestial. What belongs to the spiritual sense of the Word has more particular relation to the church; and what belongs to the celestial sense, to the Lord. The contents also of the spiritual sense have relation to divine truth, and the contents of the celestial sense, to divine good; and this is the ground of the above-mentioned marriage in the Word. But this is only apparent to those who, by virtue of the spiritual and celestial sense of the Word, are acquainted with the signification of its names and expressions; for some particular names and expressions are predicated of good and some of truth, and some include both; wherefore, without the knowledge of such signification it is impossible to see how such a marriage exists in every part of the Word; and this is the reason why this arcana was never discovered before.

234. Inasmuch as there is such a marriage in every part of the Word, therefore we frequently find in the Word two expressions which appear like repetitions of one and the same thing: they are, however, not repetitions; but one has relation to good, and the other to truth, and both, taken together, effect the conjunction of good and truth, and consequently make them one. This, also, is the true ground of the divinity of the Word and its sanctity; for in every divine work there is a conjunction of good with truth, and of truth with good. — *S. S. 80, 81.*

235. That there frequently are two expressions used in the Word, which appear like repetitions of the same thing, must be evident to every atten-

tive reader; as, for instance, brother and companion, poor and needy, wilderness and desert, vacuity and emptiness, foe and enemy, sin and iniquity, anger and wrath, nation and people, joy and gladness, mourning and weeping, justice and judgment, &c. These appear to be synonymous expressions, when in fact they are not; for the terms brother, poor, wilderness, vacuity, foe, sin, anger, nation, joy, mourning, and justice, are predicated of good, and in the opposite sense of evil; whereas the terms companion, needy, desert, emptiness, enemy, iniquity, wrath, people, gladness, weeping, and judgment, are predicated of truth, and in the opposite sense of what is false. And yet it must appear to the reader, who is unacquainted with this arcanum, as if the terms poor and needy, desert and wilderness, vacuity and emptiness, &c., meant the same thing, whereas they do not, but yet form one thing by conjunction. In the Word, also, we frequently find two things joined together, as fire and flame, gold and silver, brass and iron, wood and stone, bread and wine, purple and fine linen, &c., because fire, gold, brass, wood, bread, and purple, are predicated of good; but flame, silver, iron, stone, water, wine, and fine linen, are predicated of truth. In like manner it is said, that God is to be loved with all the heart and with all the soul: and also, that God will create in man a new heart and a new spirit; for the heart is predicated of the good of love, and the soul and spirit of the truths of faith from that good. There are some expressions, also, which, in consequence of partaking alike both of good and truth, are used by themselves, without the adjunction of others. But these, and many things besides, are apparent only to the angels, and to those who see into the spiritual sense of the Word, whilst they are reading the natural sense.

236. It would be tedious to show from the Word, that two expressions of this nature are used, for it would fill a volume to quote all the particular cases where such double expressions occur; I shall, however, in order to remove all doubt on this subject, produce some passages where the terms judgment and justice, nation and people, joy and gladness, are used together. Judgment and justice are mentioned together in these places: "The city was full of judgment, justice lodged in it," Isaiah i. 21. "Zion shall be redeemed with judgment, and her converts with justice," Isaiah i. 27. "Jehovah of hosts shall be exalted in judgment, and God that is holy shall be sanctified in justice," Isaiah v. 16. "He shall sit upon the throne of David, and his kingdom, to establish it with judgment and with justice," Isaiah ix. 7. "Jehovah shall be exalted, for He dwelleth on high, He hath filled Zion with judgment and justice," Isaiah xxxiii. 5. "Thus saith Jehovah, Keep ye judgment, and do justice; for my salvation is near to come, and my justice to be revealed," Isaiah lvi. 1. "As a nation that did justice, and forsook not the judgments of their God; they ask of me the judgments of justice," Isaiah lviii. 2. "And thou shalt swear Jehovah liveth, in truth, in judgment, and in justice," Jerem. iv. 2. "Let him that glorieth glory in this, that Jehovah doth judgment and justice in the earth," Jerem. ix. 24. "Execute ye judgment and justice. Woe unto him that buildeth his house without justice, and his chambers without judgment. Did not thy father do judgment and justice, and then it was well with him?" Jerem. xxii. 3, 13, 15. "I will raise unto David a righteous Branch, and a King shall reign, and

shall execute judgment and justice in the earth," Jerem. xxiii. 5; xxxiii. 15. The reason why judgment and justice are so often mentioned together, is, because judgment is predicated of truth, and justice of good; wherefore, by executing judgment and justice, is also meant to act from a principle of truth and good. The reason why judgment is predicated of truth, and justice of good, is, because the government of the Lord, in the spiritual kingdom, is called judgment, and the government of the Lord in the celestial kingdom is called justice; concerning which more may be seen in the treatise ON HEAVEN AND HELL, n. 214, 215. Because judgment is predicated of truth, therefore, in many places, mention is made of truth and justice, as in Isaiah xi. 5; and Psalm lxxxv. 12; and in other places.

237. The reason why repetitions, as it were of the same thing, are used in the Word, on account of the marriage of good and truth, may be more clearly seen in those places where the terms nation and people are used; as in the following: "Ah! sinful nation, a people laden with iniquity," Isaiah i. 4. "The people that walked in darkness have seen a great light; — thou hast multiplied the nation," Isaiah ix. 2, 3. "O Assyrian! the rod of mine anger, — I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge," Isaiah x. 5, 6. "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the nations seek," Isaiah xi. 10. "He who smote the people in wrath with a continual stroke; He that ruled the nations in anger," Isaiah xiv. 6. "In that time shall the present be brought unto Jehovah of hosts, of a people scattered and peeled — a nation meted out and trodden under foot," Isaiah xviii. 7. "Therefore shall the strong people glorify thee, the city of terrible nations shall fear thee," Isaiah xxv. 3. "Jehovah will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations," Isaiah xxv. 7. "Come near, ye nations, to hear; and hearken, ye people," Isaiah xxxiv. 1. "I have called thee for a covenant of the people, for a light of the nations," Isaiah xlii. 6. "Let all the nations be gathered together, and let the people be assembled," Isaiah xliii. 9. "Behold, I will lift up my hand to the nations, and set up my standard to the people," Isaiah xlix. 22. The reason why people and nations are expressed at the same time, is, because by nations are meant those who are in good, and, in the opposite sense, those who are in evil, and by people, those who are in truths, and, in the opposite sense, those who are in falsities. For this reason they who are of the Lord's spiritual kingdom are called people, and they who are of his celestial kingdom are called nations; for all in the spiritual kingdom are in truths, and thereby in wisdom, but all in the celestial kingdom are in good, and thereby in love.

238. The case is the same with many other expressions; as with joy and gladness, which frequently occur together, as may be seen in the following passages: "And behold joy and gladness, slaying oxen and killing sheep," Isaiah xxii. 13. "They shall obtain joy and gladness, and sorrow and mourning shall flee away," Isaiah xxxv. 10; li. 11. "Joy and gladness are cut off from the house of our God," Joel i. 16. "The fast of the tenth month shall be to the house of Judah joy and gladness," Zechar. viii. 19. "That we may rejoice and be glad all our days," Psalm xc. 14. "Rejoice ye with Jerusalem, and be glad with her — rejoice

in her joy," Isaiah lxvi. 10. "Rejoice and be glad, O daughter of Edom," Lament. iv. 21. "Let the righteous be glad; let them rejoice before God," Psalm lxxviii. 3. "Make me to hear joy and gladness," Psalm li. 8. "Joy and gladness shall be found in Zion, thanksgiving and the voice of melody," Isaiah li. 3. "And thou shalt have joy and gladness, and many shall rejoice at his birth," Luke i. 14. "Then will I cause to cease — the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride," Jerem. vii. 34; xvi. 9; xxv. 10. "Again there shall be heard in this place — the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride," Jerem. xxxiii. 10, 11; and in many other places. The reason why mention is made, in these passages, both of joy and gladness, is, because joy is predicated of good, and gladness of truth; or joy of love, and gladness of wisdom; for joy belongs to the heart, and gladness to the spirit; or joy belongs to the will, and gladness to the understanding. That there is also a marriage of the Lord and the church in these two, is evident from this circumstance, that mention is made of "the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride," Jerem. vii. 34; xvi. 9; xxv. 10; xxxiii. 10, 11; and the Lord is the bridegroom, and the church the bride. That the Lord is the bridegroom, may be seen, Matt. ix. 15; Mark ii. 19, 20; Luke v. 35; and that the church is the bride, may be seen Apoc. xxi. 2, 9; xxii. 17; wherefore John the Baptist said of Jesus, "He that hath the bride is the bridegroom," John iii. 29. — S. S. 84-87.

Memorable Relation concerning the Word.

239. Because the divinity and sanctity of the Word are here treated of, it may be proper to add a MEMORABLE RELATION to what has been already said. There was once sent me down from heaven a small piece of paper, covered with Hebrew characters, but written as they used to be amongst the ancients, with whom those letters, which are at this day partly linear, were inflected, with little bendings upwards; and the angels who were then with me declared, that they could discover entire and complete senses by the very letters, and that they discovered them particularly by the flexures of the lines, and of the apices of each letter; and they explained what was their signification both separately and conjointly, telling me that the *h* which was added to the names of Abram and Sarai, signified infinite and eternal. They also explained to me the meaning of the Word in Psalm xxxii. 2, by the letters or syllables only, and informed me that their purport, when summed up, was this: That the Lord is ever merciful to those who do evil. They informed me that the writing in the third heaven consisted of letters inflected and variously curved, each of which contained some particular meaning; and that the vowels there used were to express a sound which should correspond with affection. They added, that, in that heaven, they were not able to express the vowels *i* and *e*, but instead of them, *y* and *en*, and that the vowels *a*, *o*, and *u*, were in use amongst them, because they give a full sound; also, that they did not express any consonants roughly, but softly, and that it was from this ground, that some Hebrew letters are pointed within, as a mark that their pronunciation should be soft. They said, likewise, that harshness in letters was in use in the spiritual heaven, by reason that the spiritual

angels are principled in truths, and truth admits of harshness; whereas good, wherein the angels of the Lord's celestial kingdom, or of the third heaven, are principled, admits of no harshness. They declared further, that they had the written Word amongst them, composed of letters inflected with significative little bendings and apices; from whence it appeared what those words of the Lord signify, "One jot or one tittle shall in no wise pass from the law, till all be fulfilled," Matt. v. 18. And again: "It is easier for heaven and earth to pass away, than one tittle of the law to fail," Luke xvi. 17. — S. S. 90.

Concerning heretical Opinions from the Letter of the Word.

240. In many passages are appearances of truth, and not naked truths. Thus many things are written according to the apprehensions of the merely natural man, yet in such a manner that the simple may understand them in simplicity, the intelligent in intelligence, and the wise in wisdom. Now, since the Word is of such a nature, the appearances of truth, which are truths clothed, may be taken for naked truths; and such appearances, when they are confirmed, become falsities. But this is done by those who believe themselves to be superior to others in wisdom, when yet they are not wise; for wisdom consists in seeing whether a thing be true before it is confirmed, but not in confirming whatever one pleases. The latter is the case with those who possess a talent for confirmation and are in the pride of self-intelligence; but the former with those who love truths, and are affected by them because they are truths, and who apply them to the purposes of life. These are in illumination from the Lord, and see truths by the light of truth; but the others are in illumination from themselves, and see falsities in the light of falsities.

241. All the heresies which ever did, or do still, exist in Christendom, have sprung from this circumstance, that men have taken appearances of truth for genuine truths, and as such have confirmed them. Heresies themselves do not occasion man's condemnation; but an evil life, together with confirmations of the falsities contained in any heresy, by misapplication of the Word, and by reasonings that originate in the natural man, are what condemn him. For every one by birth is introduced into the religion of his country, or of his parents, is initiated into it from his earliest years, and afterwards continues in the same persuasion, nor is it in his power to extricate himself from its falsities, being prevented by his engagements in the world; but to live in evil, and to confirm falsities so as to destroy genuine truths, this it is which causes condemnation. For he who simply abides in the religion of his country, who believes in God, and (in case he be of the Christian Church) believes in the Lord, esteems the Word to be holy, and lives according to the commandments of the Decalogue, from a religious motive; such a one does not bind himself to the falsities of the religion he professes. When, therefore, truths are proposed to him, and he perceives them according to the measure of light which he has attained, he has a capacity to embrace them, and thus to be extricated from falsities. But it is not so with him who has confirmed the falsities of his religion: these, when confirmed, are made permanent, and cannot be extirpated; for when a man has confirmed himself in what is false, he is as if he had sworn to maintain it; especially if

self-love, or the pride of his own understanding, be engaged in its favor.

242. I have conversed, in the spiritual world, with some who lived many ages ago, and had confirmed themselves in the falsities of their particular religious persuasions; and I found that they still continued rooted in the same. I have likewise conversed, in that world, with others, who had been of the same religious persuasion, and had entertained the same notions with the former, but yet had not confirmed their falsities in themselves; and I found that, when they were instructed by the angels, they rejected falsities, and received truths: the consequence was, that the latter were saved, but the former were not. Every man, after death, is instructed by angels, and they are received into heaven who discern truths, and thence falsities; for opportunity is given to every man after death to discern truths spiritually, but they only have the capacity of doing this, who have not confirmed themselves in falsities; for they who have so confirmed themselves are not willing to see truths, and, in case they do see them, they turn their backs upon them, and then either ridicule or falsify them. — *S. S.* 91–93.

243. There are some things which appear like contradictions, when nevertheless there is not a single contradiction in the Word, if it be viewed in its own spiritual light. — *S. S.* 51.

244. That it is hurtful to confirm the appearances of truth that occur in the Word, so as to destroy the genuine truth which lies within, may be evident from this consideration: All and every part of the literal sense of the Word has communication with, and opens heaven, according to what was said above. When, therefore, man applies that sense to the confirmation of worldly loves, which are contrary to heavenly loves, then the internal of the Word is rendered false, [that is, a false meaning is introduced into the words;] wherefore, when the external, which is the literal sense, whose internal is false, has communication with heaven, then heaven is closed, for the angels, who are in the internal sense of the Word, reject it. Hence it appears, that a false internal, or falsified truth, prevents communication with heaven, and closes it up. This is the reason why it is hurtful to confirm any false, heretical opinions. — *S. S.* 96.

The Literal Sense of the Word a Guard to the Truths concealed in it.

245. It is moreover to be observed, that the literal sense of the Word is a guard to the genuine truths concealed in it; and it operates as a guard thus, that the literal sense can be turned in every direction, and be explained according to the reader's apprehension, without its internal being hurt and violated; for no hurt ensues from the literal sense being understood differently by different persons; but the danger is, if the divine truths, which lie concealed within, should be perverted. From this the Word suffers violence; to prevent which the literal sense is its guard; and it operates as such a guard with those who are in falsities from a principle of religion, and yet do not confirm them. From these persons the Word suffers no violence. The literal sense of the Word acting as a guard, is signified in the Word by the cherubs, and is also described by them. This guard is signified by the cherubs, which, after the expulsion of Adam and his wife from the garden of Eden, were placed at the entrance; of which it was written, that, When Jehovah God had driven

out the man, he placed at the east end of the garden of Eden, cherubs, and a flaming sword, which turned this way and that, to keep the way of the tree of life, Gen. iii. 23, 24. By cherubs is signified defence; by the way of the tree of life is signified admission to the Lord, which men have by means of the truths contained in the Word; divine truth in its ultimates is represented by the flaming sword, which turned every way, which is like the Word in its literal sense, thus capable of being so turned. — *S. S.* 97.

The Literal Sense of the Word more powerful than its Spiritual Sense, and accommodated to Man.

246. The nature and quality of the power of persuading and confirming any heresy whatsoever from the Word, is well known in the Christian world, from so many heresies prevailing therein, every one of which is confirmed, and thereby made persuasive, from the literal sense of the Word: the reason is, because the literal sense of the Word is accommodated to the apprehension of the simple, and therefore consists for the most part of appearances of truth, and appearances of truth are of such a nature, that they may be drawn to confirm whatever is assumed for a principle of religion, and thence of doctrine, consequently what is false; wherefore they who place genuine truth itself in the literal sense only of the Word, may fall into many mistakes if they are not in illustration from the Lord, and in that illustration form for themselves a doctrine, which may serve for a lantern to guide them: in the literal sense of the Word there are both naked truths and truths clothed, the latter of which are appearances of truth, and appearances cannot otherwise be understood, than from those passages where naked truths are extant, from which doctrine may be formed by a person in illustration from the Lord, and the rest explained according thereto; hence it is, that they who read the Word without doctrine, are carried away into manifold errors. The reason why the Word was thus written, is, in order that the conjunction of heaven with men might be thereby effected, and the ground of this conjunction is, that every expression therein, and in some passages every letter, contains a spiritual sense, in which the angels are; wherefore when man perceives the Word according to the appearances of truth therein, the angels who are about man understand it spiritually; thus the spiritual principle of heaven is conjoined with the natural principle of the world as to such things as conduce to man's life after death: if the Word had been written otherwise, no conjunction of heaven with man could have been thereby effected. And whereas the Word in the letter is such, therefore it is as it were a prop or support for heaven to rest on, for all the wisdom of the angels of heaven, as to things appertaining to the church, terminates in the literal sense of the Word, as in its basis, wherefore the Word in the letter may be called the stay or support of heaven; hence the literal sense of the Word is most holy, yea, it is even more powerful than its spiritual sense, which has been made known to me from much experience in the spiritual world: for whilst spirits bring forward any part of the Word according to the sense of the letter, they immediately excite some heavenly society to conjunction with them; from these considerations it may appear, that every thing appertaining to the doctrine of the church must be confirmed from the literal sense of the Word, in order that there may be any sanctity and power therein; and indeed

from those books of the Word which contain the spiritual sense. From hence also it is evident, how dangerous it is to falsify the Word even to the destruction of the divine truth, which is in the spiritual sense thereof, for thereby heaven is shut against man. — *A. E.* 816.

The Word of the Old Testament.

247. That the Word of the Old Testament contains the arcana of heaven, and that all its contents, to every particular, regard the Lord, his heaven, the church, faith, and the things relating to faith, no man can conceive who views it from the letter alone. For the letter, or literal sense, suggests only such things as respect the externals of the Jewish church; when, nevertheless, it every where contains internal things, which do not in the least appear in those externals, except in a very few cases, where the Lord revealed and unfolded them to the apostles: as that sacrifices are significative of the Lord; that the land of Canaan and Jerusalem are significative of heaven, on which account they are called the heavenly Canaan and Jerusalem; and that Paradise has a like signification.

248. But that all and every part of its contents, even to the most minute, not excepting the smallest jot and tittle, signify and involve spiritual and celestial things, is a truth of which to this day the Christian world is profoundly ignorant; in consequence of which, little attention is paid to the Old Testament. This truth, however, might appear plainly from this single circumstance: that the Word, being of the Lord and from the Lord, could not possibly have any existence unless it contained, interiorly, such things as relate to heaven, to the church, and to faith. For if this be denied, how can it be called the Word of the Lord, or be said to have any life in it? For whence is its life, but from those things which possess life? that is, except from hence, that all things in it, both in general and in particular, have relation to the Lord, who is real and essential Life itself? Wherefore, whatsoever does not interiorly regard Him, does not live; nay, whatsoever expression in the Word does not involve Him, or in its measure relate to Him, is not divine. — *A. C.* 1, 2.

Necessity for the Word at the time it was given.

249. In the internal sense of the Word, the Lord's whole life is described, such as it was about to be in the world, even as to perceptions and thoughts, for these things were foreseen and provided, as being from the Divine, for this reason also, that they might be exhibited as present to the angels at that time, who perceive the Word according to the internal sense, and that thus the Lord might be presented before them, and at the same time how he successively put off the human, and put on the Divine. Unless these things had been exhibited as present to the angels by the Word, and also by all the rites in the Jewish Church, the Lord would have been obliged to come into the world immediately after the decline of the most ancient church, which is called Man, or Adam, for the prophetic (declaration) concerning the Lord's coming was then immediately, Gen. iii. 15; and what is more, the human race which existed at that time, could not have been saved. — *A. C.* 2523.

Which are the Books of the Word.

250. The books of the Word are all those which have an internal sense; but they which have not,

are not the Word. The books of the Word in the Old Testament are, the five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of the Kings, the Psalms of David; the Prophets, Isaiah, Jeremiah, the Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micha, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the New Testament, the four Evangelists, Matthew, Mark, Luke, John; and the Apocalypse. — *A. C.* 10, 325.

Character of the Apostolic Writings.

251. With regard to the writings of St. Paul, and the other apostles, I have not given them a place in my *Arcana Cœlestia*, because they are dogmatic writings merely, and not written in the style of the Word, as are those of the Prophets, of David, of the Evangelists, and Revelation of St. John. The style of the Word consists throughout in *correspondences*, and thence effects an immediate communication with heaven; but the style of these dogmatic writings is quite different, having, indeed, communication with heaven, but only mediate or indirectly. The reason why the apostles wrote in this style, was, that the New Christian Church was then to begin through them; consequently, the same style as is used in the Word would not have been proper for such doctrinal tenets, which required plain and simple language, suited to the capacities of all readers. Nevertheless, the writings of the apostles are very good books for the church, inasmuch as they insist on the doctrine of charity and faith thence derived as strongly as the Lord Himself hath done in the Gospels, and in the Revelation of St. John, as will appear evidently to any one who studies these writings with attention. — *Letter to Dr. Beyer.*

Previous to the Word which the World now possesses, there existed a Word which is lost.

252. That the Word amongst the ancients was written by mere correspondences, but that it was lost, has been related to me by the angels of heaven; and they said that that Word was still preserved amongst them, and used in heaven, by those ancients among whom that Word existed when they were in the world. Those ancients amongst whom that Word is still in use in heaven, were in part natives of the land of Canaan and its confines, as of Syria, Mesopotamia, Arabia, Chaldaea, Assyria, Egypt, Zidon, Tyre, and Nineveh; the inhabitants of all which kingdoms were initiated into representative worship, and consequently were skilled in the science of correspondences. The wisdom of those times was derived from that science, and thereby they enjoyed interior perception and communication with the heavens: they also who were internally acquainted with the correspondences of that Word, were called wise men and intelligent, and, in succeeding ages, diviners and magi. But, inasmuch as that Word was full of such correspondences as were remotely significative of celestial and spiritual things, in consequence whereof it began to be generally falsified; then, by the divine providence of the Lord, in process of time it was removed, and at last was lost, and another Word, written by correspondences less remote, was given, which was the Word published by the prophets amongst the children of Israel. Yet in this Word are retained several names of places which were in the land of Canaan, and in the neighboring kingdoms of Asia, by which are signified things similar to what were in the ancient

Word. It was on this account that Abraham was commanded to go into that land, and that his posterity, out of the loins of Jacob, were introduced into it.

253. That the ancients had a Word, is evident from the writings of Moses, who mentions it, and also gives quotations from it, Numb. xxi. 14, 15, 27-30; and that the historical parts of that Word were called the *Wars of Jehovah*, and the prophetic parts, *Enunciations*. From the historical parts of that Word Moses has given this quotation: "Wherefore it is said in the *book of the Wars of Jehovah*, what He did in the Red Sea, and in the brooks of Arnon, and at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab," Numb. xxi. 14, 15. By the wars of Jehovah, mentioned in that Word, as in ours, the Lord's combats with the hells are meant and described, and his victories over them, when He should come into the world: the same combats are also meant and described in many passages in the historical part of our Word, as in the wars of Joshua with the inhabitants of the land of Canaan, and in the wars of the judges and of the kings of Israel. From the prophetic parts of that Word Moses has given this quotation: "Wherefore say the *enunciators*, Come unto Heshbon; let the city of Sihon be built and prepared; for there is a fire gone out of Heshbon, a flame from the city of Sihon; it hath consumed Ar of Moab, and the lords of the high places of Arnon. Woe to thee, Moab! thou art undone, O people of Chemosh! He hath given his sons that escaped, and his daughters, into captivity unto Sihon, king of the Amorites; we have shot at them. Heshbon is perished even unto Dibon, and we have laid their waste even unto Nophah, which reacheth unto Medebah," Numb. xxi. 27-30. The translators render it, *they that speak in proverbs*, but they are more properly called *enunciators*, and their compositions *prophetic enunciations*, as may appear from the signification of the word *moshalim* in the Hebrew tongue, which not only means proverbs, but also prophetic enunciations; as in Numb. xxiii. 7, 18; xxiv. 3, 15: it is there said, that Balaam uttered his *enunciation*, which was also a prophecy concerning the Lord; his enunciation is called *moshal* in the singular number: it may be further observed, that the passages thence quoted by Moses, are not proverbs, but prophecies. That that Word, like ours, was divinely inspired, is plain from a passage in Jeremiah, where nearly the same expressions occur: "A fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the sons of Shaon. Woe be unto thee, O Moab! the people of Chemosh perisheth; for thy sons are taken captive and thy daughters captive," xlviii. 45, 46. Besides these, mention is also made of a prophetic book of the ancient Word, called the *book of Jasher*, or the book of the Upright, by David and by Joshua; by David in the following passage: "David lamented—over Saul and over Jonathan; also he bade them teach the children of Judah the bow: behold it is written in the *book of Jasher*," 2 Sam. i. 17, 18; and by Joshua in this passage: "Joshua said, Sun, stand thou still upon Gibeon, and thou, moon, in the valley of Ajalon: is not this written in the *book of Jasher*?" Josh. x. 12, 13. Moreover, it has been told me that the seven first chapters of Genesis are extant in that ancient Word, and that not the least word is wanting.—S. S. 102, 103.

By Means of the Word, Light is communicated to Nations out of the Church.

254. There is no possibility of conjunction with heaven, unless there be, in some part or other of the earth, a church which is in possession of the Word, and is thus acquainted with the Lord; for the Lord is the God of heaven and earth, and without Him there is no salvation. It is enough that there be a church which is in possession of the Word, although it may consist of very few persons in respect to the whole race of mankind; for still, by means of the Word so possessed, the Lord is present in every country on the face of the earth, inasmuch as by that means heaven is in conjunction with mankind.

255. But in what manner the presence and conjunction of the Lord and of heaven is effected in all countries by means of the Word, shall now be shown. The universal heaven is, in the Lord's sight, as a single man; and so also is the church on earth: that they have, moreover, the actual appearance of a man, may be seen in the treatise concerning *Heaven and Hell*. In this man, the church, where the Word is read, and where the Lord is thereby known, is as the *heart* and as the *lungs*; the celestial kingdom as the heart, and the spiritual kingdom as the lungs. Now, as from these two fountains of life in the human body, all the other members, viscera, and organs, subsist and live, so also do all those people, in every part of the earth, who have any religion, who worship one God, lead good lives, and thus make a part of this man, subsist and live from the conjunction of the Lord and heaven with the church by means of the Word; resembling in this respect the members and viscera without the thorax, wherein the heart and lungs are contained. For the Word in the church, although it may consist of but few persons, is life to all the rest from the Lord through the heavens; just as the members and viscera of the whole body receive life from the heart and the lungs. The communication also is similar; which is the reason why those Christians among whom the Word is read, constitute the breast of the fore-mentioned man,—they are also in the middle or centre of all the rest; next to them are the Roman Catholics; beyond these are the Mahometans, who acknowledge the Lord as a very great prophet, and as a son of God; after these come the Africans; and the last circumference is occupied by the people and nations in Asia and the Indies. For all who are in that man, look towards the centre, where the Christians are situated.

256. In the centre, where the Christians are situated, who are in possession of the Word, is the greatest light; for light in the heavens is Divine Truth, proceeding from the Lord as the sun there; and inasmuch as the Word is Divine Truth, the greatest light is with those who are in possession of the Word. Light thence, as from its centre, spreads itself around through all the circumferences, quite to the extremities: hence the illumination of the nations and people without the church is also through the Word.—S. S. 104-106.

257. The same may also be illustrated by this experience. There were certain African spirits from Abyssinia with me, whose ears, on a certain occasion, were opened, that they might hear singing in a church of the world, from the Psalms of David; by which they were affected with such delight, that they joined in the singing: after that, however, their ears were closed, so that they could not hear any thing thence; but they were then affected with a greater degree of delight, because

it was spiritual, and we e at the same time filled with intelligence; for that psalm treated of the Lord, and concerning redemption. The reason of such an increase of delight was, that there was then granted them a communication with that society in heaven, which was in conjunction with those who were singing that psalm in the world. From this and much other experience, it was made clear to me, that communication with the universal heaven is granted through the Word. For which reason, by the divine providence of the Lord, the kingdoms of Europe, and especially those in which the Word is read, have a universal intercourse with the nations without the pale of the church. — S. S. 108.

258. From these circumstances it may evidently appear that the Word, which is read in the Protestant Church, enlightens all nations and people by spiritual communication; and further, that it is provided by the Lord, that there should always be a church on earth, where the Word is read, and where the Lord in consequence is known: when therefore the Word was almost totally rejected by the Romish Church, through the divine providence of the Lord the Reformation took place, and the Word was again received. It was also provided that the Word should be accounted holy by an eminent nation among the Papists. — S. S. 110.

259. It has been given me to know, by much experience, that man has communication with heaven by means of the Word. Whilst reading the Word, from the first chapter of Isaiah to the last of Malachi, with the Psalms of David, and keeping my thought fixed on the spiritual sense of each passage, it was given me to perceive clearly, that every verse communicates with some particular society in heaven, and thus that the whole Word communicates with the universal heaven. — S. S. 113.

Restoration of the Spiritual Sense of the Word.

260. It having been foretold, that at the end of the present church, also, darkness would arise, in consequence of its members not knowing and acknowledging the Lord as the God of heaven and earth, and separating faith from charity; therefore, lest the genuine understanding of the Word, and consequently the church, should perish, it has pleased the Lord now to reveal the *spiritual sense of the Word*, and to show that the Word in that sense, and from this in the natural sense, treats of the Lord and the church, and of them only; with many other discoveries, by which the light of truth derived from the Word, that was well nigh extinguished, may be restored. That the light of truth would be almost wholly extinguished at the end of the present church, is foretold in many passages of the Apocalypse, and is also meant by these words of the Lord: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then—they shall see the Son of Man coming in the clouds of heaven with power and great glory," Matt. xxiv. 29, 30. By the sun, is there meant the Lord in respect to love; by the moon, the Lord as to faith; by the stars, the Lord as to the knowledges of good and truth; by the Son of Man, the Lord as to the Word; by clouds, the literal sense of the Word; by glory, its spiritual sense, and its transparency through the literal sense. — S. S. 112.

How it is without the Word, with the Light of Reason alone.

261. There are persons who insist, and confirm themselves in the opinion, that man, without the Word, might know the existence of a God, and likewise of heaven and hell, with other points which the Word teaches, and who by that means derogate from the authority and holiness of the Word, if not with their mouth, yet in their heart; and it would not be proper to reason with such persons from the Word, but from the natural light of reason; for they do not believe the Word, but themselves. Inquire then of the light of reason, and you will find that there are two faculties of life in man, called understanding and will, and that the understanding is subject to the will, and not the will to the understanding; for the understanding only teaches and points out the way. Inquire further, and you will find that the will of man is his *proprium*, or selfhood: that this, considered in itself, is evil: and that in consequence of this his understanding is full of false apprehensions. When you have made these discoveries, you will see, that man of himself is not willing to understand any thing but what comes from the *proprium* or selfhood of his will, nor would be able, unless there were some other source of knowledge. Man, from the *proprium* of his will, is not desirous of understanding any thing but what regards himself and the world. Every thing of a higher nature is in darkness to him. When he saw the sun, the moon, and the stars, if by chance he should reflect on their origin, he would not be able to refer them to any other creative power than their own; for could he proceed further than many very learned men in the world have done, who, although they were informed by the Word that God created all things, have yet ascribed creation to nature? What then would have been their sentiments in case they had received no information from the Word? Is it credible, that the ancient philosophers, as Aristotle, Cicero, Seneca, and others, who have written about God and the immortality of the soul, received their first information on those subjects from their own understanding? No, surely, but from others, to whom the information was successively handed down from those who had it originally from the Word. In like manner, the writers on natural religion do not derive their knowledge on the subject from themselves, but only confirm, by rational deductions, the truths they have learned from the church, which is in possession of the Word; and it is possible there may be some amongst them who confirm such truths, and yet do not believe them.

262. It has been permitted me to see people, born in remote islands, who were possessed of rationality so far as relates to civil concerns, and yet had no knowledge at all concerning God. Such persons, in the spiritual world, have the appearance of apes; but whereas they are men by birth, and consequently enjoy the capacity of receiving spiritual life, they are instructed by angels, and by means of knowledges concerning the Lord as to his human character, are made alive. What man of himself is, clearly appears from those who are in hell, some of whom have been ranked among the learned and distinguished: these are unwilling to hear any thing of God, and on that account can not pronounce the word "God." I have seen them, and conversed with them; and I have also conversed with some who have burst into the most violent wrath and anger at the bare mention of God. Consider, therefore, what sort of a creature man would have been, supposing him to have

received no information about God, when some who have spoken about God, have written about God, and have preached about God, are in such a state. There are many such from among the Jesuits. The reason why they are in such a state, is, because their wills are evil, and the will, as before observed, leads the understanding, and robs it of the truths which it had received from the Word. — S. S. 115, 116.

263. The prevalence of religious worship from the most early ages of the world, and the universal knowledge of a God amongst the inhabitants of the globe, with some notion of a life after death, are not to be ascribed to men, nor to their self-derived intelligence, but to the ancient Word mentioned above; and, in succeeding times, to the Israelitish Word. From these two sources, religious knowledge was propagated through all parts of India, with its islands; through Egypt and Ethiopia into the kingdoms of Africa; from the maritime parts of Asia into Greece; and from thence into Italy. But as the Word could not be written otherwise than by representatives, which are such earthly existences as correspond with heavenly ones, and are consequently significative of them, therefore the religious notions of the Gentiles were changed into idolatry, and in Greece were turned into fables; and the divine properties and attributes were considered as so many separate gods, governed by one supreme Deity, whom they called Jove, from Jehovah. That they had a knowledge of paradise, of the flood, of the sacred fire, of the four ages, beginning with that of gold and ending with that of iron, by which in the Word are signified the four states of the church, as in Daniel, chap. ii. 31–35, is well known. That the Mahometan religion, which succeeded and destroyed the former religious persuasions of many nations, was taken from the Word of both Testaments, is also well known. — S. S. 117.

SECT. 6. — FAITH.

Faith and Truth are a One.

264. Faith is an internal acknowledgment of truth. They who are in the spiritual affection of truth enjoy an internal acknowledgment of it. As the angels are in that affection, they totally reject the tenet, that the understanding ought to be kept in subjection to faith; for they say, "How can you believe a thing when you do not see whether it is true or not?" And if any one affirms that what he advances must be believed for all that, they reply, "Dost thou think thyself a God, that I am to believe thee? or that I am mad, that I should believe an assertion in which I do not see any truth? If I must believe it, cause me to see it." The dogmatizer is thus constrained to retire. Indeed, the wisdom of the angels consists solely in this, that what they think, they see and comprehend.

265. There is a spiritual idea, of which few people have any knowledge, which enters by influx into the minds of those who are in the affection of truth, and dictates interiorly that the thing which they are hearing or reading, is true or not true. In this idea they are who read the Word in illumination from the Lord. To be in illumination is nothing more than to be in a perception, and thence in an internal acknowledgment, that in a manner responds, as the ideas are presented, "This is true, and this." They who are in this illumination are they who are said to be taught of Jehovah, Isaiah liv. 13; John vi. 45; and of whom it is said in Jeremiah, "Behold, the days come, —

that I will make a new covenant; — this shall be the covenant; — I will put my law in their inward parts, and write it in their hearts; — and they shall no more teach every man his neighbor, and every man his brother, saying, Know ye Jehovah: for they shall all know me," xxxi. 31, 33, 34.

266. From these considerations it is plain that faith and truth are a one. This also is the reason that the ancients, who were accustomed to think of truth from affection much more than the moderns, instead of faith, used the word truth; and, for the same reason, in the Hebrew language, truth and faith are expressed by one and the same word, namely, *Amuna*, or *Amen*. — *E.* 4–6.

267. The angels who are in celestial love will not hear any thing of faith, saying, "What is faith? — is it not wisdom? And what is charity? — is it not to do?" And when they are told that faith consists in believing what is not understood, they turn away, saying, "This person is out of his senses." These are in the third heaven, and are the wisest of all. Such do those become, in the world, who immediately apply to life the divine things which they hear, turning away from evils as infernal, and worshipping the Lord alone.

268. The angels who are in spiritual love, also, do not know what faith is. If it be named, they understand truth, and if charity be named, they understand doing truth; and when they are told they must believe, they say it is a vain way of speaking, and add, "Who does not believe truth?" They add this because they see truth in the light of their heaven; and to believe what they do not see, they call either simplicity or foolishness. — *D. L. W.* 427, 428.

The Essence of Faith is Charity.

269. It is to be observed, that charity and faith form a one, as the will and understanding do; because charity belongs to the will, and faith to the understanding. In like manner, charity and faith form a one, as affection and thought do; because affection belongs to the will, and thought to the understanding. So, again, charity and faith form a one, as goodness and truth do; because goodness has relation to affection, which belongs to the will, and truth has relation to thought, which belongs to the understanding. In a word, charity and faith constitute a one, like essence and form; for the essence of faith is charity, and the form of charity is faith. Hence it is evident that faith without charity is like a form without an essence, which is not any thing; and that charity without faith is like an essence without a form, which likewise is not any thing.

270. It is with charity and faith in man, just as it is with the motion of the heart, which is called its systole and diastole, and the motion of the lungs, which is called respiration. There is also an entire correspondence of these with the will and understanding of man, and of course with charity and faith; for which reason the will and its affection are meant by the heart, when mentioned in the Word, and the understanding and its thought by the term soul, and also by spirit. Hence, to yield the breath (or soul) is to retain animation no longer; and to give up the ghost (or spirit) is to respire no longer. From which it follows, that there cannot be any faith without charity, nor charity without faith; and that faith without charity is like respiration of the lungs without a heart, which cannot take place in any living thing, but only in an automaton; and that charity

without faith is like a heart without lungs, in which case there can be no sense of life; consequently, that charity by faith accomplishes uses, as the heart by the lungs accomplishes actions. So great, indeed, is the similitude between the heart and charity, and between the lungs and faith, that in the spiritual world it is known by a person's breathing what is the nature of his faith, and by his pulse what is the nature of his charity. For angels and spirits, as well as men, live by the pulsation of the heart and by respiration; thence it is that they, as well as men in this world, feel, think, act, and speak. — *F.* 18, 49.

271. There are many who have not an internal acknowledgment of truth, and yet have the faith of charity. They are such as have had respect to the Lord in their life, and from a principle of religion have avoided evils, but who have been kept from thinking of truths by cares and business in the world, and also from a want of truths in their teachers. Yet these interiorly, or in their spirit, are in the acknowledgment of truth, because they are in the affection of it; wherefore, after death, when they become spirits, and are instructed by angels, they acknowledge truths and receive them with joy. But it is otherwise with those who in their life have not had respect unto the Lord, and have not avoided evils from a principle of religion. These interiorly, or in their spirit, are not in any affection of truth, and therefore not in any acknowledgment of it; wherefore, after death, when they become spirits, and are instructed by angels, they are unwilling to acknowledge truths, and therefore do not receive them. For evil of life interiorly hates truths; but good of life interiorly loves truths. — *F.* 30.

How Faith is formed from Charity.

272. It shall also be explained how faith from charity is formed. Every man has a natural mind and a spiritual mind; a natural mind for the world, and a spiritual mind for heaven. Man as to his understanding is in both; but not as to his will, before he shuns and turns away from evils as sins. When he does this, his spiritual mind is open also in respect to the will; and then there flows thence into the natural mind spiritual heat from heaven, which heat in its essence is charity, and gives life to the knowledges of truth and good which are therein, and out of them forms faith. The case herein is just as it is with a tree, which does not receive vegetative life before heat flows from the sun and joins itself with the light, as happens in the season of spring. There is, moreover, a full parallelism between the quickening of man with life and the vegetation of a tree, in this respect, that the one is effected by the heat of this world, and the other by the heat of heaven, which is the reason why man is so often likened to a tree by the Lord. — *F.* 32.

So far as any one shuns Evils as Sins, so far he has Faith.

273. Evil of life destroys the truth of faith; because evil of life appertains to the will, and the truth of faith appertains to the understanding; and the will leads the understanding, and causes it to act in unity with itself; wherefore, should there be any truth in the understanding which does not agree with the will, when man is left to himself, or thinks under the influence of his evil and the love thereof, he either casts out such truth, or by falsification forces it into such unity. It is otherwise with those who are in the good of life;

for they, when left to themselves, think under the influence of good, and love the truth which is in the understanding, because it agrees therewith. Thus there is effected a conjunction of faith and of life, like the conjunction of truth and of good, each resembling the conjunction of the understanding and the will.

274. Hence, then, it follows, that in proportion as man shuns evils as sins, in the same proportion he has faith, because in the same proportion he is principled in good, as was shown above. This is confirmed also by its contrary, that whosoever does not shun evils as sins, has not faith, because he is in evil, and evil has an inward hatred against truth: outwardly, indeed, it can put on a friendly appearance, and endure, yea, love, that truth should be in the understanding; but when the outward is put off, as is the case after death, then truth, which was thus for worldly reasons received in a friendly manner, is first cast off, afterwards is denied to be truth, and finally is held in aversion. — *D.* 44, 45.

Faith is first in Time, but Charity is first in End.

275. Faith, by which is also meant truth, is first in time, but charity, by which is also meant good, is first in end; and that which is first in the end is actually first, because primary, thus also first-born; but that which is first in time, is not first actually, but apparently. But that this may be comprehended, it shall be illustrated by comparisons; as with the building of a temple, as also of a house, and with the making of a garden, and with the preparing of a field. With **THE BUILDING OF A TEMPLE**; the first thing in time is to lay the foundation, to raise the walls, to put on the roof, and afterwards to put in the altar, and to erect the pulpit; but the first thing in the end is the worship of God in it, for the sake of which those things are done. With **THE BUILDING OF A HOUSE**; the first thing in time is to build its exterior parts, and also to furnish it with various things which are of necessity; but the first thing in end is a commodious habitation for himself and for the rest who shall be in the house. With **THE MAKING OF A GARDEN**; the first thing in time is to level the ground, and prepare the soil, and plant trees, and sow such things as will serve for use; but the first thing in end is the enjoyment of the fruits of them. With **THE PREPARING OF A FIELD**; the first thing in time is to clear the land, to plough, to harrow, and then to sow the seeds; but the first thing in end is the harvest, thus also use. From these comparisons, every one may conclude which in itself is first; for does not every one, when he wishes to build a temple or a house, as also to make a garden and to cultivate a field, first intend use, and constantly keep and revolve this in his mind, while he procures the means for it? We conclude, therefore, that the truth of faith is first in time, but that the good of charity is first in end; and that this, because it is primary, is therefore actually the first-begotten in the mind. — *T. C. R.* 336.

Faith is the first Principle of the Church in Appearance, but Charity actually the first.

276. There are two things which constitute the church, namely, charity and faith; charity is of affection, and faith is of thought thence derived. The very essence of thought is affection, for without affection no one can think; the all of life, which is in thought, being from affection: hence it is evident that the first principle of the church is affection, which is of charity or love. But the

reason why faith is called the first principle of the church, is because it first appears; for what a man believes, that he thinks, and by thought he sees; whereas, that with which man is spiritually affected, he does not think, nor, therefore, does he see it in thought, but he perceives it in a certain sense, which has no reference to sight, but to another sensitive principle, which is called the sensitive principle of delight. And this delight, inasmuch as it is spiritual, and above the sense of natural delight, man does not perceive, unless when he is made spiritual, that is, when he is regenerated by the Lord. Hence it is that those things which are of faith, thus which are of sight, are believed to be the first things of the church, although they are so only in appearance; this, therefore, is called the beginning of the creation of God, because the Word, in the letter, is according to appearance; for the appearance in the letter is for the simple; but spiritual men, like the angels, are elevated above appearances, and perceive the Word such as it is in its internal sense, consequently they perceive that charity is the first principle of the church, and that faith is thence derived; for, as was said above, faith which is not derived from charity, and which does not pertain to charity, is not faith. Even from ancient times it has been a matter of controversy what is the first principle of the church, whether faith or charity; and they who were unacquainted with the nature of charity have said that faith is the first principle; but they who were acquainted with the nature of charity have affirmed that charity is the first, and that faith is charity as to appearance, inasmuch as the affection of charity, appearing to the sight in thought, is faith; for the delight of affection, when it passes from the will into the thought, forms itself, and in various forms renders itself visible. This was unknown to the simple, wherefore they took that to be the first principle of the church which appeared before the sight of their thought; and because the Word in the letter is written according to appearances, therefore this is there called the first, the beginning, and the first-born. For this reason, Peter, by whom was represented the faith of the church, is said to be the first of the apostles; whereas John was the first, inasmuch as by John was represented the good of charity. That John, and not Peter, was the first of the apostles, is evident from this circumstance, that John leaned on the breast of the Lord, and that he, and not Peter, followed the Lord, John xxi. 20-22. For the same reason, also, by Reuben (because he was the first-born of Jacob) was represented faith, and it was believed that the tribe which had its name from him was the first; nevertheless that tribe was not the first, but the tribe of Levi, inasmuch as by Levi was represented the good of charity; wherefore, also, this tribe was appointed to the priesthood, and the priesthood is the first order of the church. It is also for the same reason, that in the first chapter of Genesis, which, in the sense of the letter, treats concerning the creation of heaven and earth, but, in the internal sense, concerning the new creation or regeneration of the man of the church at that time, it is there said, that the light was first made, and afterwards the sun and the moon, as may be seen, verses 3-5, and 14-19, in that chapter, when, notwithstanding, the sun is the first, and light is from thence. The reason why light was said to be the first of creation, was because by light is signified the truth of faith, and by the sun and moon the good of love and charity.

From these considerations it is evident what is signified by the beginning of the creation of God, namely, faith from the Lord, which is the first principle of the church as to appearance. — *A. E.* 229.

277. Inasmuch as man does not see good in his thought, for good, as was observed, is only felt, and is felt under various species of delight, and whereas man does not attend to the things which he feels in thought, but to the things which he sees in it, therefore he calls all that good which he feels with delight, and he feels evil with delight, because evil is ingenerate or inherent in him by birth, and proceeds from the love of self and of the world; this is the reason why it is not known that the good of love is the all of heaven and of the church, and that this in man is only from the Lord, and that it does not flow from the Lord into any, but such as shun evils and the delights thereof as sins. This is what is meant by the Lord's words, that the law and the prophets hang upon these two commandments, Thou shalt love God above all things, and thy neighbor as thyself, Matt. xxii. 35-38; and I can aver, that there does not exist a grain of truth, which in itself is really truth, in man, except so far as it proceeds from the good of love from the Lord, and therefore neither is there a grain of faith, which in itself is really faith, that is, living, salutary, and spiritual, except so far as it proceeds from charity which is from the Lord. Inasmuch as the good of love is the all of heaven and the church, therefore the universal heaven and the universal church are regulated by the Lord according to the affections of love, and not according to any thing of thought separated from them; for thought is affection in form just as speech is sound in form. — *A. E.* 1317.

Faith never becomes Faith till the Truths of it are willed and done.

278. All the things of faith, which are signified by the first-born of sons, are those which are from the good of charity, for faith exists from this good; for truths, whether they be taken from the Word or from the doctrine of the church, cannot in any wise become truths of faith, unless there be good in which they may be implanted: the reason is, because the intellectual is what first receives truths, inasmuch as it sees them, and introduces them to the will; and when they are in the will, then they are in the man, for the will is the man himself: wherefore he who supposes that faith is faith with man, until he wills those truths, and from willing does them, is exceedingly deceived; neither have the truths of faith any life until man wills and does them: all that which is of the will is called good, because it is loved; thus truth becomes good, or faith charity, in the will. That the man of the church has been in obscurity on these subjects, is because he has not perceived that all things in the universe have reference to truth and to good, and that they must have reference to both, that they may be any thing; neither has he perceived that in man there are two faculties, understanding and will, and that truth has reference to the understanding, and good to the will, and that if reference is not had to both, nothing is appropriated to man: inasmuch as these things have been in obscurity, and yet the ideas of the thought of man are founded on such things, therefore error could not be manifested before the natural man; when yet if it had been once manifested, the man of the church would have seen, as in clear light from the Word, that the Lord Himself has spoken innumerable

things concerning the good of charity, and that this is the principal of the church; and that faith is nowhere else than in that good: the good of charity consists in doing good from willing good. — *A. C.* 9224.

Errors and Blindness of those who are in Faith alone.

279. They who place salvation in faith alone, and not at the same time in the life of faith, that is, in the life of charity, believe that any one can come into heaven, and to the Lord, howsoever he have lived; for they do not know what the life of man is, and because they do not know this, they suppose that the life is nothing; wherefore if they are asked whether an evil person can be amongst the good, they say that he can through the mercy of God, because it is a work of omnipotence; yea, if they are asked whether a devil can become an angel of heaven, they answer in the affirmative, if he be willing only to receive faith, for they have no doubt about his power to receive: but if they are told that evil cannot be turned into good, thus hell cannot be turned into heaven with man, and that this is impossible because contrary to order, therefore contrary to Divine Truth, thus contrary to God Himself, who is order, to this they reply that such things are reasonings about salvation, which they have no concern with. From these, and from innumerable other cases it may be manifest, into what blindness concerning salvation and eternal life the doctrine concerning faith alone leads. — *A. C.* 8765.

280. They who place salvation in faith alone, when they read the Word, attend nothing at all to those things which are there said concerning love and charity, yea, neither do they see them, for those things fall into the shade of the sight, as things which are quite aside, or as things which are to the back. — *A. C.* 8780.

281. In general no one can comprehend the internal sense of the Word, thus neither can he comprehend the things of angelic wisdom, unless he knows and understands, that all and single things in heaven have reference to good and truth, and that nothing exists there but from the one conjoined to the other: hence it is that those are in darkness, who separate the one from the other, namely, the truth which is of faith from the good which is of charity, as they do, who say that man is saved by faith alone, or by the confidence alone which is of faith: inasmuch as such refer all things to faith, and nothing to charity, it is impossible for them to comprehend any thing concerning the heavenly things which are in the internal sense of the Word; for they are in darkness concerning good, thus also in darkness concerning the conjunction of good and truth, consequently concerning truth itself, for this in such case is involved in the same darkness: hence come so many and so great conjectural fancies and heresies; they who are illustrated concerning truths, are those few, who are in the doctrine and at the same time in the life of truth. Let those know, who are in faith alone, that all the ideas of the thought of the angels, who are in the second heaven, and are called spiritual, are from truths which have been made goods by life, and that all the ideas of the thought of the angels, who are in the third heaven, and are called celestial, are from good; and that hence these latter are in wisdom itself. — *A. C.* 9186.

282. They who established salvation on faith alone without the goods of charity, in the other life continually affect dominion, by combating against

others, and this so long as they are not yet devastated as to the science of the knowledges of faith; for every one in the other life retains the principles of his faith which he had had in the life of the body, nor do any others change them into truths, but they who have been in the good of life, for good desires truth, and receives it willingly, because it is homogeneous: but they who have been in evil of life, do not change, being as it were hard, and they also reject truths, and likewise are in obscurity, that they cannot even see them, seeing only such things as confirm their own principles, and not the least of what is against them. Such also believe that they are the most intelligent of all, yet they know nothing but to reason from an assumed principle; wherefore it is they who chiefly assault charity, consequently who are willing to have dominion; for they who are in charity are humble, and as the lowest are willing to serve all; but they who are in faith without charity, are elated, and are willing to be served by all as if themselves were supreme; wherefore also they make heaven to consist in the glory of having dominion, and suppose, because they believe themselves more intelligent than all others, that they shall become archangels, and thus that many others will serve them; and this also in agreement with the words in Daniel, "That the intelligent shall shine as the splendor of the expanse, and they who justify many as the stars for an age and eternity," xii. 3; but instead of splendor these have darkness. — *A. C.* 8313.

Faith alone composed of all Falses and all Evils in the Complex.

283. All religion has life for its end, for it teaches the evils which are to be shunned, and the goods which are to be done; the religion which has not life for its end, cannot be called religion, consequently where it is taught that works of the life are of no account, but faith alone; and where this is taught are not all evils of life, so far as the civil laws do not forbid and restrain, permitted, for faith alone covers, remits, and takes them away? That this is the case may appear from this consideration, that it is said, that faith alone justifies the life, and yet it is taught that man is not saved by any good of life, and also that he may be saved by that faith even in the last hour of death; likewise that he is justified at the same moment that he receives that faith, with other things of a like nature, which altogether persuade that life is not the end of that religion; and if religion has not life for its end, it follows that it gives loose the reins to evils of every kind. That all falses in the complex exist with those who are in that faith both in doctrine and life, may appear from this consideration, that the faith which is alone justifying and saving is this, that the Father sent the Son that He might reconcile to Himself the human race by the passion of the cross, and so by the taking away of damnation: but the quality of this faith, and what there is of truth or not of truth therein, was expounded above; and every one may see that in that faith there is nothing but thought, and nothing of life, for it is said, if we believe this with trust and confidence, that is, acknowledge it in thought, we shall be saved. If salvation is in this faith alone, what need, it may be asked, is there to know what is the nature of love to the Lord, of charity towards the neighbor, of the life of man, of the goods and evils thereof, of remission of sins, of reformation and regeneration; are not all these things that faith alone? if it be asked, what is remis-

sion of sins, is it not that faith alone? if it be asked, what is charity towards the neighbor, is it not that faith alone? if it be asked, what is the church, is it not that faith alone? and so in other cases: hence it is evident, that that faith alone has absorbed, and like a dragon has swallowed up, all the goods and truths of the Word, and consequently of the church, which nevertheless are innumerable, and by which the angels have intelligence and wisdom, and by which men have all salvation. Inasmuch as by that faith alone they have banished all the truths and goods of the church, it follows that falses and their consequent evils occupy the place thereof, and consequently the church is devastated: nay, even by this truth, that man cannot do good which is really good from himself, all the truths and goods of the church are rejected, as if it were thereby lawful for man to desist from doing them, because, if not good, they are rather damnable than salutary: and it is wonderful, that by one truth ill understood, all the truths and goods of the church in the whole complex have been rejected. These things are what are signified in the spiritual sense by the number of the beast, six hundred and sixty-six. — *A. E.* 847.

The Principle of Faith alone has its Origin in Evil of Life.

284. In what manner it is to be understood, that opinion concerning faith separate or alone first occurs, shall be briefly told. Evil of life has with it its own false, which false lies stored up with man who is in evil of life, and sometimes he is ignorant that it appertains to him; but as soon as he thinks concerning the truths of the church, and especially concerning salvation, then that false comes forth and manifests itself, and if it cannot deny the truth itself, as to its common, [or general principle,] it then explains it in favor of its own evil, and thus falsifies; when, therefore, he thinks about faith and charity, which are the essentials of the church and of salvation, instantly then faith occurs, but not charity, because this latter is opposite to evil of life; hence, also, he removes charity, and chooses faith alone. From these things it is evident, that the truths of faith are near, but not the goods of faith, that is, that the former first occur, but not the latter. From this erroneous and false principle there afterwards follow more which are false and erroneous, as that good works contribute nothing to salvation; that the life does not follow man after death; that man is then saved from mercy alone by faith, howsoever he has lived in the world; that the most wicked may be saved by faith, at the last hour of his life; that evils may be wiped away in a moment; these and similar things are thought and established from that principle, as so many links in a chain; but they would be perceived to be altogether otherwise, if charity and life were the principle. — *A. C.* 8094.

Where they dwell, in the other Life, who are in Faith alone.

285. As to what concerns assaults from those who are in the truth of faith which is not from good, who are signified by the Philistines, it is to be known that they, in the other life, infest the well disposed, and continually assault the good of faith or charity; for the principles which they have received in the world, they carry with them into the other life, and retain, until they are vassated, that is, deprived of all science of the knowledges of faith, and let down into hell. There is at this day a great number of such, and they

dwell to the right in front, in a plane beneath the sole of the foot; their habitation is a species of city; it has been frequently given to discourse with them thence, and to hear their reasonings in favor of faith alone, which are acute, and their assaults of charity, which are contumacious. — *A. C.* 8096.

286. In regard to this circumstance, that they were first to pass damnation, the case is this: they who were of the spiritual church, and until the coming of the Lord were detained in the lower earth, and there infested by those who were in faith separate from charity, whose case has been treated of in the preceding chapters, when they were liberated thence, were not immediately taken up into heaven, but were first brought into another state of purification, which is that of temptations; for the truths and goods of faith could neither be confirmed or conjoined without temptations, and before they were confirmed and conjoined, they could not be elevated into heaven. These things were represented by the sons of Israel, in that they were not immediately introduced into the land of Canaan, but first into the wilderness, where they remained for forty years, and in the mean time underwent various temptations, which are treated of in the books of Moses. As to what concerns this circumstance, that they first passed through the red sea, by which is signified the hell of those who are in faith separate and the life of evil, thus through the midst of damnation, it is to be observed, that this hell is in front, at a depth below the hell of the adulterers, and extends itself considerably toward the left; it is separated from the hells of the adulterers by waters as it were of a sea; to the right there, but at a greater depth, is where those are gathered together who are in the truth of faith, but not in the good of faith, who are signified by the Philistines, (see the previous article;) but the lower earth, where those are who are infested, is beneath the sole of the foot, a little in front; they who are liberated from infestations, are not led towards the right, for in that quarter are those who are signified by the Philistines, but they are led to the left, through the midst of the hell above spoken of, and emerge to the left, where there is as it were a wilderness; that they who are taken from infestations pass by this way, it has been twice given me to see. When they pass, they are so protected by the Lord, that the slightest evil cannot touch them, still less any thing of damnation, for they are encompassed with a column of angels, amongst whom the Lord is present: this was represented by the passage of the sons of Israel through the red sea. This also was meant by those words in Isaiah, "Awake, awake! put on strength, O arm of Jehovah! Art not Thou it which hath dried up the sea, the waters of the great abyss, which hath placed the depths of the sea away, that the redeemed might pass?" li. 9, 10; where the arm of Jehovah denotes the Lord as to the Divine Human; the waters of the great abyss, and the depths of the sea, denote the hell where those are who are in faith separate from charity, and in evil of life; the waters as of a sea, beneath which they are, are falses, for falses in the other life appear as dense and dark clouds, and also as inundations of waters; the redeemed who were to pass are they who have been liberated by the Lord. — *A. C.* 8099.

Persuasive Faith.

287. Persuasive faith is given with evil of life, but not saving faith; for persuasive faith is a

persuasion that all things which are of the doctrine of the church are true, not for the sake of truth, nor for the sake of life, nor even for the sake of salvation, for this latter they scarcely believe, but for the sake of gains, that is, for the sake of hunting after honors and wealth, and for the sake of reputation on account of those; with a view to the obtaining of such things, they learn doctrinals, thus not on account of the end that they may serve the church and promote the salvation of souls, but that they may serve themselves and their connections; wherefore, it is the same to them whether those doctrinals be true or false: this they are not concerned about, still less inquire into, for they are in no affection of truth for the sake of truth; but they confirm them, whatsoever be their quality, and when they have confirmed them, they persuade themselves that they are true, not considering that falses may be confirmed alike as truths. — *A. C.* 81-8.

288. They who in the world aspire after great things, and covet many things, are in a stronger persuasive that what the doctrine of the church teaches is true, than they who do not aspire after great things and covet many things: the reason is, because the doctrine of the church is to the former only a means to attain their own ends; and so far as the ends are desired, so far the means are loved, and are also believed.

289. But the case in itself is this: so far as they are in the fire of the loves of self and of the world, and from that fire speak, preach, and act, so far they are in the above persuasive, and then they know no otherwise than that it is so. But when they are not in the fire of those loves, they then believe nothing, and some of them deny: hence it is evident, that persuasive faith is the faith of the mouth, and not of the heart; thus that in itself it is not faith.

290. They who are in persuasive faith do not know, from any internal illustration, whether what they teach be true or false, yea, neither do they care about it, if they are only believed by the vulgar; for they are in no affection of truth for the sake of truth. They also defend faith alone more than others, and make account of the good of faith, which is charity, in proportion as they can gain by it.

291. They who are in persuasive faith, recede from faith, if they be deprived of honors and gains, provided their reputation is not endangered; for persuasive faith is not inwardly with man, but stands without, in the memory only, from which it is pressed forth when it is taught. Wherefore that faith with its truths vanishes away after death; for then there remains only that of faith which is inwardly in man, that is, which is rooted in good, thus which has been made of the life. — *A. C.* 9365-9368.

Several of the Learned, who are in the Truths of Faith, are in Hell; while others, who are in Falses, are in Heaven.

292. The case herein is this: there are some who are in genuine truths, some who are in truths not genuine, and some who are in falses, and yet they who are in genuine truths are often damned, and they who are in truths not genuine, and also who are in falses, are often saved. This will appear as a paradox to most persons, but still it is a truth: experience itself has confirmed it. For there have been seen in hell those who were more learned than others in the truths derived from the Word and from the doctrine of their church, as

well dignitaries as others; and on the other hand, there have been seen in heaven those who were not in truths, also who were in falses, both Christians and Gentiles. The reason why the former were in hell, was because, indeed, they were in truths as to doctrine, but in evils as to life; and the reason why the latter were in heaven, was because they were, indeed, in non-truths as to doctrine, but still they were in good as to life. Some spirits recently deceased, with whom it was given to speak, expressed their surprise that those who had been distinguished for learning in the Word, and in the doctrine of their church, were amongst the damned, yet of whom it had been believed that they would become luminaries in heaven, according to these words in Daniel: "The intelligent shall shine as the splendor of the expanse, and they that justify many, as the stars, for an age and eternity," xii. 3; but they were told, that the intelligent are they who are in truth, and teach truths, and that they who justify are those who are in good, and lead to good, and that therefore the Lord said, "that the just shall shine as the sun in the kingdom of his Father," Matt. xiii. 43. It has been further said, that they who are learned as to doctrine, but evil as to life, are those who are meant by the Lord in Matthew: "Many shall say to Me in that day, Lord, Lord, have we not prophesied by thy name, and by thy name cast out demons, and in thy name done many virtues? But then will I confess to them, I know you not: depart from Me, ye workers of iniquity!" vii. 22, 23; and in Luke: "Then shall ye begin to say, We have eaten and drunken in thy presence, and Thou hast taught in our streets: but He will say, I say unto ye, I know you not, whence ye are; depart from Me, all ye workers of iniquity," xiii. 26, 27; and that they were also meant by the foolish virgins, who had not oil in their lamps, concerning whom it is thus written in Matthew: "At length came the other virgins, saying, Lord, open to us; but He answering said, Verily I say unto you, I know you not," xxv. 11, 12: to have oil in their lamps denotes good in the truths which are of the faith of the church. Also, that they who are in non-truths, yea, who are in falses from ignorance, and yet in good, and thence in the affection of knowing truth, were meant by the Lord in Matthew: "I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of the heavens; but the sons of the kingdom shall be cast out into outer darkness," viii. 11, 12; and in Luke: "They shall come from the east and west, and from the north and south, lying down in the kingdom of God; and behold there are last who shall be first, and there are first who shall be last," xiii. 29, 30. From this it may now be manifest, that by those who sacrifice to gods, are signified those who are in the worship of the false from evil, and that these are they who shall be devoted, that is, shall be cast out. For falses from evil are evils in form, inasmuch as evil, when it shows itself in light, and forms itself, is called the false. Hence it is, that they who are in evil as to life, although they are in truths as to doctrine, are still in the falses of their own evil. That this is the case, manifests itself clearly in the other life; for such, when they are left to themselves, think from evil against the truths which they have known and professed; thus they think falses. Persons of the same character act in like manner in the world, when they are left to themselves, and think; for then they either pervert truths, or deny

truths, to patronize the evils of their life; but they who are in good, and still in non-truths, yea, who are in fables from ignorance, as are some within the church, and also some out of the church who are called Gentiles, these indeed regard their own fables as truths, but inasmuch as those fables come forth from good, they bend them to good, therefore there is nothing of malignity in them, as there is in fables which are from evil; and whereas the fables thence derived are mild and flexible, they are in the faculty of receiving truths, and also do receive when instructed by the angels. — *A. C.* 9192.

The Nature and Quality of Intellectual Faith.

293. What is the nature and quality of intellectual faith shall here be explained. The Word, in the spiritual sense, treats in many passages concerning the understanding of divine truths in the Word, and, where the desolation of the church is treated of, it also treats concerning the understanding of the divine truths thereof from the Word being destroyed; and from the passages upon that subject taken collectively, and explored as to their interior sense, it is evident that in proportion as the understanding of truth perishes in the church, in the same proportion the church perishes. The understanding of the Word is also signified, in many passages, by Egypt, Ashur, Israel, and by Ephraim; but by Egypt the natural understanding thereof, by Ashur rational understanding, by Israel spiritual understanding, and by Ephraim the understanding itself of the Word in the church. But those three degrees of understanding, viz., the natural, rational, and spiritual, must be together, in order that man may see and perceive, from illustration, the genuine truths of the Word; for the natural understanding, which is the lowest, cannot be illustrated by its own lumen, but it must be illustrated by the light of the rational man, which is the middle, and this from spiritual light; for the spiritual understanding is in the light of heaven, and sees by virtue thereof, and the rational is mediate between the spiritual and the natural, and receives spiritual light, which it transmits into the natural and illustrates it: hence it is evident that the natural understanding, without light through the rational from the spiritual, is not properly understanding, being without light from heaven, and the truths of the church, which are also the truths of heaven, can by no means be seen except in the light of heaven; the reason is, because the divine truth, proceeding from the Lord as a sun, is the light of heaven, and the Lord, by his own light, which is spiritual light, alone illustrates man. From these considerations it is evident that the Lord wills that man may not only know the truths of his church, but also understand them, not, however, from natural light separated from spiritual light, for natural light separated from spiritual light, in the things of heaven or spiritual things, is not light, but thick darkness; for man, from natural light separated, views the things of the church from himself, and not from the Lord, wherefore he cannot see them otherwise than from appearances and fallacies, and to see them from these, is to see fables for truths, and evils for goods. The fire which propagates and also enkindles that light is the love of self, and the conceit of self-derived intelligence, therein originating: when man thinks from that fire and its light, in proportion as he excels in ingenuity, and thence in the faculty of confirming all things at his pleasure, in the same proportion

he can also confirm fables and evils, even to make them appear as truths and goods; yea, he can exhibit fables and evils in a shining natural light, which, nevertheless, is a delusive light, raised or exalted by the contriver; but to comprehend the things of the church from this light is not to understand them, but rather not to understand, for man from that light alone sees truths as fables, and fables as truths: this is especially the case when any received dogma is assumed as an essential truth, without being previously examined, whether it be true or not, except in the way of confirmation by reasonings from the natural man, or by confirmations from particular passages in the Word not understood. When a man views all the dogmas of his religion according to this mode, he may assume for a principle whatever he pleases, and by the light of confirmation cause it to appear as if it were a truth from heaven, although it be a false from hell. From what has been said it may be concluded, that by the understanding of the truths of the church, is meant the understanding thereof illustrated by the light of heaven, thus by the Lord: the man who is in such illustration is thereby enabled to see the truths of the church, rationally in the world, and spiritually after death. But to enter into the things of the church, which inwardly are spiritual and celestial, from natural lumen separated from spiritual light, which is the light of heaven from the Lord, is to proceed in inverted order, for what is natural cannot enter into what is spiritual, but what is spiritual can enter into what is natural; for natural influx, which is also called physical influx, is not given with man into the thoughts and intentions of his spirit, but spiritual influx is given, namely, of the thoughts and intentions of the spirit into the body, and into its actions and sensations. — *A. E.* 846.

Difference between Natural and Spiritual Faith.

294. With those who are in the doctrine of faith alone, there is indeed no faith, by which is to be understood no spiritual faith, or not the faith of the church; yet such possess natural faith, which is also called persuasive faith; for they believe that the Word is divine, they believe in eternal life, they believe also in the remission of sins, and in many other things; but such faith, with those who are without charity, is merely persuasive faith, which, regarded in itself, does not differ from a faith of things unknown which are heard from others in the world, and are believed, although neither seen nor understood, but because they are said by some one whom such persons think worthy of credit: thus it is only the faith of another in themselves, and not their own. And this faith, which is not made their own by sight and understanding, is not unlike the faith of one born blind concerning colors and objects of sight in the world, who has also a dulness in the sense of touching, concerning which things he has an extraneous idea, which no one knows but himself. This faith is what is called historical faith, and is by no means a spiritual faith, such as the faith of the church ought to be. Spiritual faith, or faith of the church, is wholly derived from charity, so that in its essence it is charity; also things spiritual, which are believed, appear in light to those who are in charity. This I declare from experience; for every one, who has lived in charity during his abode in the world, sees, in the other life, his own truth which he believes, whereas they

who have been in faith alone, see nothing at all. Nevertheless, historical faith only, by means of thought concerning God, concerning heaven, and eternal life, has some degree of conjunction with heaven, but only by obscure thought, and not by the affection of charity, for this affection it has not: wherefore, by the affection which such persons have, which is the affection of the love of self and of the world, they are conjoined to hell: hence it may appear that they are between heaven and hell, inasmuch as they look with their eyes towards heaven, while their heart is inclined towards hell; to do which is to profane, and the lot of profaners in the other life is of all others the worst. To profane is to believe in God, the Word, eternal life, and many things which are taught in the literal sense of the Word, and still to live contrary to them. Hence, then, it is, that it is said, "I would thou wert cold or hot," for he who is cold, that is, who is without faith, does not profane; neither does he who is hot, that is, who has charity alone. — *A. E.* 232.

Providence of the Lord with those who are taught the Doctrine of Faith alone.

295. The greater part of those who are born within the churches where the doctrine of faith alone, and of justification thereby, is received, do not know what faith alone is, nor what is understood by justification; wherefore, when they hear those things from their teachers, they think that a life according to the precepts of God in the Word is thereby understood, for they believe this to be faith and also justification, not entering more deeply into the mysteries of doctrine. Such persons, also, when they are instructed concerning faith alone, and concerning justification thereby, believe no otherwise than that faith alone is to think concerning God and salvation, and how they ought to live; and that justification is to live before God. All within the church who are saved, are kept by the Lord in this state of thought and faith, and after their departure out of the world are instructed in truths, because they possess a capacity for receiving instruction; but they who have framed their lives from the doctrine of faith alone, and of justification thereby, as above spoken of, are blinded, for faith alone is not faith, and hence justification by faith alone is a nonentity. It is, however, to be observed, that there are very few who thus live from doctrine, although it is believed by the preachers that all who hear their preachings are under their influence; for it is from the Divine Providence of the Lord, that there are but very few such. — *A. E.* 233.

296. That still the Divine Providence of the Lord continually operates, that those should be saved, with whom faith separate from charity is made matter of religion, shall now be said: it is of the Divine Providence of the Lord, that, although that faith has become matter of religion, still every one knows that that faith does not save, but that a life of charity does, with which faith acts as one; for in all the churches where that religion is received, it is taught, that there is no salvation, unless man explores himself, sees his sins, acknowledges them, repents, desists from them, and enters on a new life: this is read with much zeal before all those who approach the Holy Supper; adding, that unless they do this, they will mix holy things with profane, and cast themselves into eternal damnation; yea, in England, that unless they do it, the devil will enter into them as into Judas, and destroy them as to soul and body: from these things it is

manifest, that every one in the churches where faith alone is received, is still taught that evils are to be shunned as sins. Further, every one who is born a Christian, also knows that evils are to be shunned as sins, from this, that the decalogue is put into the hands of every boy and every girl, and is taught by parents and masters; and also all the citizens of the kingdom, especially the common people, are examined by the priest out of the decalogue alone, repeated from memory, as to what they know of the Christian religion; and also are admonished that they should do the things which are in it: it is never then said by any bishop that they are not under the yoke of that law, nor that they cannot do those things because there is no good from themselves. The Arianism Creed is also received in the whole Christian world, and that also is acknowledged which is last said in it, that the Lord will come to judge the living and the dead, and then they who *have done good* will enter into eternal life, and they who *have done evil* into eternal fire. In Sweden, where the religion of faith alone is received, it is also taught openly, that faith separate from charity, or without good works, is not given; this is inserted in a kind of Appendix to aid the memory in all the books of psalms, which is called *Hinderances or stumbling-blocks* of the impenitent, *Obotferdigas Foerhinder*, where are these words: "They who are rich in good works, show thereby that they are rich in faith; since, when faith is saying, it operates by charity; for justifying faith is never given alone and separate from good works, as a good tree is not given without fruit, nor the sun without light and heat, nor water without moisture." These few things are adduced, that it may be known that although the religion of faith alone is received, still the goods of charity, which are good works, are every where taught, and that this is of the Divine Providence of the Lord, lest the common people should be seduced by it. I have heard Luther, with whom I have several times spoken in the spiritual world, accuse faith alone, and say that when he established it, he was admonished by an angel of the Lord that he should not do it; but that he thought with himself, that if he did not reject works, a separation from the Catholic religion would not be made; wherefore, contrary to the admonition, he confirmed that faith. — *D. P.* 253.

Concerning the invented Modes of the Conjunction of Good Works with Faith alone.

297. In the mean time it may be necessary to make some observations concerning the conjunctions of good works with faith invented by those who have believed themselves to be more acute and sagacious than the rest, and at the same time to be endowed with such ingenious talents, that by reasonings from fallacies they can induce upon any false principle whatever the appearance of truth: but in order that these things may be investigated, brought down to the apprehension, and afterwards unfolded, the conjunctions of good works with faith, some of which are believed by the simple, and some invented by the learned, whereby it appears as if that disagreement with the Word was removed, shall here be mentioned. 1. The most simple know no otherwise, than that faith alone is to believe those things which are in the Word, and which the doctrine of the church thence teaches. 2. The less simple do not know what faith alone is, but that faith is to believe what is to be done: few of them make any distinction between believing and doing. 3. Others indeed

suppose that faith produces good works, but do not think how it produces them. 4. Others think that faith in all cases precedes, and that goods are thence produced, or exist, as fruit from a tree. 5. Some believe that this is effected by coöperation from man, but some that it is effected without coöperation. 6. But whereas the doctrinal tenet dictates that faith alone saves, without good works, therefore some make no account of good works, saying in their hearts, that all things which they do in the sight of God are good, and that evils are not seen by God. 7. Howbeit, inasmuch as deeds and works, also doing and operating, are frequently mentioned in the Word, hence, from the necessity of reconciling the Word with the dogma, they devise conjunctions of different kinds, which however are such that faith is kept by itself and works by themselves, in order that salvation may be in faith, and nothing thereof in works. 8. Some conjoin faith with the endeavor of doing good with those who have arrived to the last degree of justification, but with an endeavor which derives nothing from the voluntary principle of man, but which is solely from influx or inspiration, inasmuch as good from the voluntary principle of man in itself is not good. 9. Some conjoin faith with the merit of the Lord, saying that this is operative in all things of man's life, whilst he is ignorant thereof. 10. Some conjoin faith with moral good, and with civil good, which goods are to be done for the sake of man's life in the world, but not for the sake of eternal life; and affirm that these goods are meant by the deeds and works, and doing and operating, mentioned in the Word, and that for the sake of uses therein good works are to be taught and preached before the laity, because they do not know these arcana concerning the conjunction of faith and works, and some cannot comprehend them. 11. Many of the learned suppose that the conjunction of all principles is in faith alone, viz. that therein is love to God, love towards the neighbor, the good of life, works, the Lord's merit, and God; besides what man thinks concerning those things, and wills and does from himself. 12. It is to be observed, that there are still many other means of conjunction invented, and yet more by the same persons in the spiritual world, for spiritual thought can expatiate into innumerable things into which natural thought cannot. It was given me to see a certain person in the spiritual world devise more than a hundred methods of this conjunction, and in every one there was a progress in meditation from the beginning through the means even to the end; but when he was in the end, and believed that he now saw the conjunction, illustration was then given him, and he observed that the more interiorly he thought upon the subject, the more he separated faith from good works, instead of conjoining them. From these considerations it may appear, what are the methods of conjunction which the learned, especially, have invented, whereby the disagreement of the dogma of faith alone with the Word appears to be removed, which is understood by the wound of death of the beast being healed. — *A. E.* 786.

298. It shall also be explained, in a few words, how the head of that religion, that salvation consists in faith alone, and not in good works, has been to appearance removed, and is thence accepted by the learned; for these have invented degrees of the progression of faith to good works, which they call degrees of justification: the first degree they make to be hearing from masters and from preachers; the second degree they make to be

information derived from the Word, that it is so. the third degree they make to be acknowledgment: and whereas nothing of the church can be acknowledged in heart, unless temptation precede, therefore they adjoin temptation to this degree; and if the doubts which are then presented, are dissipated from the Word, or by the preacher, and victory is thereby obtained, they say that the man has confidence, which is certainty of the truth of the thing, and also confidence that he is saved by the Lord's merit; but whereas the doubts which occur in temptations arise principally from not understanding the Word, where deeds, works, doing, and operating, are so often mentioned, they say that the understanding is to be held back under obedience of faith. Hence follows the fourth degree, which is the endeavor to do good, and in which they halt, saying that when man arrives to this degree, he is justified, and that then all the actions of his life are accepted by God, and that evils of the life are not seen by God, because they are pardoned. This conjunction of faith with good works has been invented by the learned, and also accepted by them, but it rarely spreads to the common people, both because it transcends the apprehension of some of them, and because they are for the most part engaged in their business and employment, which divert the mind from understanding the interior arcana of this doctrine. But the conjunction of faith with good works, and thereby an apparent agreement with the Word, is received in a different manner by those who are less learned; these know nothing concerning the degrees of justification, but believe that faith alone is the only medium of salvation; and when they see from the Word, and hear from the preacher, that good must be done, and that man is to be judged according to his works, they think that faith produces good works, for they know no otherwise than that to know those things which the preacher teaches, and thence to think that it is so, is faith; and whereas this precedes, they believe that faith produces good works, which they call the fruits of faith, not knowing, that that faith is a faith of the memory only, which, viewed in itself, is historical faith, because from another, and thus is the faith of another in them, and that such faith can never produce any good fruit. Into this error most of the Christian world have fallen in consequence of faith alone being received as the principal, yea, as the only medium of salvation. — *A. E.* 787.

Concerning the Faith by which Diseases were healed by the Lord.

299. There were three reasons why faith in the Lord healed them: the first was, their acknowledging his divine omnipotence, and that He was God; the second was, because faith is acknowledgment, and from acknowledgment intuition, and all intuition from acknowledgment causes another to be present, which is a common thing in the spiritual world; in this case therefore intuition from the acknowledgment of the Lord's omnipotence, which was the acknowledgment from which they were first to view the Lord, when a new church should be established by Him; hence it may appear, what is there understood by faith: the third reason was, that all the diseases which the Lord healed, represented and thence signified spiritual diseases, to which natural diseases correspond, and spiritual diseases cannot be healed except by the Lord, and indeed by looking to his divine omnipotence, and by repentance of the life; wherefore also He sometimes said, Thy sins are remitted thee; go and sin no

more: this faith also was represented and signified by their miraculous faith: but the faith whereby spiritual diseases are healed by the Lord, can only be given by truths from the Word, and by a life according to them, the truths themselves and the life according to them constituting the quality of the faith; but upon this subject more will be said in what follows. "When the disciples could not heal the lunatic, Jesus said unto them, O incredulous and perverse generation, how long shall I be with you? and Jesus healed him: and He said to the disciples, that they could not heal him by reason of their unbelief," Matthew xvii. 14, and following verses: "When Jesus came into his own country, and they were there offended in Him, He said, A prophet is not without honor except in his own country, and in his own house; therefore He did not many virtues there by reason of their unbelief," Matthew xiii. 57, 58: the reason why the Lord called the disciples men of little faith when they could not do miracles in his name, and why he could not do miracles in his own country on account of their unbelief, was, because the disciples did indeed believe the Lord to be the Messiah or Christ, likewise the Son of God, and the prophet of whom it was written in the Word, but still they did not yet believe in Him as God omnipotent, and that Jehovah the Father was in Him: and yet in proportion as they believed Him to be a man, and not at the same time God, His Divine [principle], to which omnipotence belonged, could not become present with them by faith, for faith causes the Lord to be present, as was said above, but faith in Him as a man only, does not bring his divine omnipotence present; which also is the reason why they cannot be saved, who, at this day in the world, look unto His human [principle] and not at the same time unto His Divine, as is the case with Socinians and Arians. It was from a similar cause that the Lord could not do miracles in his own country, for they there saw Him from infancy, like another man, and therefore could not add to this idea the idea of his divinity, and when this idea is not present, the Lord is indeed present in man, but not with divine omnipotence, for faith causes the presence of the Lord in man according to the quality of the perception concerning Him. — *A. E.* 815.

The Reason why Saving Faith is in the Lord Jesus Christ.

300. The reason why we should believe, that is, should have faith, in God the Savior Jesus Christ, is, because it is in a visible God, in whom is the invisible; and faith in a visible God, who is Man, and at the same time God, enters into man; for faith, in its essence, is spiritual, but in its form, natural; wherefore, with man it becomes spiritual-natural; for all the spiritual is received in the natural, that it may be something with man. The bare spiritual enters, indeed, into man, but it is not received; it is like ether, which flows in and flows out without affecting; for, in order to affect, there must be perception, and thus reception, each in the mind of man; and this is not given with man, except in his natural. But, on the other hand, merely natural faith, or faith destitute of spiritual essence, is not faith, but only persuasion, or science: persuasion resembles faith in externals, but, because in its internals there is nothing spiritual, therefore there is nothing saving. Such is the faith with all those who deny the divinity of the Lord's Human; such was the Arian faith, and such, also, is the Socinian faith, because both reject the divinity of the Lord. What is faith, without a definite object? Is it not like a look

into the universe, which falls, as it were, into an empty void, and perishes? Or it is like a bird, flying above the atmosphere into the ether, where it expires as in a vacuum. The habitation of this faith in the mind of man may be compared to the habitation of the winds in the wings of Æolus, and also to the habitation of light in a falling star; it rises like a comet, with a long tail, but it also passes away like a comet, and disappears. In a word, faith in an invisible God is actually blind, because the human mind does not see its God; and the light of this faith, because it is not spiritual-natural, is a fatuous light; and this light is like the light in a glowworm, and like the light in marshes, or upon sulphureous earth, in the time of night, and like the light in rotten wood. From this light nothing else exists but what is of fantasy, in which what appears is believed to be something, and yet it is not. Faith in an invisible God shines in no other light, and, especially, when it is thought that God is a spirit, and concerning spirit it is thought as concerning ether; what else thence follows, but that man looks upon God as he looks upon the ether? and thus he seeks Him in the universe, and when he does not find Him there, he believes nature to be the God of the universe. The naturalism reigning at this day is from this origin. Did not the Lord say, that "no one hath ever heard the voice of the Father, or seen his shape?" John v. 37; and also, that "no one hath ever seen God," and that "the only-begotten Son, who is in the bosom of the Father, He hath revealed," i. 18. "No one hath seen the Father, but He who is with the Father; He hath seen the Father," vi. 46. Also, that "no one cometh to the Father, but through Him," xiv. 6; and moreover, that "the man seeth and knoweth the Father, who seeth and knoweth Him," xiv. 7, and the following verses. But different is the faith in the Lord God the Savior, who, because He is God and Man, may both be approached and seen in thought: it is not an indeterminate faith, but it has a definite object, (*terminum a quo et ad quem*;) and when once received it remains; as, when any one has seen an emperor or a king, as often as he recollects him, their image returns. The sight of that faith is as if any one sees a bright cloud, and an angel in the midst of it, who invites the man to him, that he may be elevated into heaven: thus the Lord appears to those who have faith in Him, and approaches to every one as he knows and acknowledges Him; which is done as he knows and does his commandments, which are, to shun evils and do goods; and at length He comes into his house, and makes his abode with him, together with the Father who is in Him, according to these words in John: "Jesus said, He who hath my commandments, and doeth them, he it is that loveth Me; and he that loveth Me shall be loved by my Father, and I will love him, and will manifest Myself to him; and We will come to him, and make an abode with him," John xiv. 21, 23. These things were written in the presence of the twelve apostles of the Lord, who, while I was writing them, were sent to me by the Lord. — *T. C. R.* 339.

Memorable Relations concerning Faith.

301. One morning, being awaked from sleep, I saw two angels descending from heaven, one from the south of heaven, and the other from the east of heaven, both in chariots, to which were attached white horses. The chariot in which the angel from the south of heaven was carried, shone as

from silver, and the chariot in which the angel from the east of heaven was carried, shone as from gold, and the reins which they held in their hands glittered as from the flamy light of the morning. Thus those two angels seemed to me at a distance; but when they came near, they did not appear in a chariot, but in their angelic form, which is human. He who came from the east of heaven was dressed in garments of shining purple, and he who came from the south of heaven, in garments of violet blue. When they were under the heavens, in the lower regions, they ran one to the other, as if they were striving to see which would be first, and mutually embraced and kissed each other. I heard that those two angels, while they lived in the world, were joined together in an interior friendship; but now, one was in the eastern heaven, and the other in the southern heaven: in the eastern heaven are those who are in love from the Lord, but in the southern heaven are those who are in wisdom from the Lord. When they had conversed together for some time concerning the magnificent things in their heavens, this came into their discourse, "Whether heaven, in its essence, be love, or whether it be wisdom." They agreed immediately that one is of the other, but the question, which was the original, they discussed. The angel who was from the heaven of wisdom, asked the other, "What is love?" and he replied, that "Love originating from the Lord, as a sun, is the heat of the life of angels and men, thus the *esse* of their life; and that the derivations of love are called affections, and that by these are produced perceptions, and thus thoughts; whence it flows, that wisdom in its origin is love; consequently, that thought, in its origin, is the affection of that love; and that it may be seen from the derivations viewed in their order, that thought is nothing else than the form of affection; and that this is not known, because thoughts are in light, but affections in heat; and that, therefore, one reflects upon thoughts, but not upon affections. That thought is nothing else than the form of the affection of some love, may also be illustrated by speech, in that this is nothing else than the form of sound; it is also similar, because sound corresponds to affection, and speech to thought; wherefore affection sounds and thought speaks. This also may be made perspicuous, when it is said, Take away sound from speech, and is any thing of speech given? In like manner, take away affection from thought, and is any thing of thought given? Thence, now, it is manifest, that love is the all of wisdom; hence, that the essence of the heavens is love, and that their existence is wisdom; or, what is the same, that the heavens are from the divine love, and that they exist from the divine love by the divine wisdom. Wherefore, as was said before, one is of the other." There was with me a novitiate spirit, who, hearing this, asked, whether it is similar with charity and faith, because charity is of affection, and faith is of thought. And the angel replied, "It is altogether similar: faith is no other than the form of charity, just as speech is the form of sound; faith also is formed by charity, as speech is formed by sound. We in heaven know also the mode of formation, but there is not leisure to explain it here." He added, "By faith I understand spiritual faith, in which alone there is life and spirit from the Lord by charity; for this is spiritual, and by it faith becomes so. Wherefore, faith without charity is merely natural faith, and this faith is dead; it also conjoins itself with merely natural affection, which

is no other than concupiscence. The angel spoke concerning these things spiritually; and spiritual speech embraces thousands of things which natural speech cannot express; and, what is wonderful, which cannot even fall into the ideas of natural thought." After the angels had conversed on this and that, they departed; and when they returned, each to his own heaven, there appeared stars around their heads; and when they were removed to a distance from me, they seemed again in chariots as before.

302. After those two angels were out of my sight, I saw at the right side a garden, where were olives, fig trees, laurels, and palms, placed in order according to correspondences. I looked thither, and saw angels and spirits walking and talking together among the trees. And then one of the angelic spirits looked at me, (those are called angelic spirits who are in the world of spirits, preparing for heaven;) he came from that garden to me, and said, "Will you come with me into our paradise, and you shall hear and see wonderful things?" And I went with him. And then he said to me, "These whom you see (for there were many) are all in the love of truth, and thence in the light of wisdom. There is also a palace here, which we call the TEMPLE OF WISDOM; but no one can see it who believes himself to be very wise, still less can he who believes himself to be wise enough, and least of all, he who believes himself to be wise from himself: the reason is, because those are not in the reception of the light of heaven, from the love of genuine wisdom. Genuine wisdom is, that a man sees, from the light of heaven, that what he knows, understands and comprehends (*sapit*), is as little, compared with what he does not know, understand, and comprehend, as a drop of water is to the ocean; consequently, scarcely any thing. Every one who is in this paradisaical garden, and, from perception and sight in himself, acknowledges that he has respectively so little wisdom, sees that TEMPLE OF WISDOM; for interior light in the mind of man enables him to see it, but not his exterior light without that. Now, because I have often thought that, and from science, and then from perception, and at last from interior light, have acknowledged that man has so little wisdom, he, it was given me to see that temple. It was, as to form, admirable; it was very elevated above the ground, quadrangular, the walls were of crystal, the roof of transparent jasper, elegantly arched; the foundation of various precious stones; the steps, by which they ascended into it, were of polished alabaster: at the sides of the steps there appeared, as it were, lions with whelps. And then I asked whether I might enter, and it was said that I might: wherefore I ascended, and when I entered I saw, as it were, cherubs flying under the roof, but presently vanishing. The floor upon which we walked was of cedar, and the whole temple, from the transparency of the roof and walls, was built to a form of light. The angelic spirit entered with me, and I related to him what I had heard from the two angels, concerning LOVE and WISDOM, and concerning charity and faith; and then he said, "Did they not speak also concerning a third?" And I said, "What third?" He replied, "It is THE GOOD OF USE. Love and wisdom, without the good of use, are not any thing; they are only ideal entities, nor do they become real before they are in use: for love, wisdom, and use, are three things which cannot be separated: if they are separated, neither is any

thing. Love is not any thing without wisdom, but in wisdom it is formed to something: this something, to which it is formed, is use; wherefore, when love by wisdom is in use, then it really is, because it actually exists. They are just like end, cause, and effect; the end is not any thing unless by the cause it be in the effect: if one be loosed from those three, the whole is loosed, and becomes as nothing. It is similar with charity, faith, and works. Charity without faith is not any thing, neither is faith without charity, nor charity and faith without works; but in works they are something, and such a something as the use of the works is. It is similar with affection, thought, and operation, and it is similar with will, understanding, and action; for the will without the understanding is like the eye without sight; and both without action are like a mind without a body: that it is so, may be clearly seen in this temple, because the light in which we are here is a light enlightening the interiors of the mind. Geometry also teaches that there is nothing complete and perfect, unless it be a trine; for a line is not any thing, unless it become an area, nor is an area any thing, unless it become a body; wherefore, one must be drawn into another, that they may exist, and they coexist in the third. As it is in this, it is also in all created things, each of which is terminated in a third. Thence now it is, that in the Word the number three signifies what is complete and perfect. Since it is so, I could not but wonder that some profess faith alone, some charity alone, and some works alone, when yet one without another, or any two together, without the third, is not any thing." But then I asked, "Cannot a man have charity and faith, and still not work? Cannot a man be in affection and thought concerning something, and yet not in the operation of it?" And the angel answered me, "He can only ideally, but not really; he will still be in the endeavor or will to operate, and will or endeavor is in itself an act, because it is a continual striving to act, which becomes, by determination, an act in externals: wherefore, endeavor and will, as an internal act, is accepted by every wise man, because it is accepted by God, altogether as an external act, provided it do not fail when opportunity is given." — *T. C. R.* 386, 387.

SECT. 7. — CHARITY AND GOOD WORKS.

Who is the Neighbor.

303. It shall first be shown what the neighbor is, as it is the neighbor who is to be loved, and towards whom charity is to be exercised. For unless it be known what our neighbor is, charity may be exercised in a similar manner, without distinction, towards the evil as well as towards the good, whence charity ceases to be charity; for the evil, from the benefactions conferred on them, do evil to their neighbor, but the good do good.

304. It is a common opinion at this day, that every man is equally a neighbor, and that benefits are to be conferred on every one who needs assistance: but it is the business of Christian prudence to examine well the quality of a man's life, and to exercise charity to him accordingly. The man of the internal church exercises his charity with discrimination, consequently with intelligence; but the man of the external church, forasmuch as he is not able thus to discern things, does it indiscriminately.

305. The distinctions of neighbor, which the man of the church ought well to know, depend upon the good which is with every one; and for-

asmuch as all goods proceed from the Lord, therefore the Lord is our neighbor in a supreme sense and in a supereminence degree, and the origin is from Him. Hence it follows, that so far as any one is receptive of the Lord, in that degree he is our neighbor; and forasmuch as no one receives the Lord, that is, good from Him, in the same manner as another, therefore no one is our neighbor in the same manner as another. For all who are in the heavens, and all the good who are on the earths, differ in good; no two ever receive a good that is altogether one and the same; it must be various, that each may subsist by itself. But all these varieties, consequently all the distinctions of neighbor, which depend on the reception of the Lord, that is, on the reception of good from Him, can never be known by any man, nor indeed by any angel, except in a general manner, or with respect to their kinds and species; neither does the Lord require any more of the man of the church than to live according to what he knows.

306. Forasmuch as good is different with every one, it follows, that the quality of his good determines in what degree and in what proportion any one is our neighbor. That this is the case is plain from the Lord's parable concerning him that fell among robbers, whom, when half dead, the priest passed by, and also the Levite; but the Samaritan, after he had bound up his wounds, and poured in oil and wine, took him up on his own beast, and led him to an inn, and ordered that care should be taken of him: he, forasmuch as he exercised the good of charity, is called neighbor, Luke x. 29-37; whence it may be known that they are our neighbor who are in good: oil and wine, which the Samaritan poured into the wounds, also signify good and its truth.

307. It is plain, from what has now been said, that, in a universal sense, good is the neighbor, forasmuch as a man is neighbor according to the quality of the good that is with him from the Lord; and forasmuch as good is the neighbor, so is love, for all good is of love; consequently, every man is our neighbor according to the quality of the love which he receives from the Lord. — *H. D.* 84-88.

308. The reason why good is the neighbor, is because good is of the will, and the will is the *esse* of the life of man; the truth of the understanding is also the neighbor; but so far as it proceeds from the good of the will, for the good of the will forms itself in the understanding, and there exhibits itself to be seen in the light of reason. That good is the neighbor, is evident from all experience. Who loves a person, except from the quality of his will and understanding, that is, from what is good and just in him? As, for example, who loves a king, a prince, a duke, a governor, a consul, any magistrate, or any judge, but from the judgment from which they act and speak? Who loves a primate, a minister or canon of the church, but for learning, integrity of life, and zeal for the salvation of souls? Who loves the general of an army, or any officer under him, but for courage, and, at the same time, prudence? Who loves a merchant, but for honesty? or a workman and a servant, but for fidelity? Yea, who loves a tree, but for its fruit? or ground, but for its fertility? or a stone, but for its preciousness? &c. And what is remarkable, not only the honest man loves what is good and just in another, but also the dishonest man, because with him he is not in any fear of the loss of fame, honor, or wealth. But the love of good with a dishonest man, is not love

of the neighbor; for a dishonest man does not inwardly love another, only so far as he serves him. But to love the good in another, from good in one's self, is genuine love towards the neighbor, for then the goods mutually kiss each other, and join themselves together. — *T. C. R.* 418.

What are the Degrees of Neighbor.

309. But the neighbor is not only man singly, but also man collectively, as a less or greater society, our country, the church, the Lord's kingdom, and, above all, the Lord Himself; these are the neighbor to whom good is to be done from love. These are also the ascending degrees of neighbor, for a society consisting of many is neighbor in a higher degree than a single man is; in a still superior degree is our country; in a still superior degree is the church; and in a still superior degree is the Lord's kingdom; but in the supreme degree is the Lord: these ascending degrees are as the steps of a ladder, at the top of which is the Lord.

310. A society is our neighbor more than a single man, because it consists of many. Charity is to be exercised towards it in a like manner as towards a man singly, that is, according to the quality of the good that is with it; consequently, in a manner totally different towards a society of well-disposed persons, than towards a society of ill-disposed persons: the society is loved when its good is provided for from the love of good.

311. Our country is our neighbor more than a society, because it is like a parent; for a man is born therein, and is thereby nourished and protected from injuries. Good is to be done to our country from a principle of love according to its necessities, which principally regard its sustenance, and the civil and spiritual life of those therein. He who loves his country, and does good to it from good will, in the other life loves the Lord's kingdom, for there the Lord's kingdom is his country, and he who loves the Lord's kingdom loves the Lord, because the Lord is all in all in his kingdom.

312. The church is our neighbor more than our country, for he who provides for the church, provides for the souls and eternal life of the men who dwell in his country; wherefore, he who provides for the church from love, loves his neighbor in a superior degree, for he wishes and wills heaven and happiness of life to eternity to others.

313. The Lord's kingdom is our neighbor in a still superior degree, for the Lord's kingdom consists of all who are in good, as well those on the earths as those in the heavens; thus the Lord's kingdom is good with all its quality in the complex: when this is loved, the individuals are loved who are in good.

314. These are the degrees of neighbor, and love ascends, with those who are principled in love towards their neighbor, according to these degrees. But these degrees are degrees in successive order, in which what is prior or superior is to be preferred to what is posterior or inferior; and forasmuch as the Lord is in the supreme degree, and He is to be regarded in each degree as the end to which it tends, consequently, He is to be loved above all persons and things. Hence, now, it may appear in what manner love to the Lord conjoins itself with love towards the neighbor. — *H. D.* 91-96.

315. In regard to mere person, one man is not more a neighbor than another; but only in regard to the good which gives him his peculiar nature:

for there are as many differences of neighbor as there are differences of good; and the differences of good are infinite. It is commonly believed, that a brother, kinsman, or relation, is more the neighbor than a stranger, and that our fellow-countryman is more the neighbor than a foreigner; and yet, every one is the neighbor according to his good, be he Greek, or be he Gentile; for every one is the neighbor according to spiritual affinity and relationship. This may be seen from the fact that every man after death comes among his own, whom he is similar to in good, or, what is the same thing, in affection; and that natural affinities perish after death, and are succeeded by spiritual affinities, because, in the newly-entered heavenly society, one man knows another, and the two are consoiated, by being in similar good. Of ten who are brothers in the world, five may be in hell, and five in heaven, and each of these five in different societies, and then the one, on meeting the others, does not know them. They are all, therefore, in the society of their own affection. Hence it is plain, that every man is the neighbor according to the quality of his good. This is especially the case with spiritual goods, and charity has primary respect to them. — *C.* 26.

What Charity properly is.

316. It is believed by many, that love towards the neighbor consists in giving to the poor, in assisting the indigent, and in doing good to every one; but charity consists in acting prudently, and to the end that good may result. He who assists a poor or indigent villain, does evil to his neighbor through him, for, through the assistance which he renders, he confirms him in evil, and supplies him with the means of doing evil to others: it is otherwise with him who gives support to the good.

317. But charity extends itself much more widely than to the poor and indigent; for charity consists in doing what is right in every work, and our duty in every office. If a judge does justice for the sake of justice, he exercises charity; if he punishes the guilty and absolves the innocent, he exercises charity, for thus he consults the welfare of his fellow-citizens and of his country. The priest who teaches truth, and leads to good, for the sake of truth and good, exercises charity. But he who does such things for the sake of self and the world, does not exercise charity, because he does not love his neighbor, but himself.

318. The case is the same in all other instances, whether a man be in any office or not; as with children towards their parents, and with parents towards their children; with servants towards their masters, and with masters towards their servants; with subjects towards their king, and with a king towards his subjects: whoever of these does his duty from a principle of duty, and what is just from a principle of justice, exercises charity.

319. The reason why such things belong to the love towards the neighbor, or charity, is because, as was said above, every man is our neighbor, but in a different manner. A less and greater society is more our neighbor: our country is still more our neighbor; the Lord's kingdom still more; and the Lord above all; and, in a universal sense, good, which proceeds from the Lord, is our neighbor; consequently, sincerity and justice are so too. Wherefore, he who does any good for the sake of good, and he who acts sincerely and justly for the sake of sincerity and justice, loves his neighbor and exercises charity; for he does so from the love of what is good, sincere, and just, and conse-

quently from the love of those in whom good, sincerity, and justice are.

320. Charity, therefore, is an internal affection, from which man wills to do good, and this without remuneration: the delight of his life consists in doing it. With them who do good from internal affection, there is charity in every thing which they think and speak, and which they will and do. It may be said that a man or angel, as to his interiors, is charity, when good is his neighbor. So widely does charity extend itself.

321. They who have the love of self and of the world for an end, cannot in any wise be in charity; they do not even know what charity is, and cannot at all comprehend that, to will and do good to the neighbor, without reward, as an end, is heaven in man, and that there is in that affection a happiness as great as that of the angels of heaven, which is ineffable; for they believe, if they are deprived of the joy proceeding from the glory of honors and riches, that nothing of joy can be experienced any longer; when yet it is then that heavenly joy first begins, which infinitely transcends the other. — *H. D.* 100–105.

322. The first part of charity consists in looking to the Lord, and shunning evils because they are sins. Who does not see that an impenitent man is a wicked man? and who does not see that a wicked man has no charity? and who does not see that the man who has no charity cannot do charity? Charity comes from charity in man. — *C.* 7, 8.

323. The second part of charity consists in doing goods because they are uses. Yet still they are goods only in as far as the doer of them shuns evils as sins. If they are done before evils are shunned as sins, they are external, nay, meritorious, for they flow forth from an impure fountain; and the things which flow forth from such a fountain are inwardly evils, for the man is contained, and will rush forth in them. It is a known truth, that doing Christian good is a part of charity, and it is believed by many, that good destroys evil, and thus, that the evils in man either do not exist or are not regarded; and yet good does not destroy evil, unless a man takes thought of evils in himself, and actually repents of them. There are many who have thus believed, and have thought that evil had no existence in them, who on examination have confessed themselves full of evils, and that unless they were detained in their externals, they could not be saved. — *C.* 10, 12.

324. That doing good and shunning evil are two distinct things, is plain; for there are men who do every good of charity from piety and thought of eternal life, and who, nevertheless, do not know that hating, and revenging, whoring, robbing, and injuring, vilification and consequent false witness, and many more things, are evils. There are judges who lead pious lives, and still think it no sin to adjudicate from friendship, from relationship, and respect to honor and lucre: nay, if they know that these things are sins, they confirm in themselves that they are not. The same applies to others. In a word, shunning evils as sins, and doing Christian goods, are two distinct things. He who shuns evils as sins does Christian goods. They who do good in the first place, not shunning evils as sins, are not doers of Christian good; for evil is against charity, and must therefore be abolished, before the good they do agrees with, or proceeds from, charity. No man can do good at the time that he wills to do evil, or will both good and evil. Every good, which is such essentially, proceeds from the interior will;

evil is removed from this will by repentance, for the evil into which man is born resides in it; and, therefore, unless a man repents, evil remains in his interior will, and good proceeds from his exterior will, and thus his state is perverted. The inward work qualifies the outward, and not the outward the inward. The Lord says, "Cleanse first the inside of the cup and of the platter." Man has a twofold will; an interior one, and an exterior. The interior will is purified by repentance, and the exterior then does good from the interior. But exterior good does not remove the evil of concupiscence, or the root of evil. — *C.* 13.

325. Good is civil, moral, and spiritual. The good done before a man shuns evils as sins, is civil and moral good; but as soon as he shuns evils as sins, the good becomes spiritual, as well as civil and moral, and not sooner. Before this, concupiscence lurks within him, and the delight of concupiscence without; and, therefore, in thinking from concupiscence, and its delight, he either confirms evil, and believes it allowable, or else he takes no thought of any evil in himself, and thus believes he is whole. It is true, that a man should confess himself a sinner, and unsound from the head to the sole of the foot; and he may say that this is the case, and say it with outward earnestness, yet still he cannot inwardly believe it, unless he knows it by examination. Then he can truly say, for then, for the first time, he perceives, that there is no soundness in him. Thus, therefore, and in no other manner, is the ulcer opened and healed: in all other ways, the cure is merely palliative. Did not the Lord preach repentance, as well as the disciples, and John the Baptist? Isaiah declares that evils must be desisted from in the first place, and that a man will then learn to do good. Until this is the case, he knows nothing either of the nature or quality of good. Evil is ignorant of good, but good has the power of discerning evil. — *C.* 14.

326. All are initiated into the church by knowing evil and ceasing to do it, as being against the Lord; and herein lay the great holiness of this prime essential, for no one can do Christian goods, before he knows, and ceases to do, evil. — *C.* 15.

327. Simpletons say that every man is equally the neighbor, and that, therefore, it is of no great importance to examine into the qualities of men. But God regards this as bestowing aid upon evil as a neighbor; and there is no love of the neighbor in acting thus. He who loves the neighbor from genuine charity, inquires what the man is, and at the same time with the more discreteness, what kind of good will be beneficial to him. Such simpletons as do not, are withdrawn and separated in the other life, for if they come among diabolical spirits, they are allured to serve them, and to wrong the good. — *C.* 21.

The Form of an Angel appears in Heaven as Charity.

328. The form of an Angel appears in heaven as charity; and the kind of charity is apparent in the face, and audible in the tone; for after death a man becomes his own love, that is, the affection of his own love. A Spirit and an Angel is nothing else. Nay, the very Spirit or Angel in his whole body is a form of charity. Certain persons saw an Angel, and (what was wonderful) they acknowledged a form of charity in every member of his body. In the world, a man is not a charity in form, as regards his face, body, and voice, but he may be so in mind; and after death the mind

is a spirit in a human form. But still, a sincere man, who has no thought contrary to charity, may be known as such by the face and voice; and yet with difficulty, for there are some hypocrites who can feign to the life, and even put on the sincerity of charity. But if an Angel beholds his face, and hears his voice, he knows the nature of the man, because he sees not the materiality, which overveils him; and which, nevertheless, the material man attends to. — C. 37.

Recreations of Charity.

329. In the primitive church, among Christians, dinners and suppers were for the sake of no other end than charity, and they were called FEASTS, instituted both for promoting joy of the heart and also mutual conjunction. SUPPERS with them signified consociations and conjunctions, in the first state of the establishment of the church; for the evening, in which they were made, signified that; but DINNERS, in the second state, when the church was established; for the morning and the day signified that. At table they had conversations upon various subjects, as well domestic as civil, but particularly upon such things as were of the church; and because they were feasts of charity, on whatsoever subject they spoke, charity with its joys and delights was in their speech. The spiritual sphere reigning in those feasts, was a sphere of love to the Lord and of love towards the neighbor, which exhilarated the mind of every one, softened the sound of every speech, and brought festivity from the heart into all the senses; for from every man there emanates a spiritual sphere, which is of the affection of his love, and thence of his thought, and it inwardly affects those who are in his company, especially at feasts; it emanates through the face as well as by respiration. Since by dinners and suppers, or by feasts, such consociations of minds were signified, therefore they are so often mentioned in the Word; and by them there nothing else is meant in the spiritual sense; and in the highest sense, by the paschal supper amongst the sons of Israel, as also by the banquets at the other feasts, as also by eating together of the sacrifices at the tabernacle. Conjunction itself was then represented by breaking the bread and distributing it, and by drinking from the same cup and handing it to another.

330. As to social parties, they were in the primitive church amongst such as called themselves brethren in Christ; wherefore they were social meetings of charity, because they were a spiritual fraternity. They were also consolations for the adversities of the church, exultations for its increase, and also recreations of the mind after studies and labors, and at the same time conversations on various subjects; and because they flowed from spiritual love, as from a fountain, they were rational and moral from a spiritual origin. There are given at this day parties of friendship, which regard as their end the pleasures of conversation, the exhilaration of the mind, and thence they are for the expansion of the soul and the liberation of the imprisoned thoughts, and thus for the refreshment of the sensual parts of the body, and the restoration of their state. But as yet there are not given any parties of charity; for the Lord says, "In the consummation of the age," that is, in the end of the church, "iniquity will be multiplied, and charity will grow cold," Matt. xxiv. 12. The reason is, because the church had not yet acknowledged the Lord God the Savior, as the God of heaven and earth, and approached Him

immediately, from whom alone genuine charity proceeds and flows in. But the parties, where a friendship emulating charity does not join minds together, are no other than counterfeits of friendship, and false attestations of mutual love, alluring insinuations into favor, and indulgences of the delights of the body, especially of sensual gratifications, by which others are carried, as a ship by sails and favorable winds, while sycophants and hypocrites stand at the stern and hold the rudder in their hand. — T. C. R. 433, 434.

How there came to be a Distinction between Charity and Faith, which, interiorly, are a One.

331. In general, there is only one doctrine, viz., the doctrine of charity, for all things of faith have respect to charity. There is no other difference between charity and faith, than what is between willing good and thinking good: whoever wills good, he also thinks good; consequently, there is no other difference than what is between the will and the understanding. It is plain to him who reflects, that the will is one thing and the understanding another; this is also known to the learned, and it appears manifestly in the case of those who will evil, and yet from the thinking principle speak well; from which it is very evident, that the will is one thing and the understanding another, and thus that the human mind is distinguished into two parts, which do not make one: man nevertheless was so created, that these two parts should constitute one mind, and that there should be no other distinction than such as exists, comparatively speaking, between flame and the light thence. Love to the Lord, and charity towards the neighbor, would, in such case, be as flame, and every perception and thought would be as the light thence: thus love and charity would be the all of perception and thought, that is, would be in all and single things thereof: perception or thought concerning the quality of love and charity is what is called faith. But whereas the human race began to will evil, to hold the neighbor in hatred, and to exercise revenge and cruelty, insomuch that that part of the mind which is called the will was altogether destroyed, they began to distinguish between charity and faith, and to refer to faith all doctrinals appertaining to their religion, and to call them by the single term faith; and at length they went so far as to assert, that they might be saved by faith alone, whereby they meant their doctrinals, if they only believed them, however they might live. Thus charity was separated from faith, which in this case is nothing else, comparatively speaking, than a kind of light without flame, like the light of the sun in time of winter, which is cold and icy, insomuch that the vegetables of the earth wither and die; when nevertheless faith from charity is as the sun's light in the time of spring and summer, whereby all things are made to put forth and blossom. — J. C. 2231.

They only who have lived in Charity are received into Heaven.

332. That no one can be saved unless he has lived in the good of charity, and has thus imbued the affections thereof, which are to will well to others, and from willing well to do good to them; also that no one can in any wise receive the truths of faith, namely, imbue and appropriate them to himself, but he who is in the life of charity, has been made manifest to me from those who are in heaven, with whom it has been given to discourse. There, all are forms of charity, of beauty, and

goodness, according to the quality of charity; their delight, satisfaction, and happiness arise from this, that from good will they can do good to others. The man who has not lived in charity can never know that in willing well, and from good will doing well, is heaven and its joy, because his heaven is to will well to himself, and from this good will to do good to others, when yet this is hell: for heaven is distinguished from hell in this, that heaven, as was said, is to do good from good will, and hell is to do evil from willing evil. They who are in love towards the neighbor, do good from good will, but they who are in self-love, do evil from willing evil; the reason is, they love no one but themselves, and others only so far as they see themselves in them and them in themselves; they also hold these in hatred, which manifests itself as soon as they recede and are not theirs. The case herein is like that of robbers, who love each other when they are in consociation, but still desire in heart to murder each other if they may gain plunder thereby. From these things it may appear what heaven is, namely, that it is love towards the neighbor, and what hell is, namely, that it is self-love. They who are in love towards the neighbor, are capable of receiving all the truths of faith, and of imbuing and appropriating them to themselves; for in love towards the neighbor there is the all of faith, because heaven is in it, and the Lord is in it. But they who are in self-love, can in no wise receive the truths of faith, because in that love hell is, nor can they otherwise receive the truths of faith than for the sake of self-honor and gain; thus they cannot in any wise imbue and appropriate them to themselves; but the things which they imbue and appropriate to themselves are negative of truth, for in heart they do not even believe that there is a hell or a heaven, nor that there is a life after death; hence neither do they believe anything which is said concerning hell and heaven, and concerning a life after death; thus nothing at all which is said concerning faith and charity, from the Word and doctrine. They appear to themselves to believe when they are in worship, but the reason of this is, because it has been implanted from infancy to put on that state then; but as soon as they are out of worship, they are also out of that state, and then when they think in themselves, they believe nothing at all; and also according to the life of their loves they devise things favoring, which they call truths, and likewise confirm from the literal sense of the Word, when yet they are false; such are all they who in life and doctrine are in faith separate. It is moreover to be known, that all things are in the loves, for the loves are what make the life, consequently the Lord's life flows only into the loves; such, therefore, as the loves are, such are the lives, because such are the receptions of life: love towards the neighbor receives the life of heaven, and self-love receives the life of hell; thus in love towards the neighbor there is the all of heaven, and in self-love the all of hell. That all things are in the loves, may be illustrated from many things in nature. The animals, as well they which move on the earth, as they which fly in the air, and swim in the waters, are all impelled according to their loves, and into their loves flow whatever things conduce to their life, namely, to food, to habitation, and to procreation; hence every kind knows its own aliment, knows its own dwelling-places, and knows what appertains to their conjugal, as to consociate, to build nests, to lay eggs, to edu-

cate the young. The bees also know how to build their cells, to suck honey out of flowers, to fill the honeycombs therewith, and to provide themselves for winter, yea, to practise some form of government under a governor, besides other wonderful particulars. All these things are effected by influx into their loves, the forms of their affections only are what vary the effects of life; all those things are in their loves: what would there not be in heavenly love, if man were in that? Would there not be the all of wisdom and intelligence which is in heaven? Hence, also, it is, that they who have lived in charity, and no others, are received into heaven; and that from charity they are in the ability to receive and imbue all truths, that is, all things of faith. But the contrary comes to pass with those who are in faith separate, that is, in some truths, and not in charity: their loves receive such things as agree with them, namely, the love of self and of the world, things which are contrary to truths, such as are in the hells. — *A. C.* 4776.

The Presence of the Lord with Man is according to Neighborly Love, or Charity.

333. The presence of the Lord is according to the state of neighborly love, and of faith, in which man is principled; for He dwells in neighborly love, because He is in all goodness, but not in faith, as it is called, without love; for faith, without love and charity, is a something separate or disjointed. Wherever there is conjunction, there must be a conjoining medium, which is love and charity alone; as may appear to every one from this consideration, that the Lord is merciful to all, loving all, and desiring to make them eternally happy; whosoever therefore is not principled in such love, as to be merciful towards others, loving them, and desiring to make them happy, cannot be conjoined to the Lord, because of his dissimilitude, and of his utter destitution of the image of the Lord. For a man to look upon the Lord by faith, as they term it, and to hate his neighbor, is not only to stand at a distance from Him, but also to have an infernal gulf between them, into which he would fall were he to approach more nearly; for hatred against the neighbor is the infernal gulf which is interposed. The presence of the Lord with man first exists, when he loves his neighbor; for the Lord is in love, and so far as man is in love the Lord is present with him; and in the degree in which the Lord is present, He speaks with man. — *A. C.* 904.

The Lord's Church various as to Matters of Faith, but one as to Charity.

334. With the Lord's spiritual church the case is this, that it is dispersed over the whole globe, and that it is every where various as to articles of belief or the truths of faith; these varieties are the derivations which are signified by nativities, which exist as well together at the same time, as successively; the Lord's spiritual kingdom itself in the heavens is also such, viz., various as to those things which are of faith, inasmuch that there is not one society, nor even one in a society, who in those things which are of the truth of faith, is entirely agreed with others as to his ideas; nevertheless the Lord's spiritual kingdom in the heavens is one; the reason is, because all account charity as principal, for charity makes the spiritual church, and not faith, unless you say that faith is charity: he who is in charity, loves his neighbor, and that he dissents from him in matters of belief, this he ex-

cuses, provided only that he lives in good and truth. He also does not condemn the well-disposed Gentiles, although they are ignorant of the Lord, and know not any truth of faith; for he who lives in charity, that is, in good, receives truths from the Lord, such as suit with his good, and Gentiles receive such truths as in another life may be bended into truths of faith: but he who is not in charity, that is, does not live in good, can never receive any truth; he may indeed know truth, but it is not implanted in his life; thus he may carry it indeed in his mouth, but not in his heart; for truth cannot be conjoined with evil; wherefore also they who know truths, which are called articles of belief, and do not live in charity or in good, although they are in the church, because born there, still they are not of the church, for nothing of the church is in them, that is, nothing of good, to which truth may be conjoined. — *A. C.* 3267.

335. If it be taken for a principle that love to the Lord and charity towards the neighbor are that on which hangs all the law, and concerning which all the Prophets speak, and thus that they are the essentials of all doctrine and worship; in this case the mind would be enlightened by innumerable things contained in the Word, which otherwise lie concealed in the obscurity of a false principle; yea, in this case all heresies would be dissipated, and out of many there would be formed one Church, however the doctrinals flowing from the above essentials, or leading thereto, and also the rituals, might differ. Such was the ancient Church, which was extended over several kingdoms, viz., Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Libya, Egypt, Philistea, even to Tyre and Sidon, through the land of Canaan on each side Jordan. Doctrinals and rituals differed with them, but still the Church was one, because charity was essential in all; and then the Lord's kingdom was in the earths as in the heavens, for such is the nature of heaven. Supposing this to be the case, all would be governed as one man by the Lord, for all would be as members and organs of one body, which, although not of similar forms, nor of similar functions, have nevertheless relation to one heart, on which they all and each depend in their respective forms, which are every where various: then every one would say of another, in whatever doctrine, and in whatever external worship he might be, This is my brother; I see that he worships the Lord, and that he is a good man. — *A. C.* 2385.

336. If charity were in the first place, and faith in the second, the church would have another face, for then none would be called Christians but they who lived a life according to the truth of faith, that is, the life of charity; and also it would then be known what charity is. Then too there would not be made several churches, by distinguishing between them according to opinions concerning the truths of faith; but the church would be called one, containing all who are in the good of life, not only who are within the circle where the church is, but also who are out of it. — *A. C.* 6269.

Neither Faith nor Charity appertain to Man before they exist in Works.

337. Hitherto no one has known that all things of man's life are in his works, inasmuch as they appear only as motions, which, as proceeding from man, are called actions, and those which are effected by motions of the mouth, of the tongue, and of the larynx, are called speeches, but still they are the things which not only manifest the charity and faith

appertaining to man, but also complete and perfect them, and this by reason that neither faith nor charity appertain to man, before they exist actually, and they exist actually in works. The reason why all things of charity and faith with man are in works, is, because works are activities arising from his will and thought, and all things of the will and thought put themselves forth and pour themselves into works, altogether as all things of a cause into its effects, and all things of a seed and tree into the fruit, for works are the complements thereof: that this is the case does not appear before the eyes of men, but perceptibly before the angels. When man is in the exercise of charity, the sphere of all his affections and thoughts thence derived appears about him as attenuated water, or water of a peculiar tenuity, and sometimes as a cloud either bright or obscure, in which sphere are all things of his mind in the complex, from which the quality of the man is known by the angels as to all things appertaining to him; the reason is, because every man is his own love, and the works thence derived cause the love to be active, and whilst it is active, it pours itself about him: the same spiritual sphere not only manifests itself before the sight as an undulation, but also before the sight in various representative forms, and this in such a manner, that from those representatives the quality of the man, spirit, or angel, is rendered altogether apparent. A further reason why works contain in themselves all things of the mind is, because all things successive, which advance in their order from things highest to lowest, or from first principles to ultimates, form what is simultaneous in things lowest or ultimate, in which simultaneous order all things superior or prior coexist; and works are the ultimate things of man derived from his interiors, which are in successive order; from which it is evident, that in them coexist all things of his will and thought, consequently all things of his love and faith. — *A. E.* 822.

Love, Life, and Works, with every Man, make One.

338. From what has been said above concerning faith and works, we may now make the following conclusion, viz., that love, life, and works, with every man, make one, inasmuch that whether we say love, or life, or works, it amounts to the same: that love constitutes the life of man, and that his life is according to the quality of his love, not only the life of the mind, but also at the same time the life of the body, was shown above; and inasmuch as what a man loves, this he also wills with the mind and does with the body, it follows that love and deeds, or works, make one: that works proceed from man's life, as well internal as external, and that they are activities of the sphere of affections and thoughts thence derived surrounding him, and that no communication of the life and love of man is possible, unless the ambient sphere which is of his life becomes active by doing, might be evinced by many considerations; wherefore as is the life, or as is the love, or as are the works, with man, so are all things of which that sphere is composed, consequently also the faith; therefore, if the works are evil, it follows that there is no faith of truth, but of the false, for evil and the false cohere, but not evil and truth; but if the works are good, it follows that there is a faith of truth, for good and truth mutually love each other and conjoin themselves: but if a man's works appear good in the external form, and yet he is interiorly evil, it follows that his faith is that of the false, howsoever

with his lips he may speak truth, but the truth spoken is contaminated with evil from the interior; hence his deeds are according to the description given of them by the Lord: "As the cup and platter made clean on the outside, but within full of rapine and intemperance. And they are as whitened sepulchres, which appear beautiful without, but inwardly are full of bones of the dead and all uncleanness," Matt. xxiii. 25, 27, 28. — *A. E.* 342.

A Life of Charity is a Life of Uses, full of Delights.

339. In reference to *use* it may be observed, that they who are in charity, that is, in love towards the neighbor, which imparts a living delight to their pleasure, look for the fruition of no pleasure except in the performance of uses; for charity is a nothing unless it manifest itself in the works of charity, since it consists in exercise or use. He who loves his neighbor as himself never perceives the delight of charity except in its exercise, wherefore a life of charity is a life of uses. Such is the life of the universal heaven; for the Lord's kingdom, being a kingdom of mutual love, is a kingdom of uses; hence every pleasure derived from charity receives its delight from use, and the more exalted the use, so much the greater is the delight; and hence the angels receive happiness from the Lord according to the essence and quality of the use which they perform. So also it is with every pleasure; for the more distinguished its use, so much the greater its delight. Thus, for instance, conjugal love, which is the seminary of human society, and from which is formed the Lord's kingdom in the heavens, performs the most important of all uses, and is therefore attended with so great a delight that, as was observed, it is heavenly happiness. The case is similar with respect to other pleasures, with a difference, however, according to the excellence of their uses, which indeed are so numerous that it is scarcely possible to divide them into their several genera and species, although all of them regard the Lord's kingdom or the Lord, some more nearly and directly, others more remotely and obliquely. Hence it may appear that all pleasures are allowed to man, but for the sake of use only; and that by virtue of their use, with a difference according to its degree, they participate in and live from heavenly felicity. — *A. C.* 997.

Memorable Relation concerning Charity and Faith.

340. After this I descended the steps from the temple of wisdom, and walked in the garden, and I observed some persons sitting under a laurel and eating figs; I approached and asked them for some figs, which they gave me; and lo, the figs in my hand became grapes; when I expressed my surprise at this, the angelic spirit, who was still with me, said, "The figs in your hand became grapes, because figs by correspondence signify the goods of charity and thence of faith in the natural or external man, but grapes signify the goods of charity and thence of faith in the spiritual or internal man; and because thou lovest spiritual things, therefore has this change happened to you, for in our world all things come to pass and exist, and are also changed, according to correspondences." And instantly I felt a desire to know how a man can do good from God, and yet as from himself; wherefore I asked those who were eating figs, what was their notion on the subject. They said they could conceive no other but that God operates

it inwardly in man, and by man when he knows nothing of it; since if man were conscious of it, and so did it as if from himself, which also is to do it from himself, he would not do good but evil; for all that proceeds from man, as from himself, proceeds from his proprium or selfhood, and the proprium of man from his birth is evil. How then can good from God and evil from man be joined together, and proceed conjointly into action? Besides, the proprium of man in matters relating to salvation is ever full of its own merit, and in proportion as this is the case, it derogates from the Lord's merit, which is the highest injustice and impiety. In short, if the good which God operates in man by the holy spirit, were to flow into man's volition and thence into his actions, that good would be totally defiled and also profaned, which God never permits. Man may, indeed, think that the good which he does is from God, and call it the good of God through him, and as it were from him, but still we do not comprehend how it can be so. But I then opened my mind, and said, "You do not comprehend how it can be so, because you think from appearances, and such thought, when confirmed, is fallacy. You are under the appearance and thence under the fallacy, because you believe the appearances and consequent fallacy, that all things which a man wills and thinks, and thence acts and speaks, are in him, and consequently from him, when nevertheless not one of all such things is in him except the state and capacity of receiving that which enters by influx. Man is not life in himself, but an organ receptive of life; the Lord alone is life in himself, as he also says in John: 'For as the Father hath *life in himself*, so hath he given to the Son to *have life in himself*;' v. 26; besides other places, as John xi. 25; xiv. 6, 19. There are two things which constitute life, love, and wisdom, or what amounts to the same, the good of love and the truth of wisdom; these flow from God and are received by man, and they are felt by man as in him, and because they are felt by him, as in him, they also proceed as if from him; that they are so felt by man, is given of the Lord, that that which flows in may affect him, and so be received and remain. But as all evil likewise enters by influx, not from God, but from hell, and is received with delight, because man is born such an organ, therefore he receives no more good from God, but in proportion to the evil which is removed by man as if from himself, which is effected by repentance and at the same time by faith in the Lord. That love and wisdom, charity and faith, or to speak in more general terms, the good of love and charity, and the truth of wisdom and faith, flow in, and that the things which flow in appear in man as if they were in him, and thence as if they were from him, may be plainly seen from the sight, hearing, smell, taste, and touch; for whatever things are felt by the organs of those senses flow from without, and are felt in them; the case is the same with the organs of the internal senses, only with this difference, that into the latter flow spiritual things which do not appear, but into the former natural things which do appear. In a word, man is an organ receptive of life from God, consequently he is receptive of good, in proportion as he desists from evil; the power to desist from evil the Lord gives to every man, because he gives him the power to will and to understand as if from himself, and whatsoever a man does from the will as his own, according to understanding, as his own, or what is the same thing, whatever he does from freedom of

will according to the conviction of the understanding, that remains; and by this the Lord brings man into a state of conjunction with himself, and in that state reforms, regenerates, and saves him. The life which flows in, is life proceeding from the Lord, which is also called the spirit of God, and in the Word the Holy Spirit, of which also it is said that it enlightens and quickens, yea, that it operates in man; but this life is varied and modified according to the organization induced on man by his love and the object he has in view. You may also know, that all the good of love and charity, and all the truth of wisdom and faith flow in, and are not in man, from this consideration, that he who supposes that such things are inherent in man by creation, cannot think otherwise than that God has infused himself into man, and thus that men are in part gods, and yet they who so think from faith, become devils, and stink like dead carcasses. Besides, what is all human action but the action of the mind? for what the mind wills and thinks, that it acts by its organ the body, wherefore when the mind is guided by the Lord, its actions are also guided, and the mind and the action flowing from it, are guided by the Lord, when it believes in him. Were not this the case, tell me, if you can, why the Lord in the Word has a thousand and a thousand times commanded man to love his neighbor, to do the goods of charity, and to bear fruit as a tree, and to keep the commandments, and all this with a view to salvation; also why is it said, that man shall be judged according to his deeds or works, he who has done good to heaven and life, and he who has done evil to hell and death? How could the Lord have said such things if all that proceeds from man were meritorious and consequently evil? Know, therefore, that if the mind be charity, the action is charity also, but if the mind be faith alone, which is faith separated from spiritual charity, the action also is such faith, and this faith is meritorious, because its charity is natural, and not spiritual; not so the faith of charity, because charity does not desire to have any merit, and therefore neither does its faith." On hearing this, they who sat under the laurel said, "We comprehend the justness of your observations, and yet we do not comprehend it." And I replied, "You comprehend the justness of my observations by virtue of that common perception which man enjoys from the influx of light out of heaven, when he hears any truth; but you do not comprehend it by reason of that peculiar perception, which every man has in consequence of an influx of light from the world; these two sorts of perception, namely, the internal and external, or the spiritual and natural, make one in wise men; you also may make them one, if you look up to the Lord and put away evils." Seeing that they understood these words, I plucked off some twigs from the laurel, under which we were sitting, and held them out, and said, "Do you believe that this is from me or from the Lord?" And they said, "They believed it was through me as from me," and, lo! the branches blossomed in their hands. As I was retiring, I saw a table made of cedar wood, on which there was a book, under a green olive tree, whose trunk was entwined about with a vine; I viewed it attentively, and behold, it was a book which I had written, entitled *Angelic Wisdom concerning the Divine Love and the Divine Providence*; and also concerning the *Divine Providence*; and I said, "In that book it is fully shown, that man is an organ receptive of life, and not life." After these things I returned

home from the garden exhilarated in mind, and accompanied by the angelic spirit, who said to me in the way, "If you wish to see clearly what faith and charity are, thus what faith is when separated from charity, and what it is when conjoined with charity, I will give you ocular demonstration!" And I replied, "Do so." And he said, "Instead of faith and charity, think of light and heat, and you will see it clearly; for faith in its essence is the truth of wisdom, and charity in its essence is the affection of love, and the truth of wisdom in heaven is light, and the affection of love in heaven is heat; the light and heat in which the angels are, is nothing else; hence thou mayest see clearly, what faith is separate from charity, and what faith is when conjoined with charity; faith separated from charity is like the light in winter; and faith conjoined with charity is like the light in spring; the light in winter, which is light separated from heat, and in consequence conjoined with cold, strips the trees of their leaves, hardens the ground, kills the green herb, and also congeals the waters; but the light in spring, which is light conjoined with heat, causes the trees to vegetate, first into leaves, then into blossoms, and lastly into fruits; it opens and softens the ground, so that it produces grass, herbs, flowers, and fruit trees, and also dissolves the ice, so that the waters can flow from their springs. It is exactly the same with faith and charity; faith separated from charity kills all things, and faith conjoined with charity gives life to all things; this quickening and this extinction of things may be seen to the life in our spiritual world, because here faith is light, and charity is heat; for where faith is conjoined with charity, there are paradisiacal gardens, shrubberies, and lawns, which flourish and spread their fragrance in proportion to that union; but where faith is separated from charity, there does not grow so much as a blade of grass, nor any green thing except it be on brambles, thorns, and nettles; this is effected by the heat and light proceeding from the Lord as a sun, in the angels and spirits, and thereby out of them." There were on this occasion not far from us some of the clergy, whom the angelic spirit called justifiers and sanctifiers of men by faith alone, and also arcanists or dealers in mysteries; we related the same things to them, and demonstrated the truth so plainly, that they saw it was so; but when we asked them whether they admitted it to be so, they turned their backs, and said, "We did not hear you;" but we called out to them, saying, "Hear us now then;" but immediately they placed both hands on their ears, and exclaimed, "We will not hear." — *J. R.* 875.

SECT. 8. — FREE AGENCY.

What Free Agency is.

341. That it may be known what free agency is, and of what quality, it is necessary that it should be known whence it is; from a knowledge of its origin, especially, it is known not only that it is, but also what it is. Its origin is from the spiritual world, where the mind of man is held by the Lord. The mind of man is his spirit, which lives after death; and his spirit is continually in consociation with its like in that world; and his spirit, by the material body with which it is encompassed, is with men in the natural world. That man does not know that he is in the midst of spirits as to his mind, is because those spirits with whom he is in consociation in the spiritual world, think and speak spiritually, but the spirit of man, while it is in the material body, naturally; and spiritual

thought and speech cannot be understood nor perceived by the natural man, nor the reverse; thence it is, that neither can they be seen. But when the spirit of a man is in society with spirits in their world, then it is also in spiritual thought and speech with them, because his mind is inwardly spiritual, but outwardly natural; wherefore, by its interiors, it communicates with them, but by its exteriors, with men. By this communication, man perceives things, and thinks them analytically; if man had not this, he would not think any more nor any otherwise than a beast; as also, if all commerce with spirits should be taken away from him, he would die in an instant. But that it may be comprehended how man can be held in the middle between heaven and hell, and thereby in spiritual equilibrium, whence he has free agency, it shall be told in a few words. The spiritual world consists of heaven and hell; heaven is over the head, and hell there under the feet; yet still not in the middle of the globe inhabited by men, but under the earths of that world, which also are of a spiritual origin, and thence not in what is extended, but in the appearance of what is extended. Between heaven and hell there is a great interstice, which appears to those who are there like an entire orb. Into this interstice evil from hell is exhaled in all abundance; and on the other hand, good from heaven flows in thither also in all abundance. It is this interstice, of which Abraham said to the rich man in hell, "Between us and you there is a great gulf fixed, so that those who would pass over from hence to you cannot; neither can those who are there pass over to us," Luke xvi. 26. Every man, as to his spirit, is in the middle of this interstice, solely in order that he may be in free agency. — *T. C. R.* 475.

342. There is a sphere exhaling from the hells, which may be called a sphere of endeavors, which is [a sphere] of doing evil; this sphere it has also been given occasionally to perceive; the endeavor is perpetual, and as soon as any opportunity is given, an effect thence bursts forth; but that sphere is checked by the sphere of the endeavors of heaven which is from the Lord, and which is a sphere of doing good, wherein is all power, because it is from the Divine. Nevertheless between those endeavors diametrically opposite to each other, an equilibrium is kept, to the intent that man may be in freedom, and thus in election. — *A. C.* 8209.

343. That any thing may exist, there must be an equilibrium of all things: without equilibrium there is neither action nor reaction; for equilibrium is between two forces, one of which acts, and the other reacts, and the rest occasioned by similar action and reaction is called equilibrium. In the natural world there is an equilibrium in all and single things; in general, in the atmospheres themselves, in which inferiors react and resist, in proportion as superiors act and are incumbent. In the natural world also there is an equilibrium between heat and cold, between light and shade, and between dryness and moisture, the middle temperature being their equilibrium. There is likewise an equilibrium in all the subjects of the three kingdoms of nature, the mineral, the vegetable, and the animal: for without an equilibrium in those kingdoms nothing exists and subsists, there being every where a kind of effort acting on one part and reacting on the other. All existence, or every effect, is produced in equilibrium; but it is produced by this, that one force acts, and another suffers itself to be acted upon, or that one force by acting flows in, and another receives and yields

in agreement with it. In the natural world, that which acts and that which reacts is called force, and likewise endeavor or effort; but in the spiritual world that which acts and which reacts is called life and will; life in that world is living force, and will is living effort, and the equilibrium itself is called freedom. Spiritual equilibrium, therefore, or freedom, exists and subsists between good acting on one part and evil reacting on the other part, or between evil acting on one part and good reacting on the other part. The equilibrium between good acting and evil reacting is such as exists with the good, but the equilibrium between evil acting and good reacting is such as exists with the evil. That spiritual equilibrium is between good and evil, is because all of the life of man has reference to good and to evil, and the will is the receptacle of both. There is likewise an equilibrium between the true and the false, but this depends on the equilibrium between good and evil. — *H. H.* 589.

344. Spiritual equilibrium, which is free agency, may be compared with a balance, in each scale of which are placed equal weights; if then a little be added to the scale of one side, the tongue of the balance above vibrates: it is similar also with a bar, or with a large beam placed upon its roller. All and each of the things which are within man, as the heart, the lungs, the stomach, the liver, the pancreas, the spleen, the intestines, and the rest, are in such equilibrium; thence it is that every one in the greatest quietness can perform its functions. It is so with all the muscles; without such an equilibrium of these, all action and reaction would cease, and man would no longer act as man. Since, therefore, all the things that are in the body are in such equilibrium, all the things that are in the brain are also in the like; consequently all the things that are in the mind there, which refer themselves to the will and the understanding. — *T. C. R.* 478.

Free Agency in all created Things.

345. Unless there were some free agency in all created things, both animate and inanimate, there could not have been any creation. For without free agency in natural things, as to beasts, there would not be any power of choosing food conducive to their nourishment, nor any power of procreating and preserving their offspring, thus no beast. If the fishes of the sea, and the shellfish of its bottom, had not such freedom, there would be no fish or shellfish. In like manner, unless it were in every little insect, there would be no silkworm, from which silk could be produced, no bee, from which honey and wax could be derived, nor any butterfly, which sports with its partner in the air, and nourishes itself with the juices in flowers, and represents the happy state of man in the heavenly aura, after he has, like the worm, laid aside his earthly covering. Unless there were something analogous to free agency in the soil of the earth, in the seed cast into it, and in all the parts of the tree thence produced, and in its fruits, and again in the new seeds, there would not be any vegetable. If there were not something analogous to free agency in every metal, and in every stone, precious and common, there would not be a metal nor a stone, yea, not even a particle of sand; for this freely imbibes the ether, exhales its native properties, rejects what is obsolete, and renews itself with fresh substances; thence there is a magnetical sphere around the magnet, a sphere of iron around iron, of copper around copper, of silver around silver, of gold around gold, of stone around

stone, of nitre around nitre, of sulphur around sulphur, and a various sphere around every particle of the dust of earth, from which sphere the inmost of every seed is impregnated, and the prolific principle vegetates; for without such an exhalation from every particle of the dust of the earth, there would not be any beginning of germination, and thence continuance of it. In what other way could the earth, with dust and water, penetrate into the inmost centre of the seed sown, than by what is exhaled from it? as into "a grain of mustard seed, which is less than all the seeds; but when it hath grown up, it is greater than the herbs, and becometh a great tree," Matt. xiv. 32; Mark iv. 30-32. Since, therefore, freedom has been given to all created subjects, to each according to its nature, why not free agency to man, according to his nature, which is, that he may be spiritual? Thence it is, that free agency in spiritual things is given to man from the womb even to the end of his life in the world, and afterwards to eternity. — *T. C. R.* 499.

Why Man, in Free Agency, feels and wills as of himself, when it is not of himself.

346. Man is an organ of life, and God alone is life; and God infuses his life into the organ and every part of it, as the sun infuses its heat into a tree and every part of it; and God gives to man to feel that life in himself, as his own, and God wills that man should feel so, in order that he may live as of himself, according to the laws of order, which are as many as there are precepts in the Word, and dispose himself for receiving the love of God. But still God continually holds, with his finger, the perpendicular over the balance, and moderates, but never violates free agency by forcing. A tree cannot receive any thing, which the heat of the sun introduces through the root, unless it acquire warmth and heat as to each one of its fibres; nor can the elements rise up through the root, unless each of its fibres, from the heat received, also give out heat, and thus contribute to the passage. So also does man from the heat of life received from God. But he, differently from a tree, feels that as his own, although it is not his; but as far as he believes that it is his, and not God's, so far he receives the light of life, but not the heat of love from God, but the heat of love from hell; which, because it is gross, stops and closes up the purer little branches of the organ, as the impure blood does the capillary vessels of the body; thus man makes himself from spiritual merely natural. Man has free agency from this, that he feels life in himself as his own, and that God leaves man to feel thus, that conjunction may be effected, which is not possible unless it be reciprocal; and it becomes reciprocal while man from freedom acts altogether as from himself. If God had not left that to man, man would not be man, nor would he have eternal life; for reciprocal conjunction with God causes man to be man, and not a beast, and also causes him to live after death to eternity: free agency in spiritual things effects this. — *T. C. R.* 504.

Heavenly Freedom and Infernal Freedom.

347. Heavenly freedom is that which is from the Lord, and in that are all the angels who are in the heavens: it is, as was said, of love to the Lord and mutual love, thus of the affection of good and truth; the quality of this freedom may appear from this, that every one who is in it, communicates his own blessedness and happiness to others from an inmost affection, and that it is a blessedness and

happiness to him to be able to communicate: and because the universal heaven is such, thence it is that every individual is a centre of the blessednesses and happinesses of all, and that all are at the same time of each; this communication is effected from the Lord, by wonderful influxes in an incomprehensible form, which is the form of heaven: hence it may appear what heavenly freedom is, and that it is from the Lord alone.

348. How far heavenly freedom, which is from the affection of good and truth, is distant from infernal freedom, which is from the affection of evil and the false, may appear from this, that the angels in the heavens, if they only think of such freedom as is from the affection of evil and the false, or what is the same, from the lusts of self-love and the love of the world, are instantly seized with infernal pain; and on the other hand, when evil spirits only think of a freedom which is from the affection of good and truth, or what is the same, from the desires of mutual love, they instantly fall into agonies; and what is wonderful, so opposite is the one freedom to the other, that the freedom of the love of self and of the world, is to good spirits hell; and on the other hand, the freedom of love to the Lord and mutual love, is to evil spirits hell: hence all are distinguished in another life according to their principles of freedom, or, what is the same, according to loves and affections, consequently according to the delights of life, which is the same as according to lives; for lives are nothing else than delights, and delights are nothing else than affections, which are of loves. — *A. C.* 2872, 2873.

349. To do evil from the delight of love appears like freedom, but it is servitude, because it is from hell: to do good from the delight of love appears like freedom, and also is freedom, because it is from the Lord: servitude therefore consists in being led of hell, and freedom in being led of the Lord. This the Lord thus teaches in John: "Every one that doeth sin is the servant of sin; the servant abideth not in the house forever; the son abideth forever; if the Son shall make you free, ye shall be truly free," viii. 34-36.

350. The Lord keeps man in the freedom of thinking, and so far as external restraints, which are the fear of the law and of life, and the fear of the loss of reputation, of honor and of gain, do not hinder, He keeps him in the freedom of doing; but by freedom he bends him away from evil, and by freedom bends to good, leading man so gently and tacitly, that he knows no otherwise than that all proceeds from himself: thus the Lord in freedom insinuates and inroots good into the very life of man, which good remains to eternity. This the Lord thus teaches in Mark: "The kingdom of God is as a man who casteth seed into the earth, which germinateth and groweth whilst he himself is ignorant; the earth beareth fruit of her own accord," iv. 26-28. — *A. C.* 9586, 9587.

351. Wicked spirits who are with man, whereby he communicates with hell, consider him no otherwise than as a vile slave, for they infuse into him their own lusts and persuasions, and thus lead him whithersoever they desire: but the angels, by whom man communicates with heaven, consider him as a brother, and insinuate into him the affections of good and of truth, and thus lead him by freedom, not whither they desire, but whither it pleases the Lord: hence may appear what is the quality of the one and the other, and that to be led by the devil is slavery, but to be led by the Lord is freedom.

352. Spirits lately deceased are much perplexed

to conceive, that no one can do good from himself, nor think truth from himself, but from the Lord, believing that thus they should be like machines without any self-determination, and if so, that they must hang down their hands, and suffer themselves to be acted upon: but they are told, that they ought wholly to think, to will, and to do good from themselves, and that otherwise they cannot receive a heavenly proprium, and heavenly freedom, but still to acknowledge that good and truth is not from them, but from the Lord; and they are instructed that all angels are in such acknowledgment, yea, in a perception that it is so; and the more exquisitely they perceive themselves to be led of the Lord, and thereby to be in the Lord, so much the more they are in freedom.

353. Whoever lives in good, and believes that the Lord governs the universe, and that from him alone comes all the good which is of love and charity, and all the truth which is of faith, yea, that from him comes life, thus that from him we live, move, and have our being, he is in such a state, that he can be gifted with heavenly freedom, and therewith also with peace, for then he trusts only in the Lord, and counts other things of no concern, and is certain that then all things tend to his good, blessedness, and happiness to eternity. But he who believes that he governs himself, is in continual inquietude, being betrayed into evil lusts, into anxieties concerning things to come, and thereby into manifold solitudes; and inasmuch as he believes so, therefore also the lusts of evil and the persuasions of the false adhere to him. — *A. C.* 2890-2892.

354. The presence of the Lord implies liberty, the one being a consequence of the other; for the more intimately the Lord is present, so much the freer is man; that is, in proportion as he is principled in the love of goodness and truth, he acts freely. Such is the nature of the Lord's influx by means of angels: but on the other hand, the influx of hell is effected by evil spirits, and is attended with the violence and impetuosity of domination, their ruling desire being to subdue man to such a degree, that he may be as nothing, and themselves as all in all, and then he becomes one of them, yet scarcely even this, being as a nobody in their eyes. Hence, when the Lord delivers man from their yoke and dominion, there arises a combat; but when he is liberated, or, in other words, regenerated, then he is so gently led by angels from the Lord, that there is not the least appearance of bondage or authority, since he is led by what is most delightful and happy, and is loved and esteemed; as the Lord teaches in Matthew, where he says, "My yoke is easy, and my burden is light," xi. 30. That it is directly contrary with the evil spirits, by whom, as was observed, man is regarded as a nothing, and who, were it in their power, would torment him every moment, has been given me to know by much experience. — *A. C.* 905.

How Man is in Freedom from the Lord alone.

355. The case with man as to his affections and as to his thoughts is this: no person whatever, whether man, or spirit, or angel, can will and think from himself, but from others, nor these others from themselves, but all again from others, and so forth, and thus each from the first of life, which is the Lord; that which is unconnected does not exist: evils and falses have connection with the hells, whence is the power to will and think with those who are in evils and falses, thence also their love, affection, and delight, consequently their

freedom; but goods and truths have connection with heaven, whence is the power to will and think with those who are in goods and truths, and also their love, affection, and delight, consequently their freedom; hence it may appear whence is the one freedom and the other freedom: that the case is so is perfectly well known in another life, but at this day it is altogether unknown in the world. — *A. C.* 2886.

356. In regard to the life of every one, whether man, or spirit, or angel, it flows in solely from the Lord, who is life itself, and diffuses himself through the universal heaven, also through hell, thus into every individual therein, and this in an incomprehensible order and series; but the life which flows in is received by every one according to his character; good and truth is received as good and truth by the good; whereas good and truth is received as evil and the false by the wicked, and is even changed into evil and the false in them. This is comparatively as the light of the sun, which diffuses itself into all objects of earth, but is received according to the quality of each object, and becomes of a beautiful color in beautiful forms, and of an ugly color in ugly forms: this is an arcanum in the world, but in another life nothing is better known. That I might know that such an influx existed, it was given me to discourse with spirits and angels who were with me, and also to feel and perceive the influx, and this so often, that I am not able to determine by number the times; I know however that fallacy will prevail with many, and that they will believe that they will of themselves, and think of themselves, and thus have life of themselves, when yet nothing is less true. — *A. C.* 2888.

Man cannot be reformed without Freedom.

357. That man cannot be reformed unless he has freedom, is because he is born into evils of every kind, which yet must be removed in order that he may be saved; nor can they be removed, unless he sees them in himself, and acknowledges them, and afterwards ceases to will them, and at length holds them in aversion; then they are first removed. This cannot be effected unless man be both in good and in evil, for from good he may see evils, but cannot from evil see goods. The spiritual goods which man is capable of thinking, he learns from infancy by reading the Word, and from preaching; and moral and civil goods he learns from a life in the world. This is the primary reason why man ought to be in freedom. Another reason is, because nothing is appropriated to man, except what is done from the affection which is of love: other things indeed may enter, but no farther than the thought, and not into the will; and what does not enter even into the will of man, does not become his, for thought derives all that it has from memory, but the will derives all that it has from the life itself. Nothing is in any case free, which is not from the will, or what is the same, from affection which is of love: for whatever a man wills or loves, this he does freely; hence it is, that the freedom of man, and the affection which is of his love, or of his will, are one. Man therefore has freedom on this account, that he may be affected with truth and good, or love them, and that thus those may become as his own. In a word, whatsoever does not enter into man in freedom, does not remain, because it is not of his love or will, and those things which are not of the love or will of man, are not of his spirit; for the esse of the spirit of man is love or will; it is said love or will, because what a man loves, this he wills. This now is the reason

why man cannot be reformed unless he be in freedom. — *H. H.* 598.

358. He who does not know that no conjunction of good and truth, that is, appropriation, thus that no regeneration, can be wrought except in man's freedom, whilst he reasons concerning the Lord's providence, the salvation of man, and the damnation of many, casts himself into mere shades, and thence into grievous errors; for he supposes that if the Lord wills, He can save every one, and this by innumerable means, as by miracles, by the dead who shall rise again, by immediate revelations, by angels who shall withhold from evils and impel to good by a manifest strong force, and by many states, leading man to do the work of repentance when they are induced, and by many other things. But he does not know that all these means are compulsory, and that man cannot be reformed by them, for whatever compels man does not impart to him any affection, and if it be of such a nature as to impart, it ties itself to the affection of evil; for it appears as if it infused something holy, and indeed does infuse it, but still when the state is changed, the man returns to his former affections, that is, to evils and falses, and he then conjoins that holiness with evils and falses, and it becomes profane, and then is of such a nature that it leads into the most grievous hell of all. For he first acknowledges and believes, and is also affected with what is holy, and afterwards he denies and even holds it in aversion. Hence at this day manifest miracles are not wrought, but unapparent or inconspicuous ones, which are such as not to infuse what is holy, nor take away man's freedom; and hence the dead do not rise again, neither is man withheld from evils and led to good by a manifest strong force, either by immediate revelations or by angels. It is man's freedom upon which the Lord operates, and by which he bends him; for all freedom is of love or its affection, consequently of the will thereof. If he does not receive good and truth in freedom, it cannot be appropriated to him, or become his: that to which he is compelled is not his, but belongs to him who compels, since he does it not from himself, although it is done by himself. — *J. C.* 4031.

359. If men had not free agency in spiritual things, all in the whole world might be brought within one day to believe in the Lord; but the reason that this cannot be done, is because that which is not received by man in free agency does not remain. — *T. C. R.* 500.

Man ought to compel himself, in which compulsion is highest Freedom.

360. That man ought to compel himself to do good, to obey the things which the Lord has commanded, and to speak truths, which is to humble himself beneath the Lord's hands, or to submit himself under the power of Divine Good and Truth, implies and involves more arcana than it is possible to unfold in a few words. There are certain spirits who had laid it down as a principle, during their abode in the world, that because they heard that all good was from the Lord, and that man could do no good of himself, therefore they should not compel themselves to do any thing, but should cease from their own exertions, under the supposition that all endeavor must therefore be vain; wherefore they waited for an immediate influx to move their will, and did not compel themselves to do any sort of good; yea, so far did they carry this principle, that when any evil insinuated itself, they gave themselves up to it, imagining it to be per-

mitted, because they were not sensible of any resistance to it from within: but these spirits are such, that they are as it were without any thing of their own, or any *proprium*, so as to have no principle of determination, in consequence of which they are amongst the unprofitable; for they suffer themselves to be led alike by the wicked and by the good, and endure much from the wicked. But such as have compelled themselves in opposing evil and falsity, although at first they thought that their exertion was from themselves, or from their own power, yet being afterwards enlightened to see that it was from the Lord, even as to the smallest motions towards it, — these cannot, in the other life, be seduced by evil spirits, but are amongst the happy. Hence it may appear, that man ought to force himself to do good, and to speak truth. The arcanum herein concealed is this: that man is hereby gifted of the Lord with a celestial *proprium*. Man's celestial *proprium* is formed in the effort or tendency of his thought; and if he does not obtain it by *compelling himself*, as it appears, he never will obtain it by not compelling himself. For the better understanding of how this is, it may be expedient to observe, that in all self-compulsion to good there is a certain freedom, which is not so plainly perceivable during the act of compulsion, but still it is within. Thus, in the case of a person who willingly subjects himself to the hazard of losing life with a view to some end, or who willingly undergoes a painful operation for the recovery of his health, there is a principle of willingness, and consequently of liberty, in so doing, by virtue whereof he acts, although the hazards and the pains, whilst he is in them, take away the perception of such willingness or freedom. The case is the same with those who compel themselves to good: there is within a principle of willingness, consequently of freedom, by virtue of which, and for the sake of which, they compel themselves, viz., there is the motive of obedience to those things which the Lord has commanded, and the motive of obtaining the salvation of their souls after death; in which there is a more inward motive still, though the man is ignorant of it, viz., that of regard to the Lord's kingdom, yea, to the Lord Himself. This is more especially the case in temptations, in which, whilst man compels himself to resist the evil and the falsity, which are infused and suggested by wicked spirits, there is more of freedom than ever exists in any state out of temptations, although man cannot conceive it at the time: it is an interior freedom, by virtue whereof he is desirous to subdue the evil; and this desire is so strong as to be equivalent to the force and strength of the evil which assaults him; otherwise he would never engage in the combat. This freedom is from the Lord, who insinuates it into the man's conscience, and thereby causes him to conquer the evil as if by his own power, or from a *proprium* of his own. By this freedom man receives a *proprium* on which the Lord can operate good. Without a *proprium*, or something of his own acquired, that is, given by freedom, no man can be reformed, because he cannot receive a new will, which is conscience. Freedom thus conferred is the very plane into which the influx of good and truth from the Lord descends. Hence it is that they who do not resist in temptations from such a principle of willingness, or freedom, fall therein. The life of man consists in freedom, because this is his love; for whatever a man does from a principle of love appears to him to be free; but in the freedom above spoken of, when man compels himself to resist evil and falsity, and to

do good, there is heavenly love, which the Lord at that time insinuates, and by which he creates his *proprium*: wherefore the Lord wills that that *proprium* should appear to man as his, although it is not his. This *proprium*, which man thus receives by an apparent compulsion in the life of the body, is filled by the Lord in the other life with indefinite delights and felicities. They, also, who receive this *proprium* are by degrees enlightened, yea, are confirmed in this truth; that they have not compelled themselves, in the least instance, from themselves, but that all the motions of their will therein, even the most minute, were from the Lord, and that the reason why the compulsion appeared to be from themselves, was, that they might be gifted of the Lord with a new will-principle as their own, and that thus the life of heavenly love might be appropriated to them. For the Lord is willing to communicate to every one what is his, consequently to communicate a celestial principle, so as for it to appear to man as his own, and as in him, although it is not his. The angels are in such a *proprium*: and in proportion as they are principled in this truth, that all good and truth is from the Lord, they are in the delight and happiness of that *proprium*. But they who despise and reject all that is good and true, and who are unwilling to believe any thing which is repugnant to their lusts and reasonings, cannot compel themselves, consequently, they cannot receive this *proprium* of conscience, or new will-principle. From what has here been offered it appears also, that there is a difference between a man's compelling himself, and his being compelled: for no good can possibly come from being compelled, as when one man is compelled by another to do good: but for a man to *compel himself* is to act from a certain free-principle unknown to himself; for nothing that is compulsive comes from the Lord. Hence it is a universal law, that all good and truth should be inseminated in freedom, otherwise the ground is not at all recipient and nutritive of good, nay, there is not any ground in which the seed can possibly grow. — *A. C.* 1937.

SECT. 9. — REPENTANCE, REFORMATION, AND REGENERATION.

Thoroughness of Repentance, &c.

361. He who is willing to be saved must confess his sins, and do the work of repentance.

362. To confess sins is to know evils, to see them in himself, to acknowledge them, to make himself guilty, and to damn himself on account of them; when this is done before God, it constitutes the confession of sins.

363. To do the work of repentance is to desist from sins, when he has thus confessed them, and from an humble heart has made supplication concerning remission; and it is further to lead a new life according to the precepts of faith.

364. He who only acknowledges universally that he is a sinner, and makes himself guilty of all evils, and does not explore himself, that is, see his sins, he makes confession, but not the confession of repentance, for he lives afterwards as before.

365. He who lives the life of faith, does daily the work of repentance; for he reflects upon the evils appertaining to himself, he acknowledges them, guards himself against them, supplicates the Lord for aid. For man is continually lapsing of himself, but is continually raised up by the Lord; he lapses of himself when he thinks to will evil, and he is raised up by the Lord when he resists evil, and hence does it not. Such is the state of all who are in good; but they who are in evil lapse

continually, and also are continually elevated by the Lord, but only so as to prevent their falling into the most grievous hell of all, whither they tend of themselves with all effort, and to restrain them to a milder hell.

366. The work of repentance, which is done in a free state, is of avail, but that which is done in a state of compulsion, is not of avail. A state of compulsion is a state of sickness, a state of dejection of mind in consequence of misfortunes, a state of imminent death, in a word, every state of fear which takes away the use of sound reason. He who is evil, and in a state of compulsion promises repentance, and also does good, when he comes into a free state returns into his former life of evil; the case is otherwise with a good man, the above states being to him states of temptation, in which he conquers.

367. Repentance of the mouth and not of the life is not repentance; sins are not remitted by repentance of the mouth, but by repentance of the life. Sins are continually remitted to man by the Lord, for He is mercy itself, but sins adhere to man, howsoever he supposes they are remitted, nor are they removed from him but by a life according to the precepts of faith; so far as he lives according to those precepts, so far sins are removed, and so far as they are removed, so far they are remitted. For man is withheld by the Lord from evil, and is held in good; and he is so far capable of being withheld from evil in the other life, as in the life of the body he had resisted evil; and he is so far capable of being held in good then, as in the life of the body he had done good from affection. Hence it may be manifest what the remission of sins is, and whence it is: he who believes that sins are remitted in any other way, is much deceived.

368. After man has explored himself, and acknowledged his sins, and done the work of repentance, he must remain constant in good, even to the end of life. But if he afterwards relapses to the former life of evil, and embraces it, he is then guilty of profanation, for he then conjoins evil with good; hence his latter state is worse than the former, according to the Lord's words: "When the unclean spirit is gone out of a man, he walks through dry places, seeking rest, but doth not find; then he saith, I will return into my house whence I came forth; and when he is come, and findeth it empty, and swept, and garnished for himself, he then goeth away and adjoineth to himself seven other spirits worse than himself, and entering in they dwell there; and the latter things of the man become worse than the first." *Matt. xii. 43-45.* — *A. C.* 8387-8394.

369. Reformation is ascribed to the understanding, and regeneration to the will. The evils into which man is born are generated in the will of the natural man, and that the will brings the understanding to favor itself by thinking in agreement, was also shown; wherefore, that man may be regenerated, it is necessary that this should be done by the understanding, as by a mediate cause, and this is done by the information which the understanding receives, first from parents and masters, afterwards from the reading of the Word, from preaching, books, and conversation. Those things which the understanding thence receives, are called truths, wherefore it is the same, whether it be said, that reformation is effected by the understanding, or whether it be said that it is effected by the truths which the understanding receives; for truths teach man in whom and what he should believe, and also what he should do, and thus what he should will; for whatever any one does, he does it from the will

according to the understanding. Since, therefore, the will itself of man is evil from nativity, and because the understanding teaches what is evil and good, and he is able to will the one, and not to will the other, it follows that man is to be reformed by the understanding. But as long as any one sees, and acknowledges in his mind, that evil is evil, and good good, and thinks that good is to be chosen, so long that state is called *reformation*; but when he wills to shun evil and do good, the state of *regeneration* begins. — *T. C. R.* 587.

370. But yet, no one can be said to be reformed by the mere knowledges of truths; for man, from the faculty of elevating the understanding above the love of the will, can apprehend them, and also speak, teach, and preach them; but he is reformed who is in the affection of truth for the sake of truth; for this affection conjoins itself with the will, and, if it goes on, conjoins the will to the understanding, and then regeneration begins. — *T. C. R.* 589.

Ignorance of the Church concerning Regeneration.

371. They who are of the church at this day, are so little acquainted with any thing respecting regeneration, that it scarcely is any thing; they do not even know this, that regeneration continues through the whole course of the life of him who is regenerated, and that it is continued in the other life; also that the arcana of regeneration are so innumerable, that they can scarcely be known by the angels as to a ten thousandth part, and that those which the angels know, are the things which constitute their intelligence and wisdom. The reason that they who are of the church at this day, know so little concerning regeneration, is, because they speak so much concerning the remission of sins, and concerning justification, and because they believe that sins are remitted in an instant, and some that they are wiped away, as filth from the body by water, and that man is justified by faith alone, or by the confidence of one moment. The reason that the men of the church so believe is, because they do not know what sin or evil is; if they knew this, they would know that sins cannot be wiped away from any one, but that they are separated, or cast aside, to prevent their rising up, when man is kept in good by the Lord; also that this cannot be effected, unless evil be continually cast out, and this by means which are in number indefinite, and for the most part ineffable. They in the other life, who have drawn along with them the above opinion, that man is justified in a moment by faith, and is washed altogether clean from sins, when they apperceive that regeneration is effected by means indefinite in number and ineffable, are amazed, and laugh at their own ignorance, which they held in the world, which they also call insanity, concerning the instantaneous remission of sins, and concerning justification. They are sometimes told, that the Lord remits sins to every one who from his heart desires it, but yet they, to whom sins are so remitted, are not on that account separated from the diabolical crew, to which they are close tied by evils, which evils follow the life which all carry along with them. They learn afterwards from experience, that to be separated from the hells is to be separated from sins; and that this cannot in any wise be effected, except by a thousand and a thousand means known to the Lord alone, and this by continual succession, if you will believe it, to eternity; for man is so great evil, that he cannot be

fully delivered even from one sin to eternity, but only by the mercy of the Lord, if he has received it, be withheld from sin, and kept in good. How therefore man receives new life and is regenerated, is contained in the sanctuary of the Word, that is, in its internal sense, to the intent principally, that when the Word is read by man, the angels may from it be in their happiness of wisdom, and also then in the delight of serving as mediums. — *A. C.* 5398.

What Regeneration is.

372. With respect to the proprium of man, it is to be observed, that it is nothing but evil, and what is false thence derived; the will proprium is evil, and the intellectual proprium thence derived is falsity; and this proprium man derives principally from parents, grandfathers, and great-grandfathers, in a long series back, so that at length the hereditary nature, which is his proprium, is nothing but evil successively heaped together and condensed; for every man is born into two diabolical loves, namely, the love of self, and the love of the world, from which loves all evils and falsities flow, as from their own fountains: and inasmuch as man is born into those loves, he is also born into evils of every kind. Inasmuch as man, as to his proprium, is of such a nature, the Lord, in his divine mercy, has provided means by which he may be removed from it; these means are furnished in the Word; and when man acts in accordance with them, that is, when he thinks and speaks, wills and acts, from the divine Word, then he is kept by the Lord in things divine, and thus is withheld from his proprium; and as he perseveres in this, a new proprium as it were, as well voluntary as intellectual, is formed in him by the Lord, which is altogether separated from his own proprium; thus man is as it were created anew, and this is what is called his reformation and regeneration by truths from the Word, and by a life according to them. — *A. E.* 585.

373. What it is to be born again, is still known only to a few: the reason is, because few know what good is and what evil; and the reason that they do not know what good and evil are, is because they do not know what charity towards the neighbor is: for did they know this, they would also know what good is, and from good what evil is, inasmuch as all that is good which comes from genuine charity towards the neighbor. But in this good no one can be of himself, for it is the celestial itself which flows in from the Lord: this celestial is flowing in continually, but evils and falses oppose its reception: that it may be received therefore, it is necessary that man remove evils, and as far as he is able, falses also, and so dispose himself to receive the influx. When man, on the removal of evils, receives the influx, he then receives a new will and a new intellectual, and from the new will he feels delight in doing good to his neighbor from no selfish end, and from the new intellectual he apperceives delight in learning what is good and true for the sake of good and truth, and for the sake of life. Inasmuch as this new intellectual and new voluntary exists by influx from the Lord, therefore he who is regenerated acknowledges and believes, that the good and the truth with which he is affected, is not from himself, but from the Lord, also that whatever is from himself, or from his proprium, is nothing but evil. From this it is evident what it is to be born again, also what is the new voluntary and the new intellectual. — *A. C.* 5354.

Man may regenerate himself as from himself.

374. Who does not see that every one is at liberty to think of God or not to think of him, provided he be instructed that there is a God? so that every one has liberty in spiritual things, equally as in things civil and moral: the Lord gives this liberty to all continually; for which reason he becomes guilty, if he does not think of God; man is man by virtue of this possibility; but a beast is a beast from not having this possibility; therefore man is capable of reforming and regenerating himself as from himself, provided he acknowledges in his heart that he does it from the Lord: every one who does the work of repentance, and believes in the Lord, is reformed and regenerated; man must do both as from himself, but *as from himself* is from the Lord. It is true that man cannot contribute any thing thereto, no, not in the least; nevertheless you were not created statues, but you were created men, that you might do that from the Lord as from yourselves; this is the only reciprocation of love and faith, that it is altogether the Lord's will that it should be done by man unto him: in a word, do it from yourselves, and believe that you do it from the Lord, thus do it as from yourselves. But then the English inquired whether to act as from one's self, is a faculty implanted in man from creation. The angel answered, It is not implanted or inherent, because to act from himself is of the Lord alone, but it is communicated continually, that is, adjoined continually, and then so far as a man does good and believes what is true, as from himself, so far he is an angel of heaven; but so far as he does evil and thence believes what is false, which is done also as from himself, so far he is an angel of hell: that this also is as from himself, surprises you, but still you see that it is so, when you pray that you may be preserved from the devil lest he should seduce you, and enter into you, as he did into Judas, fill you with all iniquity, and destroy you, soul and body. But every one incurs guilt who believes that he acts from himself, whether it be good, or whether it be evil; but he does not incur guilt, who believes that he acts as from himself. — *A. R.* 224.

How Man is brought to true Wisdom.

375. Few, if any, know how man is brought to true wisdom. Intelligence is not wisdom, but leads to wisdom; for to understand what is true and good is not to be true and good, but to be wise is so. Wisdom is predicated only of life, and has relation to the quality in man of the life: and he is introduced to wisdom or life by learning and knowing, or by sciences and knowledges. There are appertaining to every man two parts, which are the will and the understanding: the will is the primary part, and the understanding the secondary: and man's life after death is according to his will-part, not according to his intellectual. The will in man is formed by the Lord, in the period from infancy to childhood; it is effected by the insinuation of innocence and charity towards his parents, nurses, and playmates, and by many other things of which man is ignorant, and which are celestial things: unless such celestial things were first insinuated in man during infancy and childhood, he would by no means be in a capacity of becoming a man. *Thus is formed the first plane.* But as man is not man unless he be also endued with understanding, will alone not constituting man, but understanding with will; and as understanding cannot be procured except by sciences and knowledges; therefore, from the period of childhood, he is initiated in

sciences and knowledges. *Thus is formed a second plane.* When the intellectual part is furnished with sciences and knowledges, especially with the knowledges of truth and goodness, then first man is in a capacity to be regenerated: and, during his regeneration, principles of truth and goodness from the Lord, are, by means of knowledges, implanted in the celestial things with which he was gifted by the Lord from infancy, so that his intellectual attainments form a one with his celestial. When these are thus conjoined by the Lord, he is gifted with charity, and begins to act from that principle as a principle of conscience. He thus first receives new life, and this by degrees. The light of this new life is called wisdom, which then takes the first place, and is exalted above intelligence. *Thus is formed a third plane.* Man being rendered such in the life of the body, is continually perfected in the other life. Hence may appear what is the light of intelligence, and what the light of wisdom. — *A. C.* 1555.

The Six States of Man's Regeneration.

376. The six days, or times, which are so many successive states of the *regeneration* of man, are in general as follows: —

377. The *first* state is that which precedes, including both the state of infancy, and the state immediately before regeneration. This is called vacuity, emptiness, and darkness; and the first motion, which is the Mercy of the Lord, is the Spirit of God moving upon the faces of the waters.

378. The *second* state is when a division takes place between those things which are of the Lord, and such as are proper to man. The things which are of the Lord are called in the Word remains, and are here principally the knowledges of faith, which man has learned from infancy, and which are stored up, and are not manifested till he comes into this state. This state at the present day seldom exists without temptation, misfortune, or sorrow, by which the things appertaining to the body and the world, that is, such as form the *proprium* or *self-hood* of man, are brought into a state of quiescence, and as it were of death. Thus the things which belong to the external man, are separated from those belonging to the internal. In the internal man are the remains, stored up by the Lord till this time, and for this purpose.

379. The *third* state is that of repentance, in which the regenerating subject, from the internal man, begins to discourse piously and devoutly, and to do good actions, like works of charity, but which nevertheless are inanimate, because they are supposed to originate in himself. These good actions are called the tender grass, and also the herb yielding seed, and afterwards the tree bearing fruit.

380. The *fourth* state is when man becomes affected with love, and illuminated by faith. He indeed previously discoursed piously, and produced the fruit of good actions; but he did so in consequence of the temptation and straitness under which he labored, and not from a principle of faith and charity; wherefore faith and charity are now enkindled in his internal man, and are called two lights (or luminaries).

381. The *fifth* state is when man discourses from a principle of faith, and thereby confirms himself in truth and goodness: the things then produced by him are animated, and are called the fishes of the sea, and the birds of the air.

382. The *sixth* state is when from a principle of faith, and thence of love, he speaks what is true, and does what is good; the things which he then

produces are called the living soul and the beast. And because he then begins also to act from a principle of love, as well as of faith, he becomes a spiritual man, and is called an image. His spiritual life is delighted and sustained by such things as relate to knowledges respecting faith, and to works of charity, which are called his meat; and his natural life is delighted and sustained by such things as belong to the body and the senses; from whence a combat or struggle arises, until love gains the dominion, and he becomes a celestial man.

383. They who are regenerating do not all arrive at this state. The greatest part, at this day, only attain to the first state; some only to the second; others to the third, fourth, and fifth; few to the sixth; and scarcely any to the seventh. — *A. C.* 6-13.

Regeneration by Remains.

384. Man is called a living soul by virtue of the vital principle which is with him; for it would be impossible for any one to live, and especially to live as a man, without some principle of vitality, that is, without a germ of innocence, charity, and mercy, or something thence derived of a similar nature, or at least emulous of being so. This germ of innocence, charity, and mercy, man receives from the Lord during infancy and childhood, as may be seen from the states of infants and children. What man then receives is treasured up within him, and is called in the Word the *remnant*, or remains, which are of the Lord alone with man, and furnish him with the capacity of becoming truly man on his arrival at adult age; but more may be seen on this subject above. That the states of innocence, charity, and mercy, which man passed through during infancy and childhood, enabled him to become a man, is evident from this consideration, that, unlike the brutes, he is not born into any exercise of life, but has all and every thing to learn, and what he learns becomes by use habitual, and thus as it were natural to him. He cannot even walk or speak unless he be taught, and so with all the other actions, which habit renders as it were natural to him. So it is also with states of innocence, charity, and mercy, with which he likewise becomes imbued in infancy, and unless these were present with him, he would be far viler than the brute. These states, however, are not learned by man, but received as a gift from the Lord, by whom they are preserved in him; and these, together with the truths of faith, are what are called remains, which are of the Lord alone. In proportion as man, in adult age, extinguishes these states, he becomes dead; and when about to be regenerated, these constitute the rudiments of that process, he being led into them by the Lord, who, as was observed, operates by remains. — *A. C.* 1050.

385. Remains are all the states of affection for goodness and truth, with which man is gifted by the Lord from his earliest infancy even to the close of life; which states are stored for his use in the life after death; for all the states of his life return successively in the other life, and are then tempered by the states of good and of truth with which he had been gifted by the Lord: in proportion, therefore, as he has received more of remains in the life of the body, or more of good and of truth, the rest of his states, when they return, appear more delightful and beautiful. That this is the case, may be plain to every considerate person. Man at his birth has not the smallest portion of

good of or from himself, being totally and entirely defiled with hereditary evil; but all the good that he has enters by influx, as love towards his parents, nurses, and little companions; and this by virtue of innocence. These are the graces which flow in from the Lord, through the heaven of innocence and of peace, which is the inmost heaven: and thus man, during his infancy, is imbued with such graces. Afterwards, as he grows up, this infantile, innocent, and peaceful good by degrees recedes; and in proportion as he is introduced into the world, he is introduced also into the gross pleasures therein originating, and into lusts, thus into evils, and in the same proportion the celestial or good things of his infantile state begin to disappear. They nevertheless remain, and by them the states are tempered which man afterwards puts on and acquires to himself. Without those remains of things celestial, it would not be possible for man to become a man; for his states of lusts, or of evil, without temperature by states of the affection of good, would be fiercer and more savage than those of any other animal. Those states of good are what are called remains, which are given him by the Lord, and implanted in his disposition, without his knowing any thing of the matter. In the subsequent period of his life, he is also gifted with new states; but these are not so much states of good as of truth; for in the age succeeding infancy he is imbued with truths, and these likewise are stored up with him in his interior man. By these remains, or those of truth, born in him by an influx of things spiritual from the Lord, man possesses the power of thinking, and also of understanding, what the good and truth of civil and moral life are, and likewise of receiving spiritual truth, or the truth of faith; but of this he is incapable except by the remains of good which he has received in infancy. That there are such things as remains, and that they are stored up with man in his interior rational principle, is altogether unknown to man: the reason is, because he does not suppose that any thing he possesses enters by influx, but that all is somewhat natural, and born with him, consequently that he had it all in himself whilst an infant; when, nevertheless, the case is altogether otherwise. Remains are every where treated of throughout the Word, and by them are signified those states by which man becomes a man; and this he does from the Lord alone. — *A. C.* 1906.

386. For the better understanding of the nature of remains, it may be observed, that they are not only the goods and truths acquired by man from infancy, from the Word of the Lord, and thus impressed upon his memory, but likewise all the states thence derived; as states of innocence from infancy, of love towards parents, brethren, instructors, and friends; of charity towards our neighbor, and also of compassion towards the poor and needy; in a word, all the states of goodness and truth. These states, with their goods and truths impressed on the memory, are called remains; and they are preserved in man by the Lord, being stored up in his internal man, without his consciousness, and carefully separated from whatever is of his proprium, or from evils and falses. All these states are so carefully treasured up in man by the Lord, that not the least of them is lost, as was proved to me by the fact, that every state of man, from infancy even to extreme old age, not only remains in another life, but also returns, and this exactly such as they were during his abode in this world. Thus not only the goods and truths, stored up in

the memory, remain and return, but likewise all the states of innocence and charity; and when states of evil and the false, or of wickedness or phantasy, recur, which do so both generally and particularly as to every minute circumstance, then these latter are attempered by the Lord, by means of the former; from which it is evident, that un-*less* man had some remains, he could not possibly avoid eternal condemnation. — *A. C.* 561.

357. It is the lot of every church to decrease in the course of time, and at last to remain only with a few persons: those few, with whom it remained at the deluge, were called Noah. That the true church decreases and remains with but few, is evident from the progress of other churches, which have thus decreased. Those who are left are in the Word called remains, and a remnant, and are said to be in the midst or middle of the land. Now as this is the case in a universal, so also it is in a particular sense, or as it is with the church, so it is with every individual man; for unless remains were preserved by the Lord in every one, he must needs perish eternally, since spiritual and celestial life are stored up in them. So, also, in a general or universal sense, unless there were always some with whom the true church, or true faith, remained, the human race would perish: for, as is generally known, the city, nay, sometimes a whole kingdom, is saved because of a few. In this respect, it is with the church as with the human frame: so long as the heart is sound, life is extended to the neighboring viscera, but when this becomes exhausted, the other parts of the body cease to be nourished, and the man dies. Of remains, as existing in the individual as well as in the church in general, much is said in the prophets; as in Isaiah: "He that is *left* in Zion, and he that *remaineth* in Jerusalem, shall be called holy, even every one that is written to lives in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the bloods of Jerusalem from the midst thereof," iv. 3, 4. In which passage those who are left represent the remains of the church, and also of every member of the church, and hence they are said to be holy; for those who were left in Zion and Jerusalem could not be holy merely because they remained. Again: "It shall come to pass in that day, that the *remnant* of Israel, and such as are *escaped* of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon Jehovah, the Holy One of Israel, in truth. The *remnant* shall return, the *remnant* of Jacob, unto the mighty God," x. 20, 21. In Jeremiah: "In those days, and in that time, saith Jehovah, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I *reserve*" [make a remnant], l. 20. In Micah: "The *remnant* of Jacob shall be in the midst of many people, as the dew from Jehovah, as the showers upon the grass," v. 7. The remnant, or remains, of man or the church, were also represented by the tenths, which were holy; hence, also, the number ten being holy, is predicated of remains; as in Isaiah, where the remnant is called a "seed of holiness:" "The Lord shall remove man, and many things shall remain in the *midst* of the land; and yet in it shall be a *tenth*, and it shall return, and shall be to exterminate, as a teil-tree, and as an oak, when a stem is cast forth from them: the *seed of holiness is the stem thereof*," vi. 12, 13. And in Amos: "Thus saith the Lord Jehovah. The city that went out a

thousand shall *leave a hundred*, and that which went forth a hundred shall *leave ten* to the house of Israel," v. 3. In these and many other passages, in the internal sense, are signified the remains of which we have been speaking. — *A. C.* 468.

358. When the way is closed up against remains, then man is no longer man, because he can no longer be protected by angels, but has become entirely possessed by evil spirits, whose sole study and desire is to extinguish in him every vestige of manhood. — *A. C.* 660.

359. Remains are remitted into the exterior or natural man, when he is in a state of good, but instantly on his coming into a state of evil, they are drawn back and stored up again: the reason of their being drawn back and stored up again is, lest they should be mixed with evils, and thereby perish. When man cannot be regenerated, remains are then well reserved with him in his interiors; but whilst man is being regenerated, they are then remitted from the interiors into the exteriors, so far as he is regenerated: the reason whereof is, because by regeneration the interiors are conjoined with the exteriors, and act as one. — *A. C.* 6156.

390. To prevent the mixture of goods with evils, and of truths with falses, (for in case of such mixture man would perish eternally,) the Lord separates them, and stores up the goods and truths which he receives, in his interior man, whence the Lord will never allow them to come forth, so long as man is in evil and the false, but then only when he is in some kind of holy state, or in some kind of anxiety, or in sickness, and the like: these things, which the Lord thus treasures up with man, are what are called remains, whereof much mention is made in the Word, but heretofore it has remained unknown to any what they signified. Man, according to the quality and quantity of remains, that is, of good and truth with him, enjoys bliss and happiness in another life, for as was said, they are treasured up in his interior man, and are then manifested, when he puts off corporeal and worldly things. — *A. C.* 2284.

391. That truths adjoined to good are stored up in the interiors of the natural mind, and are there preserved together for the use of the subsequent life, especially for use in temptations during man's regeneration, is an arcanum which few at this day are acquainted with, wherefore it may be told how the case is. The arcanum is this: Man, from first infancy until first childhood, is introduced by the Lord into heaven, and indeed among the celestial angels, by whom he is kept in a state of innocence, which state, it is known, infants are in until the first of childhood: when the age of childhood commences, he then by degrees puts off the state of innocence, but still he is kept in a state of charity by the affection of mutual charity towards his like, which state with some continues until youth: he is then among spiritual angels: then, because he begins to think from himself, and to act accordingly, he cannot any longer be kept in charity as heretofore, for he then calls forth hereditary evils, by which he suffers himself to be led: when this state arrives, then the goods of charity and innocence, which he had before received, according to the degrees in which he thinks evils and confirms them by act, are exterminated; but yet they are not exterminated, but are withdrawn by the Lord towards the interiors, and are there stored up. But inasmuch as he has not yet known truths, therefore the goods of innocence and charity, which he had received in those

two states, have not yet been qualified, for truths give quality to good, and good gives essence to truths, on which account he is from that age imbued with truths by instructions, and especially by his own proper thoughts and thence confirmations: so far, therefore, as he is then in the affection of good, so far truths are conjoined by the Lord to the good with him, and are stored up for uses: this state is what is signified by the seven years of abundance of provision: those truths adjoined to good are what, in the proper sense, are called remains. So far, therefore, as man suffers himself to be regenerated, so far remains serve for use, for so far a supply from them is drawn forth by the Lord, and remitted into the natural, that there may be produced a correspondence of the exteriors with the interiors, or of natural things with spiritual. — *A. C.* 5342.

What Man's Proprium is.

392. That the nature of proprium may be understood, it may be observed, that it is every evil and false in man originating in self-love and the love of the world, whereby he is inclined to believe in himself, and not in the Lord and the Word, and to suppose that what he cannot acquire by his senses or from science has no existence. Hence he becomes altogether evil and false, and thus sees all things through a perverted medium. Evil appears to him as good, and good as evil; what is false as truth, and what is true as the false. The most real existences he supposes to be nothing, and what is nothing he regards as all in all; he calls hatred love, darkness light, death life, and *vice versa*; such persons are, in the Word, called lame and blind. This then is the proprium of man, which in itself is infernal and accursed. — *A. C.* 210.

393. Man's proprium is, indeed, a mere dead nothing, although to him it seems so real and important, yea, as his all. Whatever lives in him derives its life from that of the Lord, and if this were removed, he would fall down dead like a stone: for man is only an organ receptive of life, and according to the state and nature of the organ, such is the affection of the life. Real proprium belongs to the Lord alone. From his proprium he redeemed man, and from his proprium he saves him. The Lord's proprium is life, and from his proprium is vivified the proprium of man, which in itself is dead. — *A. C.* 149.

What the Heavenly Proprium is.

394. As to what concerns the heavenly proprium, it exists from the new will which is given by the Lord, and differs from man's proprium in this, that they no longer regard themselves in all and single things which they do, and in all and single things which they learn and teach, but they then regard the neighbor, the public, the church, the kingdom of the Lord, and so the Lord himself. The ends of life are what are changed; the ends regarding lower things, namely, the world and self, are removed, and the ends regarding higher things are substituted in their place; the ends of life are nothing else but man's life itself, for ends are the very will of man, and his very loves, inasmuch as what a man loves, this he wills and has for an end. He who is gifted with a heavenly proprium is also in tranquility and in peace, for he trusts in the Lord, and believes that nothing of evil befalls him, and knows that concupiscences do not infest him: and moreover, he who is in the heavenly proprium is in freedom itself, for to be led of the Lord is freedom, and he is led in good, from good to good: hence it may be manifest, that

such are in blessedness and happiness, for there is nothing which disturbs, nothing of self-love, consequently nothing of enmity, of hatred, of revenge; nor any thing of the love of the world, consequently nothing of fraud, of fear, of restlessness. — *A. C.* 5660.

Evil, by Regeneration, is not exterminated, but is only separated to the Circumferences, and remains to Eternity.

395. The case herein is this. Evil, as well hereditary as actual, with the man who is regenerated, is not exterminated so that it disappears, or is made none, but is only separated, and by arrangement from the Lord is rejected to the circumferences. Thus it remains with him, and this to eternity, but he is withheld of the Lord from evil, and is kept in good; when this is the case, it then appears as if evils were rejected, and thereby man purified from them, or as they say, justified. All the angels of heaven confess, that what appertains to them, so far as it is from themselves, is nothing but evil and the false thence, but so far as it is from the Lord, it is good and truth thence. They who have conceived any other opinion on this subject, and from their doctrinal, when they lived in the world, have confirmed in themselves, that they are justified and then without sins, and thus that they are holy, are remitted into a state of evils from what is actual and what is hereditary, and are kept in it until by living experience they know, that of themselves they are nothing but evil, and that the good, in which they had seemed to themselves to be, was from the Lord, consequently that it was not theirs, but the Lord's: so it is with the angels, and so also with the regenerate among men. — *A. C.* 4564.

396. Truths, with the regenerate man, are in the inmost of his natural, near unto good, which is there like a little sun; the truths, which depend on those truths, are distant thence according to the degrees as it were of consanguinity and affinity with good; fallacious truths are to the more outward peripheries, and falses are rejected to the outermost. These remain forever with man, but they are in that order when man suffers himself to be led by the Lord, for that order is heavenly order, inasmuch as heaven itself is in such order. But when man does not suffer himself to be led by the Lord, but by evil, he is then in the opposite order; then evil with falses is in the midst, truths are rejected to the peripheries, and the veriest divine truths to the ultimate peripheries, which order is infernal, for in such order hell is; the outermost peripheries are the lowest things of the natural. — *A. C.* 4552.

397. It is an error of the age, that it is believed that evils are separated from man, yea, cast out, when they are remitted; and that the state of man's life can be changed in a moment, even into the opposite, and so man from evil be made good, consequently be led out of hell and transferred instantly into heaven, and this from the immediate mercy of the Lord: but they who believe and think thus, know just nothing as to what evil is and what good, and just nothing concerning the state of man's life: and not at all, that the affections, which are of the will, are mere changes and variations of the state of the purely organic substances of the mind; and that the thoughts, which are of the understanding, are mere changes and variations of their form; and that the memory is the permanent state of those changes. From the former and the latter knowledges, it may be clearly seen, that any evil cannot be removed, except

successively; and that the remission of evil is not the removal of it. — *D. P.* 279.

398. There are some men after death, who are elevated by the Lord into heaven, because they have lived well, but still have carried with them the belief that they were clean and pure from sins, and that therefore they were not in any guilt: these are at first clothed in white garments, according to their belief, for white garments signify a state purified from evils; but afterwards they begin to think as in the world, that they are as washed from all evil, and hence to boast that they are no longer sinners like others; which thing can with difficulty be separated from a certain elation of mind (*animus*), and from some contempt of others in comparison with themselves; therefore, that they may be removed from their imaginary belief, they are then taken out of heaven, and sent back into their evils, which they have contracted in the world; and at the same time it is shown them, that they are also in hereditary evils, concerning which they have before known nothing: and after they have thus been compelled to acknowledge that their evils are not separated from them, but only removed, and that thus they are impure of themselves, yea, nothing but evil, and that they are kept back from evils and kept in goods by the Lord, and that this appears to them as from themselves, they are again elevated by the Lord into heaven. — *D. P.* 279.

Regeneration by perpetual Progressions.

399. The states of the re-birth of every sensual thing, and of every thing in the natural, and also in the rational, have their progressions from beginning to end, and when they come to the end, they then commence from a kind of new [beginning], namely, from that end to which they tended in the former state, to a further end, and so forth; and at length the order is inverted, and then what was last becomes first; as when man is regenerating both as to the rational and as to the natural, then the periods of the first state are from the truths which are of faith to the goods which are of charity, and then the truths of faith apparently act the first part, and the goods of charity the second, for the truths of faith respect the good of charity as an end. These periods continue until the man is regenerated; afterwards charity, which was the end, becomes the beginning, and from it new states commence, which proceed in each direction, namely, towards interior things more, and also towards exterior things, towards interior things to love to the Lord, and towards exterior things to the truths of faith, and further to natural truths, and also to sensual truths, which are then successively reduced to correspondence with the goods of charity and love in the rational, and thus into heavenly order; these are the things which are meant by progressions and derivations continued even to the last. Such progressions and derivations are perpetual with the man who is regenerated, from his infancy even to the last of his life in the world, and also afterwards even to eternity; and yet he can never be so regenerated, as that in any measure he may be said to be perfect, for there are things innumerable, yea, indefinite in number, which are to be regenerated, as well in the rational as in the natural, and every one of them has shoots indefinite in number, that is, progressions and derivations towards interiors and towards exteriors. Man is altogether ignorant of this, but the Lord is acquainted with all and single things, and provides every moment; if He were to intermit his provi-

dence for the smallest instant of time, all the progressions would be disturbed; for what is prior respects what follows in continual series, and produces serieses of consequences to eternity; hence it is evident that the divine foresight and providence is in every thing even the most singular, and unless this were the case, or if it were only universal, the human race would perish. — *A. C.* 5122.

Correspondence of Natural Birth to Spiritual Birth.

400. It is known, that the soul of man has its beginning in the ovum of the mother, and is afterwards perfected in her womb, and is there encompassed with a tender body, and this of such a nature, that by it the soul may be able to act suitably in the world into which it is born; the case is similar when man is born again, that is, when he is regenerated; the new soul, which he then receives, is the end of good, which has its beginning in the rational, at first as in an ovum there, and afterwards it is there perfected as in a womb; the tender body, with which this soul is encompassed, is the natural and the good therein, which becomes such, as to act obediently according to the ends of the soul; the truths therein are like fibres in the body, for truths are formed from good; hence it is manifest, that an image of the reformation of man is exhibited in his formation in the womb; and if you will believe it, celestial good and spiritual truth, which is from the Lord, is also what forms him, and then impresses an ability that he can receive each of them successively, and this in quality and quantity according as he, like a man, has respect to the ends of heaven, and not, like a brute animal, to the ends of the world. — *A. C.* 3570.

Man, in Regeneration, ruled by the Angels.

401. During man's regeneration, which is effected in adult age, because before he does not think from himself of the truths of faith, he is ruled by angels from the Lord, by being kept in the truths, which he has impressed upon himself to be truths, and by those truths in the affection with which they are conjoined; and inasmuch as that affection, namely, of truth, is from good, he is thus led by degrees to good. That this is the case, is manifest to me from much experience; for I have apperceived, when evil spirits suggested evils and falses, that then the angels from the Lord kept me in the truths which had been implanted, and so withheld me from evils and falses. Hence also it has been made evident, that the truths of faith, being inrooted by the affection of truth, are the plane into which angels operate; wherefore they who have not this plane, cannot be led by the angels, but suffer themselves to be led by hell; for the operation of the angels cannot in such case be any where fixed, but is translucent. Nevertheless this plane cannot be acquired, unless the truths of faith have been put into act, and so implanted in the will, and through the will in the life. It is also worthy of remark, that the operation of angels into the truths of faith with man is seldom effected manifestly, namely, so as to excite the thought concerning that truth, but there is produced a common (or general) idea of such things as are agreeable to that truth, with affection; for that operation is effected by an imperceptible influx, which, when presented to the sight, appears as influent light, which light consists of innumerable truths in good; and these truths address themselves to some single principle in man, and keep him, whilst in truth, in the love also which is of that truth; thus the

angels elevate the mind of man from falses, and defend from evils. But these things are totally unknown to the man.—*A. C.* 5893.

The Process of Regeneration, analogous to the Circle of Man's natural Life.

402. It is known, that the things seen by the eyes and heard by the ears are apperceived inwardly with man, and as it were pass out of the world through the eyes or through the ears into the thought, thus into the understanding, for thought is of the understanding; and if they be such things as are loved, they pass thence into the will, and from the will by an intellectual way into the speech of the mouth, and also into the act of the body: such is the circle of things from the world through the natural man into his spiritual man, and from this again into the world. But it is to be known that this circle is instituted from the will, which is the inmost of the life of man, and that it commences there, and is thence accomplished, and the will of the man who is in good, is ruled out of heaven by the Lord, although it appears otherwise; for there is an influx from the spiritual world into the natural, thus through the internal man into his external, but not the reverse; for the internal man is in heaven, but the external in the world. Inasmuch as this circle is the circle of the life of man, therefore during man's regeneration, he is regenerated according to the same, and when he is regenerated, he lives and acts according to the same; wherefore, during man's regeneration, the truths, which are to be truths of faith, are insinuated by the hearing and the sight, and are implanted in the memory of his natural man; from that memory they are withdrawn into the thought which is of the understanding, and those which are loved become of the will; and so far as they become of the will, so far they become of the life, for the will of man is his very life; and so far as they become of the life, so far they become of his affection, thus of charity in the will, and of faith in the understanding; afterwards man speaks and acts from that life, which is the life of charity and of faith: from charity which is of the will goes forth the speech of the mouth and also the act of the body, each by an intellectual way, thus by the way of faith. From these things it is manifest, that the circle of the regeneration of man is similar to the circle of his life in common: and that in like manner it is instituted in the will by an influx out of heaven from the Lord.—*A. C.* 10,057.

Regeneration by Temptations and Combats.

403. They who have not been instructed concerning the regeneration of man, suppose that man can be regenerated without temptation, and some that he is regenerated when he has undergone one temptation: but it is to be known, that without temptation no one is regenerated, and that several temptations succeed one after another: the reason is, because regeneration is effected for an end, that the life of the old man may die, and the new life which is heavenly may be insinuated; hence it may be manifest, that at all events there must be combat; for the life of the old man resists, nor is it willing to be extinguished, and the life of the new man cannot enter, unless where the life of the old is extinct: hence it is evident that there is combat on both sides, and ardent [combat], because for life. He who thinks from an illustrated rational, may hence see and perceive, that man cannot be regenerated without combat, that is,

without spiritual temptations; and further, that he is not regenerated by one temptation, but by several; for there are very many kinds of evil which constituted the delight of the former life, that is, the old life; all those evils cannot be subdued at once and together, for they inhere pertinaciously, inasmuch as they were rooted in the parents from many ages backwards, and hence are innate in man, and confirmed by actual evils of himself from infancy; all these evils are diametrically opposite to celestial good, which is to be insinuated, and which is to constitute new life.—*A. C.* 8403.

How Temptations are excited by Evil Spirits.

404. Scarcely any one in the Christian world at this day knows whence temptations are. He who undergoes them, believes no otherwise than that they are torments arising from the evils which are inwardly with man, and which first render him unquiet, next anxious, and finally torment him; but he is altogether ignorant, that they are effected by the evil spirits who are with him: that he is ignorant of this, is because he does not believe that he is in fellowship with spirits while he lives in the world, and scarcely that there is any spirit with him, when yet man, as to the interiors, is continually in the society of spirits and angels. As to what concerns temptations, they take place when man is in the act of regeneration, for no one can be regenerated, unless he also undergoes temptations; and then they exist by evil spirits who are about him; for man is then let into the state of evil in which he is, that is, in which is that itself which constitutes his proprium, and when he comes into this state, evil or infernal spirits encompass him, and when they apperceive that he is interiorly protected by angels, the evil spirits excite the falses which he had thought, and the evils which he had done, but the angels from the interior defend him. It is this combat which is perceived with man as temptation, but so obscurely that he scarcely knows otherwise than that it is merely an anxiety; for man, especially he who believes nothing concerning influx, is in a state altogether obscure, and scarcely apperceives a thousandth part of those things concerning which evil spirits and angels combat; nevertheless man and his eternal salvation are then at stake, and the determination of the stake is from man [*et agitur ex homine,*] for the combat is carried on from those things which are with man, and concerning them. That this is the case, has been given me to know with the utmost certainty; I have heard the combat, I have perceived the influx, I have seen the spirits and angels, and at the time and afterwards I have conversed with them also on that subject. Temptations, as was said, exist principally at the time when man is becoming spiritual, for then he spiritually apprehends the truths of doctrine; man is often ignorant of this, nevertheless the angels with him in his natural things see spiritual things, for his interiors are then open towards heaven: hence, also, it is, that man, who is regenerated, after life in the world is among angels, and there both sees and perceives the spiritual things which before appeared to him as natural: when therefore man is such, he may then be defended by angels in temptation, when he is assaulted by evil spirits, for the angels then have a plane into which they operate, for they flow in into the spiritual with him, and through the spiritual into the natural.—*A. C.* 5036.

405. As few are acquainted with the nature and circumstances of temptations, it may be expedient in this place to say a few words on the subject.

Evil spirits never make assault against any thing but what a man loves, and their assault is violent in proportion to the intensity of the love. Evil genii are those who assault what has relation to the affection of good, and evil spirits are those who assault what has relation to the affection of truth. As soon as ever they observe even the smallest thing which a man loves, or perceive, as it were by the smell, what is delightful and dear to him, they assault and endeavor to destroy it; consequently, they assault and endeavor to destroy the whole man, since his life consists in his loves. Nothing is more pleasant to them than thus to destroy man: nor do they ever desist from their attempts, even to eternity, unless they are repelled by the Lord. Such of them as are more particularly principled in malignity and cunning, insinuate themselves into man's very loves, by soothing and flattering them; thus, they introduce themselves to man, and presently after such introduction they endeavor to destroy his loves, and by so doing to kill the man; and this in a thousand ways and methods altogether incomprehensible. Nor do they carry on their assaults only by reasonings against principles of goodness and truth, such assaults being of small account (for if they be baffled a thousand times, still they persist in their attempts, since reasonings against principles of goodness and truth can never be wanting); but they pervert the principles of goodness and truth, and enkindle a sort of fire of lust and persuasion, so that the man does not know but that he is immersed in such lust and persuasion: and these they inflame at the same time with a delight, which they fraudulently steal from man's delights derived from other sources: thus with the utmost cunning they infect and infest the man, and this so artfully, by leading from one thing to another, that unless the Lord were ready to administer help, the man would never know but that he is really such as their suggestions represent him. In like manner they assault the affections of truth, which form man's conscience. As soon as they perceive any principle of conscience whatsoever, they frame to themselves an affection out of the falsities and infirmities appertaining to man, and by this affection they overshadow the light of truth, and thereby pervert it, or cause anxiety, and thus occasion pain and torment. They have, moreover, the art of keeping the thought fixed intently on one object, by which they fill it with fantasies, and then at the same instant they clandestinely infuse lusts into those fantasies. Not to mention innumerable other artifices, which it is impossible to describe so as to give any just conception of them. — *A. C.* 1820.

Use of Temptations.

406. Temptations also give the quality of the apperception of good and truth, by the opposites which evil spirits then infuse; from the opposites apperceived are procured relatives, from which all quality is; for no one knows what good is, unless he also knows what is not good, nor what truth is, unless he knows what is not true. Temptations also confirm goods and truths, for man then fights against evils and falses, and by conquering he comes into a stronger affirmative. Moreover also by temptations evils and falses are subdued, that they may no longer attempt to rise up; thus evils with falses are rejected to the sides, and there hang, but in a flaccid state and in a direction downwards, whereas goods with truths are in the midst, and according to the zeal of affection are elevated upwards, thus to heaven towards the

Lord, from whom is the elevation. — *A. C.* 5356.

407. Whosoever is engaged in the combats of temptation, and conquers in them, acquires to himself more and more power over evil spirits, or over the diabolical crew, till at length they dare not assault him; but on every victory obtained, the Lord reduces to order the principles of goodness and truth by which the combat was supported; when, consequently, those principles are purified: and, in proportion as they are purified, the celestial things of love are insinuated into the exterior man, and correspondence between them is effected. — *A. C.* 1717.

408. It is by evil spirits that evils and falsities are excited; and unless they are excited, man scarcely knows that there are such things; but then they are made manifest, and the longer the temptation combats continue, the more manifest do they become, till at length they are regarded with horror. — *A. C.* 1740.

409. It is to be known that with those who are regenerated there is effected a turning; namely, that they are led by truth to good, and that afterwards, from good they are led to truth: when this turning takes place, or when the state is changed, and becomes inverse to the foregoing, then there is mourning, for then they are let into temptation, whereby the things of the proprium are weakened and debilitated, and good is insinuated, and with good a new will-desire, and with this a new freedom, thus a new proprium. — *A. C.* 5773.

410. The Lord permits infernals in the other life to lead the good into temptation, consequently to infuse evils and falses; which also they do with every effort, for when they do this, they are in their life and the delight of life: but then the Lord Himself immediately, and mediately by the angels, is present with those who are in temptation, and resists, by refuting the falses of the infernal spirits, and by dissipating their evil, whence come refreshment, hope, and victory: thus the truths of faith and the goods of charity, with those who are in the truths of good, are more inwardly implanted and more strongly confirmed; this is the means whereby spiritual life is bestowed. From this it may be manifest what is signified in the internal sense by the words in this verse; namely, that they who are alienated from truth and good, as are the spirits who induce temptations, intend nothing but evil, but that the Divine turns it into good, and this according to order from eternity; whence there is life to those who are in the truths of good. For it is to be known, that infernal spirits, to whom it is permitted thus to tease the good, intend nothing but evil, for they will with all might to draw them down from heaven, and to plunge them into hell; for it is the very delight of their life to destroy any one as to his soul, thus to eternity: but the smallest permission is not given them by the Lord, except for an end that good may thence come forth, namely, that truth and good may be formed and corroborated with those who are in temptation. In the universal spiritual world reigns the end which proceeds from the Lord, which is, that nothing at all, not even the smallest thing, shall exist, unless that good may come forth from it; hence the Lord's kingdom is called a kingdom of ends and uses. — *A. C.* 6574.

411. I have spoken with spirits concerning the changes of state of the life of man, that it is inconstant, and that it is carried upwards and downwards, namely, towards heaven and towards hell.

But they who suffer themselves to be regenerated, are carried continually upwards, and thus always into more interior heavenly societies. The extension of the sphere into those societies is given by the Lord to those who are regenerated principally by temptations, in which resistance is made to evils and falses; for the Lord then fights by the angels against evils and falses; and thus man is introduced into the societies of those angels which are more interior; and into whatsoever societies he has once been introduced, he there remains; and hence also he receives a more extended and more elevated faculty of perception. — *A. C.* 6611.

Combat may be waged even from Truth not genuine.

412. While man is regenerating, he is let into combats against falses, and then he is kept by the Lord in truth, but in that truth which he had persuaded himself to be truth, and from this truth combat is waged against the false. Combat may be waged even from truth not genuine, provided it be such, that by any means it can be conjoined with good, and it is conjoined with good by innocence, for innocence is the medium of conjunction: hence it is that they within the church may be regenerated by means of any doctrine whatsoever, but they especially, who are in genuine truths. — *A. C.* 6765.

Reasons for Desolation of Truth, Anxiety, Grief, and Despair, in those who are regenerating.

413. In this verse it is treated concerning another state of those who are reformed, which is, that they are reduced to ignorance, so as to know nothing of truth, and this even to desperation: the reason that they are reduced to such ignorance is, that persuasive light may be extinguished, which is of such a nature as to illuminate things false and true alike, and to induce a belief of the false by truths, and a belief of the true by falses, and at the same time self-confidence; and further, that they may be brought by actual experience into knowledge respecting this, that nothing of good and nothing of truth is from man's self, or from proprium, but from the Lord. They who are reformed are reduced to ignorance, even to desperation, and then they have comfort and illumination, as appears from what follows; for the light of truth from the Lord cannot flow into the persuasive (principle), which is from proprium, this principle being of such a nature as to extinguish that light; it appears, therefore, in another life, like winter's light, but on the approach of the light of heaven, instead of that light it becomes dark, in which darkness is all ignorance of truth. This state is called a state of the desolation of truth with those who are reformed, and is also much treated of in the internal sense of the Word. — *A. C.* 2682.

414. That they who are reformed are reduced to ignorance of truth or desolation, even to grief and desperation, and that then first they receive comfort and help from the Lord, is at this day unknown, by reason that few are reformed; they who are such as to be capable of being reformed, if not in the life of the body, yet in another life, are brought into this state, which in another life is well known, and is called vastation or desolation; they who are in such vastation or desolation, are reduced even to desperation, and when they are in this state, they then receive comfort and help from the Lord, and are at length taken away thence into heaven, where they are instructed amongst the angels, as it were anew, in the goods

and truths of faith. The principal cause of this vastation and desolation is, that the persuasive (principle), conceived from the proprium, may be broken, and also, that they may receive perception of good and truth, which they cannot receive until the persuasive (principle), conceived of the proprium, is as it were softened: this is effected by a state of anxiety and grief even to desperation. No one can have an exquisite perception of what is good, yea, of what is blessed and happy, unless he has been in a state of what is not good, not blessed, and not happy; from this he acquires a sphere of perception, and this in the degree in which he was in the opposite state: the sphere of perception, and the extension of its limits, are produced from relatives actually formed; these are the causes of vastation and desolation, besides many others. But let examples be taken for illustration. To those who attribute all to their own prudence, and little or nothing to Divine Providence, if it should be evinced by a thousand and a thousand reasons, that Divine Providence is universal, but universal because it is in things most singular, and that not a single hair falls from the head, that is, nothing so minute is given that it is not foreseen, and accordingly provided for, still their state of thought respecting their own prudence is not thereby changed, except just at that moment when they perceive themselves convinced by reasons: yea, if the same thing be evidenced by living experiences, then when they see the experiences, or are in them, they confess it to be so, but when a few moments are passed, they return to the same state of opinion: such things have a momentary effect upon the thought, but not on the affection, and unless the affection is broken, the thought continues in its own state, for thought derives its faith and its life from affection. But when such persons are brought into anxiety and grief from this, that they can do nothing at all of themselves, and this even to desperation, then the persuasive (principle) is broken, and the state is changed; and then they may be brought to believe that they have no power of themselves, but that all power, prudence, intelligence, and wisdom, are from the Lord. The case is similar with those who believe that faith is from themselves, or that good is from themselves. Let another example be taken. To those who have received this persuasion, that when they are justified, there is no longer any evil with them, but that it is absolutely wiped away, and blotted out, and that they are thus pure; if it should be illustrated to them, by thousands of reasons, that nothing is wiped away or blotted out, but that those are withheld from evil, and kept in good by the Lord, who, from a life of good in the world, are such that they can be; and further, if they should be convinced by much experience, that of themselves they are nothing but evil, yea, that they are most impure masses of evils, still they do not recede from the belief of their own opinion. But when they are reduced to such a state, that they perceive hell in themselves, and this to such a degree that they despair of the possibility of being saved, then that persuasion is first broken, and with it all self-conceit, and contempt of others in comparison with themselves, and also the arrogance that they alone are in a state of salvation; and they may then be brought into a true confession of faith, not only that all good is from the Lord, but also that all things are of his mercy; and at length into humiliation of heart before the Lord, which is not attainable without an acknowledgment of

what man is in himself. Hence, then, it appears, why they who are reformed, or become spiritual, are reduced to a state of vastation or desolation, treated of in the preceding verses; and that when they are in that state, even to desperation, they then first receive comfort and help from the Lord. — *A. C.* 2694.

415. They who are not capable of being reformed, are altogether ignorant what it is to grieve on account of being deprived of truths, and suppose it impossible for any one to be troubled and tormented on such account: they believe that the sole cause of anxiety is the deprivation of corporeal and worldly goods, as health, honor, fame, wealth, and life. But they who are capable of being reformed, believe altogether otherwise; they are kept by the Lord in the affection of good, and in the thought of truth, and therefore they come into anxiety when they are deprived of them. It is known, that all anxiety and grief arise from this, that any one is deprived of those things with which he is affected, or which he loves: they who are affected only with corporeal and worldly things, or who love only such things, grieve when they are deprived of them; but they who are affected with spiritual goods and truths, and love these, grieve when they are deprived of them, the life of every one being nothing but affection or love. Hence it may appear what is the state of those who are desolated as to goods and truths, with which they are affected, and which they love, viz., that it is a state of grief more grievous, because more interior, and in the privation of good and truth they do not regard the death of the body, which they have no concern about, but eternal death. — *A. C.* 2689.

A State of Illustration and Joy after the Desolation of Truth.

416. Inasmuch as these states are unknown in the world, by reason, as was said above, that few, at this day, are regenerated, it is permitted to show what is the quality of this state of those in another life, where it is perfectly well known. There they who have been in vastation or desolation, after that they are comforted with the hope of help, are elevated by the Lord into heaven, thus from a state of shade, which is a state of ignorance, into a state of light, which is a state of illustration and of refreshment thence, consequently into joy which affects their inmosts: it is actually light into which they come, which is such that it not only enlightens the sight, but also the understanding at the same time, and how much they are refreshed by this light, may appear from the opposite state out of which they are liberated. Some then, who have been of an infantile mind and a simple faith, appear to themselves in white and shining garments; some with crowns; some are conveyed about to several angelic societies, and are every where received with charity as brethren, and have there exhibited to them whatever good may gratify their new life: to some it is given to see the immensity of heaven, or the Lord's kingdom, and to perceive the blessedness of those who are there; besides numberless other things which it is impossible to describe. Such is the state of the first illustration and consequent recreation of those who come out of desolation. — *A. C.* 2699.

Before Regeneration, Truth is in the first Place; after Regeneration, Good is in the first Place.

417. This faculty, namely, that he may understand what is good and true, although he does not

will it, is given to man, that he may be reformed and regenerated; on which account this faculty exists as well with the bad as with the good, yea, with the bad it is in some cases more acute, but with this difference, that with the bad there is no affection of truth for the sake of life, that is, for the good of life from truth, wherefore they cannot be reformed; but with the good, there is an affection of truth for life, that is, for the good of life, and therefore these may be reformed; but the first state of the reformation of these is, that the truth of doctrine appears to them to be in the first place, and the good of life in the second; for they do good from truth; but their second state is, that the good of life is in the first place, and the truth of doctrine in the second, for they do good from good, that is, from the will of good; and when this is the case, inasmuch as the will is conjoined to the understanding as in a marriage, man is regenerated. — *A. C.* 3539.

418. With respect to the regeneration of the spiritual man, the case is this: he is first instructed in the truths which are of faith, and he is then kept by the Lord in the affection of truth; the good of faith, which is charity towards the neighbor, is at the same time insinuated into him, but so that he scarce knows it, for it lies concealed in the affection of truth, and this to the end that truth, which is of faith, may be conjoined with good, which is of charity: in process of time, the affection of truth, which is of faith, increases, and truth is regarded for the sake of the end, viz., for the sake of good, or, what is the same, for the sake of life, and this more and more: thus truth is insinuated into good, and when this is the case, man imbibes the good of life according to the truth which was insinuated, and thus acts, or seems to himself to act, from good: before this time, the principal thing to him was truth, which is of faith, but afterwards it becomes good, which is of the life: when this comes to pass, then man is regenerated; but he is regenerated according to the quantity and quality of truth which is insinuated into good; and when truth and good act as one, according to the quality and quantity of good: thus it is with all regeneration. — *A. C.* 2979.

The Natural is regenerated by the Rational.

419. With man it is thus: During his regeneration, good is insinuated from the Lord into his rational, that is, good will towards his neighbor, and to this good will or good is adjoined truth from the natural man: this being effected, the natural is not yet regenerated, which may be known from this, that the internal or rational man often fights with the external or natural man, and so long as there is combat, the natural is not regenerated; and when this is not regenerated, the rational, as to truth, is barren: thus it is in general, and in like manner in every particular, wherein the rational dissents from the natural, the rational is in that particular called, as to truth, barren. The work of regeneration is employed chiefly in this, that the natural man may correspond to the rational, not only in general, but also in particular, and the natural man is reduced to correspondence by the Lord, through the rational, in that good is insinuated into the rational, and in this good, as in ground, truths are implanted, and afterwards by rational truths the natural is reduced to obedience, and when it obeys then it corresponds; and as far as it corresponds, so far man is regenerated. — *A. C.* 3286.

420. The rational is regenerated before the nat-

ural, by reason that the rational is interior, and thus nearer to the divine; and also because it is purer, and thus fitter to receive the divine, than the natural is; and further, because the natural is to be regenerated by the rational. — *A. C.* 3493.

421. The internal man is first regenerated by the Lord, and afterwards the external, and the latter by the former: the internal man is regenerated by thinking those things which are of faith, and willing them, but the external by a life according to them: the life of faith is charity.

422. The man who is regenerated, as to his internal man is in heaven, and is an angel there with the angels, among whom also he comes after death; he can then live the life of heaven, love the Lord, love the neighbor, understand truth, relish good, and perceive the blessedness thence: these things are the happiness of eternal life. — *A. C.* 8746, 8747.

423. Few know that the rational is distinct from the natural; nor is this known to any but those who are truly rational, nor are any truly rational but they who are regenerated by the Lord: they who are not regenerated do not comprehend this, for with them the rational is the same as the natural. — *A. C.* 3288.

In order to Regeneration, the Natural must be entirely subdued.

424. That man may become spiritual, it is necessary that his natural should become of no account, that is, should have no power at all of itself; for as far as the natural has power of itself, so far the spiritual has not power; for the natural from infancy has become imbued with nothing else but things pertaining to the cupidities of self and of the world, thus things contrary to charity: these evils effect that good cannot flow in through the internal man from the Lord, for whatever flows in is turned in the natural into evil, the natural being the plane in which the influx terminates; wherefore, unless the natural, that is, the evil and the false, which had formed the natural, become of no account, good cannot in any wise flow in from the Lord through heaven; it has no abiding-place, but is dissipated, inasmuch as it cannot dwell in the evil and false: hence it is that, as far as the natural does not become nothing, so far the internal is closed: this is also known in the church from the doctrinal, that the old man must be put off, to the intent that the new may be put on. Regeneration is nothing else than for the natural to be subjugated, and the spiritual to obtain the dominion; and the natural is then subjugated when it is reduced to correspondence; and when the natural is reduced to correspondence, it then no longer reacts, but acts as it is commanded, and obeys the dictates of the spiritual, in nearly the same manner as the acts of the body obey the dictates of the will, and as the speech, with the countenance, is according to the influx of the thought: hence it is evident, that the natural ought altogether to become as nothing in respect to willing, in order that man may become spiritual. But it is to be known, that the old natural must become as nothing, this being formed of evils and falses, and when it has become as nothing, then man is gifted with a new natural, which is called the spiritual natural: it is called spiritual from this, because the spiritual is what acts by (or through) it, and manifests itself by it, as the cause by the effect, and it is known that the cause is the all of the effect; hence the new natural, as to thinking, willing, and producing effect, is nothing but a repre-

sentative of the spiritual: when this is the case, man then receives good from the Lord, and when he receives good, he is gifted with truths, and when he is gifted with truths, he is perfected in intelligence and wisdom, and when he is perfected in intelligence and wisdom, he is blessed with happiness to eternity. — *A. C.* 5651.

Regeneration even to the Sensual Principle.

425. Those things which flow in through heaven from the Lord with man, flow in into his interior, and proceed even to the ultimates or extremes, and there are presented sensibly to man, consequently they flow in even into the sensual principle, and through this into those things which are of the body: if the sensual principle be overcharged with fantasies arising from fallacies and appearances, and especially if arising from falses, then the truths which flow in are turned into similar things in that principle, for they are received there according to the form induced: so far also as truths are turned into falses, so far the interiors, through which the passage is, are closed, and at length there is no further opening than for the transflux merely of what may give a faculty of reasoning, and of confirming evils by falses. This being the case with man, it is necessary that, during regeneration, his natural principle be regenerated even to the sensual; for unless that principle be regenerated, there is no reception of truth and good, since, as was said above, the inflowing truth is there perverted, and in such case the interiors are closed; wherefore when the exteriors are regenerated, the whole man is regenerated; this was signified by the Lord's words to Peter, when he washed his feet, "Simon Peter said, Lord, thou shalt not wash my feet only, but also my hands and my head: Jesus said unto him, He who is washed needs only to have his feet washed, and is wholly clean," John xiii. 9, 10; by feet are signified natural things; by washing is signified to purify; by hands are signified the interiors of the natural principle, and by the head spiritual things; hence it is evident what is meant by him that is washed needing only to have his feet washed, and being wholly clean, namely, that man is then regenerated, when he is regenerated also as to the exteriors which are of the natural; when therefore man is regenerated as to the natural, then all things in that principle are subordinate to the interiors, and when interior things flow in as into their common or general principles, by which they present themselves sensibly to man; when this is the case with man, there is then felt by him an affection of the truth which is of faith, and an affection of the good which is of charity. But the sensual principle itself, which is the ultimate of the natural principle, cannot be regenerated without difficulty, by reason that it is altogether overcharged with material ideas arising from things terrestrial, corporeal, and worldly; therefore the man who is regenerated, especially at this day, is not regenerated as to the sensual principle, but as to the natural principle which is next above the sensual, to which he is elevated by the Lord from the sensual when he thinks of the truths and goods of faith; the faculty of elevation from the sensual is what man is gifted with who is regenerated by the Lord. — *A. C.* 7442.

Difference of Regeneration between the Spiritual and Celestial.

426. The implantation of good by truth with those who are in the spiritual kingdom, is effected

in another manner than with those who are in the celestial kingdom: with those who are in the spiritual kingdom, truth is implanted in the external or natural man, and there first becomes science, and so far as man is affected by it, and forms his life according to it, it is called forth into the intellectual, and becomes faith and at the same time charity towards the neighbor; this charity constitutes his new volunity, and this faith his new intellectual, and both [constitute] his conscience. But with those who are in the celestial kingdom, truth does not become science nor faith, nor conscience; but it becomes reception in the good of love, and so far as the life is formed according to it, it becomes perception, which grows and is perfected with them according to love; this is effected every day, whilst they are ignorant of it, almost as in the case of infants: the reason why it is effected whilst they are ignorant is, because it does not remain as science in their memory, neither does it tarry as something intellectual in the thought, but it passes immediately into the voluntary and becomes incorporated in the life. Wherefore these latter do not see truth, but perceive it; and they perceive it in such a degree and according to such a quality, as is in agreement with the good of love from the Lord to the Lord in which they are; hence much difference prevails herein amongst them: and since they perceive truth from good, they in no wise confirm it by reasons, but when truths are treated of, they say only yea, yea, or nay, nay. — *A. C.* 10,124.

Regeneration cannot be effected suddenly.

427. Man, when he is regenerating, which is effected by the implantation of spiritual truth and good, and then by the removal of what is false and evil, is not hastily regenerated, but slowly; the reason is, because all things which the man had thought, intended, and done from infancy, have added themselves to his life, and have made it, and also have formed such a connection among themselves, that one cannot be moved away unless all are moved away together with it: for an evil man is an image of hell, and a good man is an image of heaven; and evils and falses with an evil man have also such a connection among themselves, as exists amongst the infernal societies, of which he is a part; and goods and truths with a good man have such a connection among themselves as exists amongst the heavenly societies, of which he is a part. Hence it is evident, that evils and falses with an evil man cannot be removed suddenly, but so far as goods and truths are implanted in their order and interiorly, for heaven removes hell with man: if this were to be done suddenly, the man would be defective, for all and single things, which are in connection and form, would be disturbed, and would do violence to his life. — *A. C.* 9334.

428. Man, when he is born, as to hereditary evils, is a hell in the least form, and also becomes a hell, so far as he takes from hereditary evils, and superadds to them his own: hence it is that the order of his life from nativity and from actual life is opposite to the order of heaven; for man from the proprium loves himself more than the Lord, and the world more than heaven; when yet the life of heaven consists in loving the Lord above all things, and the neighbor as himself. Hence it is evident that the former life, which is of hell, must be altogether destroyed, that is, evils and falses must be removed, to the intent that new life, which is the life of heaven, may be implanted: this cannot in any wise be done hastily; for every evil being

enrooted with its falses has connection with all evils and their falses; and such evils and falses are innumerable, and their connection is so manifold that it cannot be comprehended, not even by the angels, but only by the Lord. Hence it is evident, that the life of hell with man cannot be destroyed suddenly, for if suddenly he would altogether expire; and that neither can the life of heaven be implanted suddenly, for if suddenly he would also expire. There are thousands and thousands of arcana, of which scarcely a single one is known to man, whereby man is led of the Lord, when from the life of hell into the life of heaven: that this is so has been given to know from heaven, and it has been likewise confirmed by several things which came to the apperception. Inasmuch as man knows scarcely any thing concerning these arcana, therefore many have fallen into errors concerning man's liberation from evils and falses, or concerning the remission of sins, by believing that the life of hell with man can in a moment be transcribed into the life of heaven with him through mercy; when yet the whole act of regeneration is mercy, and no others are regenerated but those who receive the mercy of the Lord by faith and life during their abode in the world. — *A. C.* 9336.

Regeneration foreseen and provided for from Eternity.

429. With those who are regenerating, interior and exterior things are arranged in order by the Lord for all following states, insomuch that things present involve things future, and things future, when they become present, do the same, and this to eternity; for the Lord foresees all things and provides all things, and his foresight and providence is to eternity, thus is eternal; for the Divine, which alone is His, in itself is infinite, and what is infinite in respect to duration is eternal; hence it is, that whatsoever the Lord arranges and ordains is eternal: this is the case with those whom the Lord regenerates; the regeneration of man commences in the world, and continues to eternity, for man, when he becomes an angel, is always perfecting. There are in man things external, internal, and inmost; all these are arranged and restored to order together and successively for the reception of subsequent things to eternity. — *A. C.* 10,048.

SECT. 10. — IMPUTATION.

Nature of the common Doctrine of Imputation.

430. The imputation which is of the present faith, is twofold, one part of the merit of Christ, and the other of salvation thence. It is taught in the whole Christian church, that justification, and thence salvation, are effected by God the Father by means of the imputation of the merit of Christ his Son; and that imputation is made from grace, when and where he wills, thus arbitrarily; and that those to whom the merit of Christ is imputed, are adopted into the number of the sons of God: and because the leaders of the church have not moved on a step beyond that imputation, or elevated their minds above it, from having decreed that the election of God is merely arbitrary, they have fallen into enormous and fanatical errors, and at length into the detestable one concerning predestination, and also into this abominable one, that God does not attend to the deeds of a man's life, but only to the faith inscribed on the interiors of his mind; wherefore, unless the error concerning imputation should be abolished, atheism would

invade the whole of Christendom, and then the king of the abyss would reign over them, whose name in Hebrew is Abaddon, but in Greek he hath the name Apollyon," Rev. ix. 11. By *Abaddon* and *Apollyon* is signified a destroyer of the church by falses; and by the *abyss* is signified where those falses are. Whence it is manifest, that that false principle, and the falses thence following in an extended series, are the things over which that destroyer reigns; for, as was said above, the whole theological system at this day depends on that imputation, as a long chain on a fixed hook, and as man with all his members on the head: and because that imputation every where reigns, it is as Isaiah says: "The Lord will cut off from Israel head and tail; he that is honored is the head, and the teacher of falsehood the tail," ix. 14, 15. — *T. C. R. 628.*

431. As to what concerns the first part of that twofold imputation concerning the salvation of man, which is, the imputation of the merit of Christ arbitrarily, and thence the imputation of salvation, the doctors differ: some teach that that imputation is absolute from free power, and is made to those whose external or internal form is well pleasing; or that the imputation is made from foreknowledge to those in whom grace is infused, and that faith can be applied; but still those two opinions aim at one mark, and are like the two eyes, which have for their object one stone, or like the two ears, which have for their object one song. At first sight it appears as if they went away from each other, but still in the end they unite and play together: for since on both sides entire impotency in spiritual things is taught, and every thing of man is excluded from faith, it follows that the grace receptive of faith, infused arbitrarily or of foreknowledge, is a similar election: for if that grace, which is called preventing grace, were universal, man's application, from some power of his own, must be added, which yet is rejected as a leprosy. Thence it is, that no one knows whether that faith has been given to him of grace, any more than a stock or a stone, such as he was when it was infused; for there is no sign testifying it, when charity, piety, the desire of a new life, and the free faculty of doing good as well as evil, are denied to man: the signs which are mentioned as testifying that faith in man, are all ludicrous, and not different from the auguries of the ancients from the flying of birds, or the prognostications of astrologers from the stars, or of players from dice. Things of this kind, and those still more ludicrous, follow from the imputed righteousness of the Lord, which, together with the faith which is called that righteousness, is infused into a man who is elected — *T. C. R. 631.*

Origin of the Doctrine of Imputation.

432. The faith which is imputative of the merit and righteousness of Christ the Redeemer, first arose from the decrees of the Nicene synod concerning three divine persons from eternity, which faith, from that time to the present, has been received by the whole Christian world. As it respects the Nicene synod itself, the Emperor Constantine the Great, by the advice of Alexander, Bishop of Alexandria, held it in his palace at Nice, a city of Bithynia; where all the bishops in Asia, Africa, and Europe were called together, that they might from the sacred Scriptures refute and condemn the heresy of Arius, a presbyter of Alexandria, who denied the divinity of Jesus Christ. This was done in the year of Christ 325.

That those called together concluded that there were from eternity three divine persons, the Father, the Son, and the Holy Ghost, may be very evident from the two creeds, called the Nicene and Athanasian. In the Nicene it is read, "I believe in one God, the Father Almighty, Maker of heaven and earth; and in one Lord, Jesus Christ, the Son of God, the Only-begotten of the Father, born before all ages, God of God, of the same substance with the Father, who came down from heaven, and became incarnate by the Holy Ghost from the Virgin Mary; and in the Holy Ghost, the Lord and Giver of life, who proceeds from the Father and the Son, who, together with the Father and the Son, is worshipped and glorified." In the Athanasian Creed are these words: "The Catholic faith is this — That we worship one God in trinity, and the trinity in unity, neither confounding the persons, nor dividing the substance. But whereas we are compelled by the Christian verity to confess each person singly to be God and Lord, so we are forbidden by the Catholic religion to say three Gods or three Lords:" that is, it is lawful to confess three Gods and three Lords, but not to say it; and this is not lawful because religion forbids, but that is because the truth dictates it. This Athanasian Creed was written, soon after the council of Nice was held, by one or more of those who had been present at the council, and also it was received as ecumenical or Catholic. Thence it is manifest, that it was then decreed, that three divine persons from eternity are to be acknowledged; and, although each person singly by himself be God, that still they are not to be called three Gods and Lords, but one. — *T. C. R. 632.*

Imputation not known in the Apostolic Church.

433. The faith imputative of the merit of Christ was not known in the apostolic church, which preceded, and is nowhere meant in the word. The church which preceded the Nicene synod, was called the apostolic church; that this was large, and propagated into the three parts of the world, Asia, Africa, and Europe, is evident not only from Constantine the Great, and his monarchy over not only many kingdoms of Europe, afterwards divided, but also over the nearer ones out of Europe, in that he was a Christian, and a zealot for religion: wherefore, as was said above, he called together the bishops from Asia, Africa, and Europe, to his palace at Nice, a city of Bithynia, that he might cast the scandals of Arius out of his empire. This was done from the divine providence of the Lord, since, if the divinity of the Lord is denied, the Christian church dies, and becomes like a sepulchre adorned with this epitaph — "*Here lies.*" The church which was before this time was called apostolic, and the eminent writers of that church were called fathers, and true Christians at their side, brethren. That this church did not acknowledge three divine persons, and thence neither a Son of God from eternity, but only the Son of God born in time, is evident from the creed which from their church was called Apostolic, where these words are read: "I believe in God the Father Almighty, Creator of heaven and earth; and in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the virgin Mary. I believe in the Holy Ghost; the holy Catholic church; the communion of saints." Whence it is manifest, that they did not acknowledge any other Son of God than that conceived by the Holy Spirit, and born of the virgin Mary, and not at all any

Son of God born from eternity. This creed, like the two others, has been acknowledged as the genuine Catholic, by the whole Christian church to the present day. — That in that primeval time, all in that Christian world acknowledged that the Lord Jesus Christ was God, to whom is given all power in heaven and in earth, and power over all flesh, according to his own words, *Matt. xviii. 18; John xvii. 2;* and that they believed in Him according to his command from God the Father, *John iii. 15, 16, 36; vi. 40; xi. 25, 26.* The same is also very manifest from the convocation of all the bishops by the Emperor Constantine the Great, for the purpose of convicting and condemning, from the sacred Scriptures, Arius and his followers, who denied the divinity of the Lord the Savior, born of the virgin Mary. This, indeed, was done; but they, in order to avoid a wolf, fell upon a lion; or, as it is said in the proverb, *Wishing to avoid Charibdis, he fell upon Scylla;* by feigning a Son of God from eternity, who descended and assumed the Human, believing that thus they should vindicate and restore divinity to the Lord; not knowing that God Himself, the Creator of the universe, descended, that He might become Redeemer, and thus Creator anew, according to these manifest declarations in the Old Testament: *Isaiah xxv. 9; xl. 3, 5, 10, 11; xliii. 24; xlv. 6, 24; xlvii. 4; xlviii. 17; xlix. 7, 26; lx. 16; lxiii. 16; Jer. i. 34; Hos. xiii. 4; Psalm xix. 15;* to these add *John ix. 15. — T. C. R. 636, 637.*

434. That no faith imputative of the merit of Christ was meant in the Word, is clearly manifest from this, that that faith was not known in the church before the Nicene synod introduced three divine persons from eternity; and when this faith was introduced, and had pervaded the whole Christian world, all other faith was rejected into darkness. — *T. C. R. 639.*

Imputation of the Merits and Righteousness of Christ impossible.

435. That it may be known that the imputation of the merit and righteousness of Jesus Christ is impossible, it is necessary to know what his merit and righteousness are. The merit of our Lord the Savior is redemption, and what this was may be seen above. It is there described to have been a subjugation of the hells, the establishment of order in the heavens, and afterwards the institution of a church; and thus that redemption was a work purely divine. It was also shown there, that by redemption the Lord took to Himself the power of regenerating and saving the men who believe in Him and do his commandments, and that without that redemption no flesh could have been saved. Since, now, redemption was a work purely divine, and of the Lord alone, and that is his merit, it follows that this cannot be applied, ascribed, and imputed to any man, any more than the creation and preservation of the universe. — *T. C. R. 640.*

436. Since, therefore, the merit and righteousness of the Lord are purely divine, and since things purely divine are such that, if they were applied and ascribed, man would die in an instant, and, like a firebrand thrown into the naked sun, would be so consumed that scarcely any spark would remain of him; therefore the Lord with his Divine approaches to angels and to men by light tempered and moderated according to the faculty and quality of each, thus by what is adequate and accommodated, in like manner He approaches by heat. In the spiritual world there is a sun, in the midst of which is the Lord; from that sun He flows in by

light and heat into the whole spiritual world, and into all who are there; all the light and all the heat there are thence. The Lord from that sun flows in with the same light and the same heat also into the souls and minds of men; that heat in its essence is his divine love, and that light in its essence is his divine wisdom; this light and that heat the Lord adapts to the faculty and quality of the recipient angel and man, which is done by means of spiritual *auras* or atmospheres which convey and transfer them: the Divine itself, immediately encompassing the Lord, makes that sun. This sun is distant from the angels, as the sun of the natural world is from men, in order that it may not touch them with its naked rays, and thus immediately; for thus they would be consumed like a firebrand thrown into the naked sun, as was said. Hence it may be evident, that the merit and righteousness of the Lord, because they are purely divine, cannot possibly be introduced by imputation into any angel or man; yea, if any drop of it, without being thus moderated, as was said, should touch them, they would instantly be tortured like those laboring with death, struggling with their feet, staring with their eyes, and they would expire. This was made known in the Israelitish church by this, that no one could see God and live. The sun of the spiritual world, such as it is since Jehovah God assumed the human, and added to it redemption and new righteousness, is also described by these words in *Isaiah*: "The light of the sun shall be sevenfold, as the light of seven days, in the day when Jehovah shall bind up the breach of his people." xxx. 26; in which chapter, from the beginning to the end, the coming of the Lord is treated of. It is also described, what the case would be if the Lord should descend and approach to any wicked man, by these words in the Revelation: "They hid themselves in the caves and in the rocks of the mountains, and said to the mountains and to the rocks, Hide us from the face of Him that sitteth upon the throne, and from the anger of the Lamb," vi. 15; it is said, *the anger of the Lamb*, because the terror and torment appear so to them, when the Lord approaches. This again may be evidently concluded from this, that if any wicked person is introduced into heaven, where charity and faith in the Lord reign, his eyes are seized with darkness, his mind with dizziness and insanity, his body with pain and torment, and he becomes as it were lifeless. What then, if the Lord Himself with his divine merit, which is redemption, and with his divine righteousness, should enter man? The apostle John himself could not sustain the presence of the Lord: for it is read, that "when he saw the Son of Man in the midst of the seven candlesticks, he fell at his feet as dead," Rev. i. 17. — *T. C. R. 641.*

437. It is said in the decrees of the councils, and in the articles of the confessions to which the Reformed swear, that God, by the merit of Christ being infused, justifies the wicked; when yet the good of any angel cannot even be communicated, still less conjoined, to a wicked man, without being rejected and rebounding, like an elastic ball thrown against the wall. — *T. C. R. 642.*

True Doctrine of Imputation.

438. Since the fulfilling of the law, and the passion of the cross, have heretofore been understood by many, in no other sense, than that the Lord did, by these two things, make satisfaction for the human race, and remove from them foreseen or appointed damnation; from the connection, and at

the same time from the principle, that man is saved by the mere belief that it is so, has followed the dogma, concerning the imputation of the Lord's merit, by taking those two things which were of the Lord's merit, for satisfaction. But this falls to the ground, from what was said concerning the fulfilling of the Law by the Lord, and his passion of the cross; and at the same time it may be seen, that imputation of merit is an expression without meaning, unless by it be understood the remission of sins after repentance; for nothing of the Lord can be imputed to man; but salvation may be awarded by the Lord, after man has repented, that is, after he has seen and acknowledged his sins, and then desists from them, and this from the Lord. Then salvation is awarded to him, in such a way, that man is not saved by his own merit and his own justice, but by the Lord, who alone fought and conquered the hells, and who afterwards also alone fights for man, and conquers the hells for him. These things are the merit and righteousness of the Lord; and these can never be imputed to man; for should they be imputed, the merit and righteousness of the Lord would be appropriated to man as his, and this never is and never can be done. If imputation were possible, any impenitent and impious man might impute to himself the merit of the Lord, and think himself justified by it; which nevertheless would be to defile what is holy with what is profane, and to profane the name of the Lord; for it would be to keep the thought in the Lord, and the will in hell, when yet the will is the all of man. There is a faith which is of God, and a faith which is of man. Those have the faith which is of God, who repent; but those have the faith which is of man, who do not repent, and still think of imputation. — *L. 18.*

439. To every one after death is imputed the Evil in which he is, and in like manner the Good. In order to illustrate this with some degree of evidence, it shall be considered under the following distinctions: 1. That every one has a proper life of his own. 2. That the life of every one remains with him after death. 3. That to the evil person is then imputed the evil of his life, and that to the good person is imputed the good of his life. *First, That every one has a proper life of his own*, consequently a life distinct from that of another, is well known: for there is a perpetual variety, and no two things are alike; hence it is that every one has a property that is peculiarly his own: this manifestly appears from the faces of men, there not being one face exactly alike another, nor ever can be to eternity, because there do not exist two minds alike, and the face is from the mind, for it is, as usually denominated, the type or index of the mind, and the mind derives its origin and form from the life. Unless a man had a proper life of his own, as he has a mind and face of his own, he could not enjoy any life after death distinct from that of another; nay, heaven could not exist, for this consists of a perpetual variety arising from the distinct life of each individual; its form solely proceeds from the variety of souls and minds disposed into such an order, as to constitute one whole; and they constitute one from *that One*, whose life is in the whole and in every particular there, as the soul is in man: unless this were the case, heaven would be dispersed, because its form would be dissolved. The *One* from whom the life of all and every one proceeds, and from whom that form coheres together, is the Lord. *Secondly, That the life of every one remaineth with him after death*, is known in the church from the Word, and

particularly from the following passages: "The Son of Man shall come, and then he shall render unto every one according to his deeds," Matt. xvi. 27. "I saw the books opened, and all were judged according to their works," Apoc. xxi. 12, 13. "In the day of judgment God will render unto every one according to his works," Romans ii. 6. 2 Corinth. v. 10. The works, according to which it shall be rendered unto every one, are the life, for the life effects them, and they are according to the life. Forasmuch as it has been granted me for many years past to be in consort with angels, and to converse with those who have departed from the world, I can testify as a matter of certainty, that every one is there examined as to the quality of his past life, and that the life which he had contracted in the world, abides with him to eternity: I have spoken with those, who lived many ages ago, whose life I was acquainted with from history, and I found them to be similar in quality to the description given of them: I have also heard from the angels, that no one's life can be changed after death, because it is organized according to his love and faith, and hence according to his works; and that if the life were changed, the organization would be destroyed, which never can be done: they further added, that a change of organization can only take place in the material body, and by no means in the spiritual body, after the former is rejected. *Thirdly, That to the evil person is then imputed the evil of his life, and that to the good person is imputed the good thereof.* The imputation of evil, after death, does not consist in accusation, blame, censure, or in passing judgment, as in the world; but the evil itself effects this: for the wicked, of their own accord, separate themselves from the good, because they cannot be together; the delights of the love of evil are in aversion to the delights of the love of good, and delights exhale from every one, as odors from every vegetable on earth; for they are no longer absorbed and concealed by the material body, as before, but have a free efflux into the spiritual atmosphere from their loves; and inasmuch as evil is there perceived as it were in its odor, it is this which accuses, blames, finds guilty, and judges; not before any particular judge, but before every one who is in good; and this is what is meant by imputation. The imputation of good is effected in the same manner, and takes place with those, who in the world had acknowledged, that every good in them was and is from the Lord, and nothing thereof from themselves; these, after preparation, are let into the interior delights of their own good, and then a way is opened for them towards a society in heaven, whose delights are homogeneous: this is done by the Lord. — *D. J. 110.*

440. I have met with several in the spiritual world, who had lived like other people in the natural world, with respect to ornaments of dress, delicacies of food, making interest of money by trade and merchandise, frequenting playhouses, indulging in jocose conversation on love affairs, with other things of a similar nature; and yet the angels charged such things as evils of sin in some, and not as evils in others, declaring the latter innocent, and the former guilty: on being asked the reason of such distinction, when both had indulged in like practices, they replied, that they consider all according to their purpose, intention, and end, and distinguish them accordingly; and therefore that they excuse and condemn those whom the end excuses or condemns, inasmuch as good is the end that influences all who are in heaven, and evil is

the end that influences all who are in hell. From what has been said it now plainly appears, to whom sin is imputed, and to whom it is not imputed — *D. J.* 113.

PART II. CHURCHES.

There have been, on Earth, four Churches in general.

441. That on this earth, since its creation, there have been four churches, in general, one of which has succeeded another, may be evident from the Word, both historical and prophetic; especially in Daniel, where those four churches are described by the statue of Nebuchadnezzar seen in a dream, Dan. ii., and afterwards by the four beasts coming up out of the sea, vii. The first church, which is to be called the most ancient, existed before the flood, the consummation or end of which is described by the flood. Another church, which is to be called the ancient, was in Asia, and partly in Africa, which was consummated and destroyed by idolatries. The third church was the Israelitish, begun at the promulgation of the decalogue upon Mount Sinai, and continued by the Word written by Moses and the prophets, and consummated or ended by the profanation of the Word; the fulness of which was at the time when the Lord came into the world; wherefore, Him who was the Word they crucified. The fourth church is the Christian, instituted by the Lord, through the evangelists and the apostles. Of this there have been two epochs; one from the time of the Lord to the council of Nice, and the other from that council to the present day. But this, in its progress, has been divided into three parts, the Greek, the Roman Catholic, and the Reformed; but still all these are called Christian. Besides, within each general church, there have been several particular ones, which, although they have receded, have still retained the name from the general one, as the heresies in the Christian. — *T. C. R.* 760.

Order required that these four Churches should have existed.

442. That four churches, since the creation of the world, should have existed on this earth, is according to divine order, which is, that there should be a beginning, and an end of it, before a new beginning arises. Thence it is, that every day begins from morning, and advances, and ends in night, and after this it begins anew; and also that every year begins from spring, and proceeds through summer to autumn, and ends in winter, and after this it begins again. It is that these things may take place, that the sun rises in the east, and thence proceeds through the south to the west, and sets in the north, whence it rises again. It is similar with churches: the first of them, which was the most ancient, was as the morning, the spring and the east: the second, or the ancient, as the day, the summer and the south; the third, as the evening, the autumn and the west; and the fourth, as the night, the winter and the north. From these progressions according to order, the wise ancients concluded the four ages of the world; the first of which they called golden, the second silver, the third copper, and the fourth iron; with which metals also the churches themselves were represented in the image seen by Nebuchadnezzar. Besides, the church appears before the Lord as one man; and this greatest man must pass

through his several ages, like an individual man; namely, from infancy to youth, and through this to manhood, and at length to old age, and then, when he dies, he will rise again. The Lord says, "Unless a grain of wheat, falling into the ground, die, it remaineth; but if it die, it beareth much fruit," John xii. 24. — *T. C. R.* 762.

General Character of these four Churches.

443. In the most ancient times men were informed concerning heavenly things, or those which relate to eternal life, by immediate intercourse with the angels of heaven; for heaven then acted as one with the man of the church, inasmuch as it flowed in through the internal man into their external, whence they had not only illustration and perception, but also discourse with the angels: this time was called the golden age, from the circumstance that men were then in the good of love to the Lord, for gold signifies that good; those things are also described by paradise in the Word. Afterwards information concerning heavenly things, and concerning those which relate to eternal life, was effected by such things as are called correspondences and representations, the science of which was derived from the most ancient [men] who had immediate intercourse with the angels of heaven. Into those [correspondences and representations] at that time heaven flowed in with men, and illustrated; for correspondences and representations are the external forms of heavenly things; and in proportion as men at that time were in the good of love and charity, in the same proportion they were illustrated; for all divine influx out of heaven is into the good with man, and by good into truths; and whereas the man of the church at that time was in spiritual good, which good in its essence is truth, therefore those times were called the silver age, for silver signifies such good. But when the science of correspondences and of representations was turned into magic, that church perished, and a third succeeded, in which indeed all worship was effected almost by similar things, but still it was unknown what they signified: this church was instituted with the Israelitish and Judaic nation. But whereas information concerning heavenly things, or concerning those things which relate to eternal life, could not be effected with the man of that church by influx into their interiors, and thus by illustration, therefore angels from heaven spake by a living voice with some of them, and instructed them concerning external things, and little concerning internal things, because the latter they could not comprehend: they who were in natural good received those things holily, whence those times were called brazen, for brass signifies such good. But when not even natural good remained with the man of the church, the Lord came into the world, and reduced all things in the heavens and in the hells into order, to the end that man may receive influx from Him out of heaven, and be illustrated, and that the hells might not be any hinderance, and let in thick darkness; then a fourth church commenced, which is called Christian. In this church, information concerning heavenly things, or concerning the things which relate to eternal life, is effected solely by the Word, whereby man has influx and illustration, for the Word was written both by mere correspondences and by mere representatives, which signify heavenly things; into which heavenly things the angels of heaven come, when man reads the Word: hence by the Word is effected the conjunction of heaven with the church, or of the

angels of heaven with the men of the church, but only with those there who are in the good of love and of charity. But whereas the man of this church has extinguished also this good, therefore neither can he be informed by any influx and by illustration thence, only concerning some truths, which yet do not cohere with good. Hence these times are what are called iron, for iron denotes truth in the ultimate of order; but when truth is of such a quality, then it is such as is described in Daniel: "Thou sawest iron mixed with the clay of mud; they shall mix themselves together by the seed of man, but they shall not cohere the one with the other, as iron is not mixed together with clay," ii. 43. From this it may be manifest in what manner revelations have succeeded from the most ancient ages to the present; and that at this day revelation is only given by the Word; but genuine revelation with those, who are in the love of truth for the sake of truth, and not with those who are in the love of truth for the sake of honors and gains, as ends. For if you are willing to believe it, the Lord is the Word itself, since the Word is divine truth, and divine truth is the Lord in heaven, because from the Lord; wherefore they who love divine truth for the sake of divine truth, love the Lord; and with those who love the Lord, heaven flows in and illustrates; whereas they, who love divine truth for the sake of honors and gains as ends, avert themselves from the Lord to themselves and to the world, wherefore with them influx and illustration cannot be given; these also, since in the sense of the letter they keep the mind fixed in themselves, and in their own fame and glory, apply that sense to such things as favor their own loves. — *A. C.* 10,355.

Necessity for a Church always.

444. The church is like the heart, which so long as it lives imparts vitality to the neighboring viscera and members; but as soon as it dies, each and every part of the body dies with it; for the whole race of mankind, even those who are out of the church, derive life from the church of the Lord on earth. The reason of this is at the present day utterly unknown; but that some idea may be formed of it, we may observe, that the whole human race resembles the natural body with its several parts, in which the church acts as the heart; and unless there were a church, with which, as with a heart, the Lord might be united through heaven and the world of spirits, disjunction would ensue, and in consequence of this separation from the Lord man would instantly perish. Hence, since the first creation of man a church has always existed; for even when about to perish, it still remained with some. And this also was the cause of the Lord's advent into the world; for unless out of his divine mercy He had come, all men on the face of the earth must have ceased to exist, the church being then at its lowest ebb, so that scarcely any good and truth remained. The reason why man cannot possibly live, unless he have conjunction with the Lord through heaven and the world of spirits, is, because regarded in himself he is far viler than the brutes, and if left to himself would rush headlong to his own destruction and that of all others, since he desires nothing but the ruin of them and himself. Order requires one man to love another as himself, but now each loves himself more than he does others, and consequently hates all others in comparison with himself. It is, however, otherwise with the brute animals, their order being that in which they live; and hence they

live altogether according to their order, but man entirely in opposition to his order. Unless, therefore, the Lord had compassion on him, and conjoined him to Himself by the ministry of angels, he would never be able to live a single moment. Of this man is ignorant. — *A. C.* 637.

445. The earth begins to cease to be inhabited when there is no longer any church; for when this occurs there is no longer any communication existing between man and heaven, on the cessation of which every inhabitant perishes. — *A. C.* 931.

446. As the case is with the man of the church in particular, so also it is with the church in general, that is, with all who constitute the church of the Lord: the reason is, because the universal church before the Lord is as a man, for the heaven of the Lord, with which the church acts in unity, is before Him as one man, as may be manifest from what has been shown concerning heaven as the grand man, at the close of several chapters in Genesis; in consequence of this, the case is similar with the man of the church in particular, for the man of the church in particular is a heaven, a church, and kingdom of the Lord in the least effigy. Moreover the case with the church is as with man himself, in that there are two fountains of life with him, namely, the HEART and the LUNGS: it is known, that the first [principle] of his life is the heart, and the second [principle] of his life is the lungs, and from these two fountains all and single things which are in man live. The heart of the grand man, that is, of heaven and the church, is constituted by those who are in love to the Lord, and in love towards the neighbor, thus abstractedly from persons is constituted by the love of the Lord and the love of the neighbor; but the lungs in the grand man, or in heaven and the church, are constituted by those who from the Lord are in charity towards the neighbor, and thence in faith, thus abstractedly from persons are constituted by charity and faith from the Lord: but the rest of the viscera and members in that grand man are constituted by those who are in external goods and truths, thus abstractedly from persons, by external goods and truths, whereby internal truths and goods may be introduced. As now the heart first flows in into the lungs, and into the viscera and members of the body, so likewise the Lord through the good of love into internal truths, and through these into external truths and goods. From these things it may be seen, that there altogether ought to be a church in the earth, and that without it the human race would perish, for it would be as man when he dies, when the lungs and heart cease to be moved; for which reason it is also provided of the Lord, that there should always be a church in the earth, where the Lord is revealed by the divine truth which is from Him, which divine truth in our earth is the Word. That this is the case, is believed scarcely by any one at this day, because it is not believed that the all of man's life is through heaven from the Lord; for he supposes that life is in himself, and that it can subsist without connection with heaven, that is, through heaven from the Lord, when yet this opinion is most false. — *A. C.* 9276.

Necessity for a Church on Earth, that a Church may subsist in the Heavens.

447. It is to be observed, that there is a church in the heavens as well as on earth, for there also is the Word; there are temples also, and sermons delivered in them, and ministerial and priestly offices; for all angels there were once men, and

their departure out of the world was only a continuation of their life; therefore, they are also perfected in love and wisdom, every one according to the degree of the affection of truth and good which he took with him out of the world. The church among them is here understood by the woman clothed with the sun, who had upon her head a crown of twelve stars; but as the church in the heavens cannot subsist, except there be also a church on earth, which is in concordant love and wisdom, and as this was about to be, therefore the moon was seen under the feet of the woman, which here specifically signifies faith, such as it is at this day, in which there is no conjunction. The reason why a church cannot subsist in the heavens unless there is a church on earth in conjunction with it, is because heaven where angels are, and the church where men are, act as one, like the internal and external in man; and the internal in man cannot subsist in its state, unless an external be conjoined with it; for an internal without an external is like a house without a foundation, or like seed upon the ground and not in the ground, thus like any thing without a root; in a word, like a cause without an effect in which it may exist. From what has been said, it may be seen how absolutely necessary it is that there should be a church somewhere in the world, where the Word is, and where the Lord is known thereby. — *A. R.* 533.

When any Church is near its End, a new Church is always raised up.

448. When the end of the church is at hand, it is then provided by the Lord that a new church should succeed, because without a church in which the Word is, and in which the Lord is known, the world cannot possibly subsist; for without the Word, and thence the knowledge and acknowledgment of the Lord, heaven cannot be conjoined to the human race, nor, consequently, can the divine truth proceeding from the Lord flow in with new life; and without conjunction with heaven, and thereby with the Lord, man would not be man, but a beast; hence it is, that a new church is always provided by the Lord, when the old church comes to its end. — *A. E.* 665.

449. As often as any church is consummated, that is, becomes no church, because there is no longer any charity, then, by the providence of the Lord, a new church is always raised up; as when the Most Ancient Church perished, which was called Man, then a new one was created of the Lord, which was called Noah, and which was the Ancient Church which was after the flood; and when this degenerated and became no church, the representative Jewish and Israelitish Church was instituted; and when this became altogether extinct, then the Lord came into the world, and established a New Church; and this to the end that there might be a conjunction of heaven with the human race, by the church; this, also, is what is signified by "In thy seed shall all the nations of the earth be blessed." — *A. C.* 2853.

The First or Most Ancient Church.

450. This church, above all churches in the universal globe, was from the Divine, for it was in the good of love to the Lord. Their voluntary and intellectual made one, thus one mind; wherefore they had a perception of truth from good, for the Lord flowed in, through an internal way, into the good of their will, and through this into the good of the understanding, or truth. Thence it is, that

that church, in preference to the others, was called (*Adam*, or) Man, and also a likeness of God. — *A. C.* 4454.

451. The Most Ancient Church enjoyed immediate revelation, in consequence of their consociation with spirits and angels, and also by means of visions and dreams from the Lord; by virtue of these, it was given them to know, in a general way, what was good and true, and when they had attained this kind of knowledge, then by means of perceptions they confirmed those general ideas or principles by innumerable others, which were the particular or individual parts of the general ideas to which they had relation. Thus certain common principles were every day confirmed; for whatever was not in agreement with them they perceived was not true, and every thing accordant with them they recognized to be true. Such, also, is the state with the celestial angels. In the Most Ancient Church these general principles were celestial and eternal truths; as, that the Lord rules the universe, that all goodness and truth are from him, that all life is from him, and that man's proprium is nothing but evil, and that in itself it is dead; besides others of a similar nature, in all of which they received a perception from the Lord, respecting the innumerable truths, tending to confirm and harmonize with them. Love with them was the principal of faith, and by means of love it was given them of the Lord to perceive whatever had relation to faith, in consequence of which faith with them was love, as was said above. — *A. C.* 597.

452. The Word in the Most Ancient Church, which was before the flood, was not a written Word, but revealed to every one who was of the church, for they were celestial men, thus in the perception of good and truth like the angels, with whom, also, they had fellowship: thus they had the Word inscribed on their hearts. — *A. C.* 2896.

Perception of the Most Ancient Church.

453. With the man of the Most Ancient Church, there was ground in his will, in which the Lord insensuated goods; in consequence of which he was enabled to know and perceive what was true, or by virtue of love to obtain faith; but were this the case now, man must necessarily perish eternally, since his will is altogether corrupt. Hence it may be seen how insemination is effected into the will and understanding of man. The man of the Most Ancient Church had revelations, by which he was initiated from infancy into the perception of goods and truths, and as these were inseminated into his will, he had a perception of innumerable others without fresh instruction; so that from one general truth or principle, he became acquainted with particular and individual truths from the Lord, which in the present day must be first learned to be known. It is scarcely possible, however, now to acquire a thousandth part of the knowledge which they possessed; for the man of the spiritual church knows only what he learns, retaining what he thus knows, and believing it to be true; nay, should he acquire what is false, he is impressed with this also, as with the truth; and since he has no other perception than that it is so, he becomes so thoroughly persuaded as to believe it. — *A. C.* 895.

The Most Ancient performed Holy Worship in Tents.

454. The reason why the term *tent* is employed, in the Word, to representing the celestial and holy

things of love, is because, in ancient times, they performed the sacred rites of their worship in their tents. When, however, they began to profane tents by unholy worship, the tabernacle was built, and afterwards the temple, and therefore tents represented all that was subsequently denoted first by the tabernacle, and afterwards by the temple. A holy man was also denominated a tent, a tabernacle, and a temple of the Lord. That a tent, tabernacle, and temple, have the same signification, is evident from what is written in David: "One thing have I desired of Jehovah, that will I seek after; that, I may dwell in the *house* of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in his *temple*; for in the time of trouble he shall hide me in his *tabernacle*; in the secret of his *tent* shall he hide me; he shall set me upon a rock. And now shall mine head be lifted up above mine enemies round about me, and I will offer in his *tent* sacrifices of shouting," Psalm xxvii. 4-6. In the supreme sense the Lord, as to his human essence, is a tent, a tabernacle, and a temple; hence every celestial man is so denominated, and hence, also, every thing celestial and holy. Now, as the Most Ancient Church was better beloved of the Lord than any which succeeded, and as men at that time lived alone, or each with his own family, and celebrated holy worship in their tents, therefore tents were accounted more holy than the temple, which was profaned. In remembrance of this practice, the feast of tabernacles was instituted, at the period when they gathered in the produce of the earth, and it was ordained that at this feast they should dwell in tabernacles, like the people of the Most Ancient Church, Levit. xxiii. 39-44; Deut. xvi. 13; Hosea xii. 9. — *A. C.* 414.

Nature of the Worship of the Most Ancient Church.

455. The man of the Most Ancient Church offered no other than internal worship, similar to that prevailing in heaven, for with them heaven so communicated with man, that they made a one. This communication was the perception of which so much has been said above; and being thus angelic, they were also internal men, perceiving, indeed, the external objects relating to their bodies and the world, but not caring for them, regarding all the objects of sense as [types of] something divine and celestial. Thus, for example, when looking upon any high mountain, they were impressed with no idea of it as a mountain, but with a sense of its height, and from this they had a perception of heaven and the Lord. Hence it came to pass, that the Lord was said to dwell on high, and He Himself was called the Highest and Most Exalted, and the worship of the Lord was subsequently solemnized on mountains. The case was similar in other instances: thus, when they recognized the presence of morning, they had no idea of it as the commencing day, but as the celestial morning, the day-dawn in the mind; hence the Lord was called the Morning, the East, and the Day-Spring. In like manner, when they beheld a tree, with its fruit and leaves, they did not attend to them, but saw in them, as it were, man represented, the fruit denoting his love and charity, and the leaves his faith; hence, also, the man of the church was not only compared to a tree and a paradise, and the things in man to fruit and leaves, but they were likewise so called. Such are they who are in celestial and angelic ideas. Every one may perceive the fact, that all particu-

lar impressions, thus all those derived from the objects of the senses, as well those which affect the eye as those which impress the ear, have relation to the common prevailing ideas, and such a relation that the objects are not at all attended to, except so far as they coincide with the general idea. Thus, if the mind be joyful, whatever is heard or seen appears smiling and happy; but if it be affected with sorrow, then whatever is heard or seen appears sad and painful. So, also, it is in other instances; for the general affection, flowing into particulars, modifies them into accordance with itself, contrary impressions being unattended to, as though they were either absent or did not exist. This was the state of the man of the Most Ancient Church: whatever he saw with his eyes gave rise to some celestial idea, and thus with him all things, both in general and in particular, seemed to possess vitality. Hence it may appear, that his divine worship was exclusively internal, and in no respect external. — *A. C.* 920.

Food of the Most Ancient Men.

456. Eating the flesh of animals, considered in itself, is somewhat profane; for the people of the Most Ancient times never, on any account, ate the flesh of any beast or fowl, but fed solely on grain, especially on bread made of wheat, on the fruit of trees, herbs, milk of various kinds, and what is produced from them, as butter, &c. To kill animals, and eat their flesh, was to them unlawful, being regarded as something bestial; and they were content with the uses and services which they yielded, Gen. i. 23; see, also, 29, 30. But in the course of time, when mankind became cruel as the wild beasts, yea, much more cruel, they then first began to slay animals, and eat their flesh; and as man had acquired such a nature, therefore the killing and eating of animals was permitted, and continues to be so in the present day. — *A. C.* 1002.

The Most Ancient Church composed of several Churches, differing by Degree.

457. By the names which follow, as Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methusaleh, Lamech, and Noah, are meant so many churches, the first and principal of which was that denominated Man. Of these churches the primary characteristic was the possession of perception, and therefore the churches of that time were distinguished by their differences as to perception. It is permitted me here to relate this circumstance, that in the universal heaven there exists in all a perception of good and truth utterly indescribable, with innumerable differences, so that no two societies possess a precisely similar perception. The perceptions there prevalent are distinguished into genera and species, both of which are innumerable; but of these, by the divine mercy of the Lord, we shall speak more particularly hereafter. Now, as the genera, species, and varieties of perception are all innumerable, it must be evident how little the world knows, at the present day, of celestial and spiritual subjects, since they are not even aware what perception is, and if informed, deny its very existence: and so also in other instances. The Most Ancient Church represented the celestial kingdom of the Lord, even as to the generic and specific differences of perception; but as the nature of perception, even in its most general idea, is at this day utterly unknown, a description of the genera and species of the perceptions of these churches must needs appear strange and obscure.

Men were then distinguished into houses, families, and tribes, and contracted marriage within their own houses and families, that all the genera and species of perceptions might exist, and continue to be derived only as they were propagated with the peculiar dispositions of parents; and hence they who constituted the Most Ancient Church dwell together even in heaven. — *A. C.* 483.

458. These three churches, Man, Seth, and Enos, constitute the Most Ancient Church, yet with a difference in the perfection of their perceptions. The perceptive faculty of the first church was constantly diminishing, and becoming more external in the succeeding churches, as was observed of fruit or its seed, and of the brain. Perfection consists in the faculty of perceiving distinctly, which is diminished as the perception becomes less distinct and more common; and in this case a more obscure perception succeeds to that which was clearer, and thus it goes on until it ceases altogether. — *A. C.* 502.

459. Enos, as was observed, is a third church, although still one of the Most Ancient, but less celestial, and consequently less perceptive, than the church Seth; and this latter was not so celestial and perceptive as its parent, denominated Man. These three constituted the Most Ancient Church, and were, with respect to their successors, as the germ of fruits or seeds to their investing membrane. — *A. C.* 505.

[NOTE. — For a full account of the propagation of the Most Ancient Church, indicated by the various names, from Adam to Lamech, or to near the time of the deluge, in Genesis v., see *A. C.* 468–536.]

Full Account of the Men of the Most Ancient Church.

460. By the divine mercy of the Lord, it has been permitted me to converse, not only with those whom I was acquainted with during their life in the body, but also with those who are recorded in the Word as of particular and distinguished character. I have thus had converse with those who belonged to the Most Ancient Church, which was called Man, or Adam; and also with some who belonged to the succeeding churches; to the intent that I might know that, by the names in the first chapters of Genesis, are only meant churches; and also that I might know what was the character of the men who formed the churches at that time. I proceed to relate what it was given me to know concerning the Most Ancient Churches.

461. They who belonged to the Most Ancient Church, which was called Man, or Adam, who were celestial men, are above the head in a very high elevation, where they dwell together in the utmost happiness. They told me that it is seldom that others come to them, except, at times, some who do not come from this earth, but from, as they expressed it, the universe. They said, also, that the reason of their dwelling in such elevation above the head, was not because they were high-minded, but in order to govern others in the same station.

462. I was permitted to see the habitations of those who belonged to the second and third posterity of this Most Ancient Church. They are very magnificent, extending to a great length, and variegated with beautiful colors, such as purple and blue. For the angels have habitations of most extraordinary magnificence, so as to exceed all description; and these I have frequently seen, they being as really apparent to the eyes of the

beholder as it is possible any thing can be. But the true ground and origin of such lively appearances, shall, by the divine mercy of the Lord, be shown elsewhere. They live in an aura of light, of, so to speak, a brilliant pearly, and sometimes diamond-like lustre; for, in the other life, there are wonderful auras in numberless variety. It is a false imagination to suppose that such things do not there exist, and, in fact, infinitely more than it is possible for any one ever to conceive. Such things, indeed, are representatives, like those which were sometimes seen by the prophets; but still they are so real, that they who are in the other life account them to be real existences, whilst they consider the things existing in this world as respectively not real.

463. They live in the highest degree of light, with which the light of this world will scarcely admit of any comparison. It was exhibited to me by means of a bright flaming light, which, as it were, beamed forth before my eyes, and they who belonged to the Most Ancient Church said, that such, and still more intense, is the light in which they live.

464. The nature of their speech, such as it was when they lived in the world, was shown me by a kind of influx which I cannot describe. It appeared that it was not articulate, like that of our time, but that it was tacit, being produced, not by external respiration, but by internal. It was also given me to apperceive the nature of their internal respiration: it proceeded from the navel towards the heart, and thus through the lips, without any thing sonorous, and it did not enter into the ear of another by an external way, and strike what is called the drum of the ear, but by a certain way within the mouth, in fact, by the passage called at this day the Eustachian tube. It was further shown me, that by such speech they were enabled to express more fully the sentiments of the mind, and the ideas of thought, than can possibly be done by articulate sounds, or by sonorous words, which in like manner are directed by the respiration, but such as is external; for all spoken words are entirely directed by various applications of respiration; but this, with the antediluvians, was directed much more perfectly, it being done by internal respiration, and this, as being interior, is also more perfect, and more applicable and conformable to the ideas of thought. Moreover, they were able to express the mind's meaning by slight motions of the lips, and by corresponding changes of the countenance; for being celestial men, whatsoever was the object of their thought shone forth and manifested itself from the face and eyes, which underwent a conformable variation. It was utterly impossible for them to assume an expression in the countenance which was not in agreement with their thoughts. In their days, simulation, and much more, deceit, was reckoned a crime of the greatest enormity.

465. It was shown me to the life, how the internal respiration of the most ancient people flowed tacitly into a kind of external respiration, and thus into a tacit speech, perceived by another in his interior man. They said that that respiration, with them, underwent variations according to the state of their love and faith towards the Lord; the reason of which they stated to be, because they had communication with heaven, and therefore it could not be otherwise; for they respired with the angels in whose company they were. The angels have a respiration, to which internal respiration corresponds, and this, with them, undergoes

variations in a similar manner. For when any thing contrary to faith and love towards the Lord presents itself to them, their respiration is straitened; but when they are in the enjoyment of love and faith, their respiration is free and full. Something of this sort is also the case with every man; but with him it is according to his corporeal and worldly kinds of love, and according to his principles, which when any thing opposes, it causes a straitness of respiration, but when things are favorable to them, his respiration is free and full. But these are variations of the external respiration. But concerning the respiration of angels, more will be said, by the divine mercy of the Lord, in the following pages.

466. It was further shown me, that the internal respiration of the men of the Most Ancient Church, which proceeded from the navel towards the interior region of the breast, in process of time, or in their posterity, was changed, and retired more towards the region of the back, and towards the abdomen, and thus proceeded in a more outward and downward direction; and that at length, in the last posterity of that church, which was immediately before the flood, there remained scarce any thing of internal respiration, and when, at last, it was annihilated in the breast, they were of themselves choked or suffocated; but that, in some, external respiration then began, and with it articulate sound, or speech by vocal expressions. Thus respiration, with the people before the flood, was according to the state of their love and faith; and at length, when there remained no love and no faith, but the persuasion of what is false, internal respiration ceased, and with it ceased all immediate communication with angels, and likewise all perception.

467. I was informed by the immediate descendants of the Most Ancient Church, concerning the state of perception which they enjoyed, viz., that they had a perception of all things relative to faith, almost like the angels, with whom they had communication, by reason that their interior man, or spirit, through the medium of internal respiration, was joined with heaven; and that this was a consequence of their possessing love towards the Lord and neighborly love; for thus man is joined with the angels as to their veriest life, which consists in such love. They said further, that they had the law written in themselves, because they were principled in love towards the Lord and towards their neighbor; and hence, whatever the laws enjoin was agreeable to their perceptions, and whatever the laws forbid was contrary thereto; nor had they any doubt but that all human laws, as well as divine, are founded in love towards the Lord and neighborly love, and respect such love as their fundamental principle; wherefore, since they possessed in themselves this fundamental principle from the Lord, they could not but have perfect knowledge of all things thence derived. They believe, also, that all mankind at this day, who love the Lord and their neighbor, likewise have the law written in themselves, and are accepted as good citizens in all places throughout the earth, as they are in the other life.

468. I was further informed, that the men of the Most Ancient Church had the most delightful dreams, and likewise visions, and that what they signified was at the same time insinuated into their minds. Hence came their paradisiacal representations, and many other things of the like nature. Thus the objects of the outward senses, such as terrestrial and worldly things, were to

them as nothing, nor did they perceive any thing of delight in them, but only in the things which they signified and represented: wherefore, when they saw terrestrial objects, they did not think at all about them, but only about those which they signified and represented; which to them were most delightful, being such things as exist in heaven, by virtue whereof they saw the Lord Himself.

469. I have discoursed with the third generation of the Most Ancient Church, who said, that in their time, during their abode in the world, they expected the Lord, who was to save the whole race of mankind; and that it was then a proverbial saying amongst them, that the seed of the woman should trample upon the serpent's head. They further said, that from that time it was the greatest enjoyment of their lives to have children, and their highest delight to love their partners in the married state, for the sake of offspring, calling those delights the most full of enjoyment of all others, and those enjoyments the most delightful of all others. They added, that their perception of these enjoyments and delights was received by influx from heaven, because the Lord was to be born. — *A. C.* 1114-1123.

The Second or Ancient Church.

470. The Most Ancient Church, as has been often observed, knew, by virtue of love, whatever related to faith, or, what is the same thing, by virtue of the will of good possessed the understanding of truth; but their descendants, inclining, through hereditary corruption, to subjection to their lusts, immersed in them, also, the doctrinals of faith, and hence became Nephilim. When, therefore, the Lord foresaw that, should man continue to be of such a nature, he would perish eternally, he ordained that the will principle should be separated from the intellectual, and that man should no longer be formed, as before, by the will of good, but that by the understanding of truth he should be endowed with charity, which resembles the will of good. This new church, denominated Noah, was thus constituted, and was, therefore, of an entirely different genius from the Most Ancient Church. — *A. C.* 640.

471. Noah, Shem, Ham, and Japheth, although they are four, still constitute a one. In Noah, by whom in general is meant the Ancient Church, are contained as in a parent, or seed, the churches thence derived. All those churches denominated Shem, Ham, and Japheth, constitute, together with Noah, a church called the Ancient Church. — *A. C.* 773.

472. The states of the two churches were altogether different. That of the Most Ancient Church consisted in enjoying from the Lord a perception of goodness, and thence of truth; and that of the Ancient Church, or Noah, in possessing a conscience of what is good and true. Such as the difference is between having perception and having conscience, was that between the states of the Most Ancient and of the Ancient Church. Perception is not conscience: celestial men have perception, but spiritual men conscience; and the Most Ancient Church was celestial, but the Ancient was spiritual. — *A. C.* 597.

473. The Ancient Church was of a different genius from the Most Ancient, inasmuch as it was spiritual, and the characteristic of a spiritual church consists in man's being regenerated by the doctrinals of faith; for these being implanted, conscience is insinuated into him to prevent his

acting contrary to the truth and good of faith, and thus he becomes endowed with charity, which governs his conscience, and under the influence of which he begins to act. Hence it is evident, that a spiritual man is not one who supposes faith to be saving without charity, but one who makes charity the essential of faith, and acts accordingly. — *A. C.* 765.

474. That man no longer had such communication with heaven as was enjoyed by the man of the celestial church, may be seen, when it is known that in the Most Ancient Church they enjoyed internal communication with heaven, and thus through heaven with the Lord; they were principled in love towards the Lord (and all who are in love towards the Lord are as angels, only with this difference, that they are clothed with a material body;) and their interiors were opened, and continued [perceptibly] open even from the Lord. It was, however, otherwise with this new church, which was not principled in love towards the Lord, but in faith, and by faith in charity towards the neighbor; hence they could not, like the most ancient people, enjoy internal communication with heaven, but only external. As it would require a lengthened detail to describe the particular nature of both these modes of communication, we will content ourselves with observing, that every man, yea, even the wicked, has communication with heaven, by means of attendant angels; with a difference, however, as to degrees, as to proximity and remoteness; since otherwise man could not possibly exist. The degrees of communication are indefinite; the spiritual man not being able to bear that of the celestial man, because the Lord dwells in love rather than in faith. This then is what is signified by Jehovah's shutting him in. Since those days, heaven has never been open as it was to the man of the Most Ancient Church; for although many in succeeding times have conversed with spirits and angels, as Moses, Aaron, and others, yet it has been in a mode differing altogether from that which prevailed in the primeval ages. — *A. C.* 784.

475. The Ancient Church, which after the flood was established anew by the Lord, was a representative church; which was such, that all and each of its externals of worship represented the celestial and spiritual things which are of the Lord's kingdom, and in the supreme sense the divine things themselves of the Lord; but its internals of worship all and each had reference to charity. That church was spread through much of the Asiatic world, and through several kingdoms there; and although they differed as to doctrinals of faith, still the church was one, because all in every part of it made charity the essential of the church. — *A. C.* 4680.

The Ancient Church was in Representatives and Significantives.

476. The truths which were with the ancients, are at this day wholly obliterated, insomuch that scarcely any one knows that they ever existed, and that they could be any other than what are taught at this day; yet they were totally different; the ancients had *representatives* and *significantives* of the celestial and spiritual things of the Lord's kingdom, thus of the Lord Himself, and they who understood such representatives and significantives were called wise; and also they were wise, for thus they were able to speak with spirits and angels, for angelic speech, which is incomprehensible to man, as being spiritual and celestial, when it descends to man, who is in a natural sphere,

falls into representatives and significantives such as are in the Word, and hence it is that the Word is a holy code or volume; for what is divine cannot be presented or exhibited otherwise before the natural man, so that there may be a full correspondence. And inasmuch as the ancients were in representatives and significantives of the Lord's kingdom, in which kingdom is nothing but celestial and spiritual love, they had also *doctrinals*, which treated solely *concerning love to God and charity towards the neighbor*, from which doctrinals they were also called wise: from these doctrinals they knew that the Lord would come into the world, and that Jehovah would be in him, and that he would make the human in himself divine, and would thus save the human race; from these doctrinals they knew also what charity is, viz., an affection of serving others without any end of recompense; and also what is the neighbor towards whom charity is to be, viz., all in the universe, but still each with discrimination; these doctrinals are at this day utterly lost, and in place of them are the doctrinals of faith, which the ancients accounted as nothing respectively. — *A. C.* 3419.

Difference between a Representative Church and the Representative of a Church.

477. A representative church is, when internal worship is in external; but the representative of a church is, when there is no internal worship, yet nevertheless external; in each case there are nearly similar external rituals, namely, similar statutes, similar laws, and similar precepts; but in a representative church, externals correspond with internals, so as to make one, whereas in the representative of a church such correspondence is not given, because externals are either without internals, or at variance therewith; in a representative church celestial and spiritual love is principal, whereas in the representative of a church corporeal and worldly love is principal; celestial and spiritual love is the internal itself, but where there is no celestial and spiritual love, but only corporeal and worldly, the external is without the internal. The ancient church, which was after the flood, was a representative church, but that which was established among the posterity of Jacob, was merely the representative of a church. But that the distinction may appear more evident, let it be illustrated by examples. In the representative church divine worship was celebrated on mountains, because mountains signified celestial love, and in a supreme sense the Lord, and when they celebrated worship on mountains, they were in their holy, because then at the same time in celestial love. In the representative church also divine worship was in groves, because groves signified spiritual love, and in a supreme sense the Lord as to that love, and when they celebrated worship in groves, they were in their holy, because at the same time in spiritual love. In the representative church, when they celebrated divine worship, they turned their faces to the rising of the sun, because by the rising sun also was signified celestial love: when they looked also at the moon, they were filled in like manner with a certain holy veneration, because the moon signified spiritual love: in like manner when they beheld the starry heaven, because this signified the angelic heaven, or the Lord's kingdom. In the representative church they had tents or tabernacles, and divine worship in them, and this holy, because tents or tabernacles signified the holy of love and worship: so in numberless other cases. In the rep-

representative of a church indeed, in the beginning, divine worship was in like manner on mountains, and also in groves; they looked likewise towards the rising of the sun, and also to the moon and to the stars, and moreover worship was in tents or tabernacles. But because they were in external worship without internal, or in corporeal and worldly love, but not in celestial and spiritual love, and thus worshipped the mountains and groves themselves, and also the sun, the moon, and the stars, as likewise their tents or tabernacles, and thence made those rituals idolatrous, which in the ancient church were holy, therefore they were restricted to what was common, namely, to the mountain where Jerusalem was, and at last where Zion was, and to the rising of the sun [as seen] thence and from the temple, and also to a common tent, which was called the tent of assembly, and finally to the ark in the temple; and this to the intent, that the representative of a church might exist when they were in a holy external, otherwise they would have profaned holy things. Hence it may appear what is the distinction between a representative church and the representative of a church; in general, that they who were of the representative church, communicated with the three heavens as to interiors, to which external things served as a plane; whereas they who were in the representative of a church, did not communicate with heaven as to interiors, but still the externals, in which they were held, might serve as a plane, and this miraculously of the Lord's Providence, to the intent that somewhat of communication might exist between heaven and man by somewhat like a church; for without the communication of heaven with man by somewhat of a church, mankind would perish. — *A. C.* 4288.

Worship of the Ancient Church.

478. The most ancient people, who were before the flood, in all and single things, as in mountains, in hills, in open fields, in valleys, in gardens, groves, and forests, in rivers and waters, in cultivated grounds and grounds sown with grain, in trees of every kind, also in animals of every kind, and in the luminaries of heaven, saw somewhat representative and significative of the Lord's kingdom; they did not however suffer their eyes, much less their minds, to remain fixed in the visible objects, but used them as means of thinking of things celestial and spiritual in the kingdom of the Lord; and this to such a degree, that there was nothing in universal nature but served them as such a means; this also is so in itself, that all and single things in nature are representative, which at this day is an arcanum, and scarce believed by any one. But after the celestial, which is of love to the Lord, perished, then mankind were no longer in that state, viz., to see the celestial and spiritual things of the Lord's kingdom by visible objects as means or mediums: nevertheless the ancients, after the flood, from traditions and collected accounts, knew that those objects were significative, and because they were significative, they accounted them holy, and hence came the representative worship of the ancient Church; which Church, as being spiritual, was not in the perception that it was so, but in the knowledge, for it was in an obscure [principle] respectively; still, however, it did not worship external things, but by external things remembered internal, and hence the men of that church were in the holy of worship, when they were in representatives and significatives; they were able also to do this, because they were

in spiritual love, that is, in charity, which they made an essential of worship, wherefore the holy from the Lord could flow into their worship. — *A. C.* 2722.

479. The doctrinals of the Ancient Church, being collected from the Most Ancient, consisted solely in the explanation of the significative or enigmatical representations of terrestrial objects; thus they taught that mountains, morning, and the east, signified celestial things and the Lord; and trees of different kinds, with their fruits, denoted man, and what is celestial in him: and so in other instances. Such were the doctrinals collected from the significatives of the Most Ancient Church, which also imparted a typical character to their writings; and as in these representatives they admired and seemed to themselves even to behold what was divine and celestial, and also because of their antiquity, worship grounded in them was begun and permitted. This was the origin of their worshipping upon mountains, in groves, and in the midst of trees, and of their erecting statues in the open air; until at length they built altars, and offered burnt offerings, which afterwards became the principal characteristics of all worship. — *A. C.* 920.

Decline of the Ancient Church.

480. The case with the churches after the flood was this: there were three churches which are specifically mentioned in the Word, viz., the first ancient church, which was named from Noah; the second ancient church, which had its name from Heber; and the third ancient church, which had its name from Jacob, and afterwards from Judah and Israel. As to what concerns the first church, which was called Noah, it was as a parent of the succeeding ones, and, as is usual with churches in their beginnings, it was more pure and unspotted; as appears also from the first verse of this chapter, where it is said, that it had one lip, that is, one doctrine, charity being accounted the essential by all the members of the church. But this church also, as is usual with other churches, in process of time began to fall away, owing principally to this circumstance, that several of its members began to affect self-worship, in order thereby to be distinguished above the rest: "For they said, Let us build us a city and a tower, and the head thereof in heaven; and let us make us a name." Such persons could not be otherwise in the church than as a kind of leaven, or as a firebrand causing a general conflagration. When, from this cause, the danger of the profanation of what is holy threatened the church, its state, by the Lord's providence, was changed after this manner, namely, that its internal worship perished, whilst the external remained; which is here signified by Jehovah's confounding the lip of the whole earth. Hence also it appears, that such worship as is called Babel did not prevail in the first ancient church, but in the succeeding churches, when men began to be worshipped as gods, especially after death, whence came so many gods of the Gentiles — *A. C.* 1327.

The Third or Israelitish Church.

481. That the church, from being idolatrous, became representative, is a truth which cannot be known, unless it be first known what is meant by a representative. The things which were represented in the Jewish church, and in the Word, are the Lord and his kingdom, consequently the celestial things appertaining to love, and the spiritual

things appertaining to faith; besides many other things connected with the former, as are all those belonging to the church. The things representing are either persons, or things existing in the world, or on the earth, in short, whatever is an object of the senses, inasmuch that there is scarce any object but what is capable of being a representative. It is, however, a general law of representation, that the person or thing which bears the representation is not at all reflected on, but only that which is represented. As for example: Every king, whosoever he was, whether in Judah, or in Israel, or even in Egypt and other places, might represent the Lord; their regal function being representative of itself, whence even the very worst of kings might sustain this representation; as was done by Pharaoh, who exalted Joseph over the land of Egypt, by Nebuchadnezzar in Babylon, (Dan. ii. 37, 38), by Saul, and the rest of the kings of Judah and of Israel, of whatsoever character they might be: it was involved in the ceremony of anointing them, by virtue of which they were called the anointed of Jehovah. In like manner all priests, how many soever they were, represented the Lord; the priestly office being representative of itself, whence even wicked and impure characters could sustain this representation as well as others; because, in representatives, the private character of the person bearing the representation is not at all reflected on. Nor was representation confined to men only, but it extended also to beasts, as in the case of all those which were offered in sacrifice; lambs and sheep representing things celestial, whilst doves and turtles represented things spiritual; and rams, goats, bullocks, and oxen, being equally representative, but of things celestial and spiritual in a lower degree. And as animated existences bore their representations, so also did things inanimate; as the altar, yea, the very stones of the altar; likewise the ark and tabernacle with all their appurtenances, as also the temple with all things belonging to it, as may be obvious to every one; consequently, the lamps, the bread, and Aaron's garments. Nor was representation confined to these things only, but it included all the rites observed in the Jewish church. In the ancient churches, representatives extended to all objects of the senses; as mountains and hills; valleys, plains, rivers, brooks, fountains, and pools; groves and trees in general, and each species of tree in particular, inasmuch that every tree had some determinate signification: and thus when the significative church ceased, these objects became representative. From these remarks, then, may appear what is meant by representatives. And whereas things celestial and spiritual, or such as belong to the Lord's kingdom both in heaven and on earth, were thus capable of being represented, not only by men of whatsoever quality, but also by beasts and by things inanimate, it is evident what is meant by a representative church. The case with respect to representatives was this: that, in the sight of spirits and angels, all things appeared holy which were done according to the appointed rites; as when the high priest washed himself with water, when he ministered in his pontifical vestments, or when he stood before the lighted candles, whatsoever he might be in his private character, were he even the most impure of mankind, and even in heart an idolater: so also in regard to the other priests; for, as just observed, in representatives the person was not reflected on, but the thing represented, altogether abstractedly from the person; and abstractedly, likewise, from

the oxen, bullocks, and lambs which were sacrificed, and from the blood which was poured out about the altar, and also from the altar itself, &c. After all internal worship had perished, and had become not only merely external, but also idolatrous, this representative church was instituted, in order that there might be some sort of conjunction between heaven and earth, or between the Lord, through heaven and man, after that conjunction had perished which had been before preserved by the internals of worship. — *A. C.* 1361.

482. That the representative of a church might exist among them, such statutes and such laws were given them by manifest revelation, as were altogether representative; wherefore so long as they were in them, and observed them strictly, so long they were capable of representing. But when they turned aside from them, as to the statutes and laws of other nations, and especially to the worship of another God, then they deprived themselves of the faculty of representing; wherefore they were driven by external means, which were captivities, overthrows, threats, and miracles, to laws and to statutes truly representative; but not by internal means, like as those who have internal worship in external. — *A. C.* 4281.

What it is for the Lord to be present representatively.

483. What it is to be present representatively, may be briefly told. A man who is in corporeal and worldly love, and not at the same time in spiritual or celestial love, has no other than evil spirits present with him, even when he is in a holy external; for good spirits cannot in any wise be present with such a person, inasmuch as they perceive immediately what is the quality of man's love; it is the sphere which is exhaled from his interiors, which spirits perceive so manifestly, as man perceives by smell the fetid and filthy substances which float around him in the air. That nation, which is here treated of, was in such a state as to good and truth, or as to love and faith. Nevertheless that they might act the representative of a church, it was miraculously provided of the Lord, that when they were in a holy external, and also then were encompassed about with evil spirits, still the holy in which they were might be elevated into heaven; but this by good spirits and angels not within them, but without them, for within them was nothing but emptiness or uncleanness. Wherefore communication was not given with the man himself, but with that holy, in which they were when they put into act the statutes and precepts, which were all representative of the spiritual and celestial things of the Lord's kingdom: this is what is signified by the Lord's being representatively present with that nation. But the Lord is present in a different manner with those within the church, who are in spiritual love and thence in faith. With these there are good spirits and angels, not only in external worship, but at the same time also in internal; wherefore with them is given communication of heaven with themselves, for the Lord flows in through heaven by their internals into their externals. To these latter the holy of worship is profitable in another life, but not to the former. The case is similar with priests and presbyters, who preach what is holy, and yet live wickedly and believe wickedly. With such neither are good spirits, but evil, even when they are in worship which appears holy in its external form; for it is the love of self and of the world, or a love for securing honors and acquiring gain, and there-

by reputation, which inflames them, and presents an affection of what is holy, sometimes to such a degree, that nothing of pretence is perceived, and then neither is it credited by themselves; when yet they are in the midst of evil spirits, who are then in a similar state, and aspire and inspire. That evil spirits can be in such a state, and that they are so when they are in externals, and are inflated by self-love and the love of the world, has been given me to know from manifold experience, concerning which, by the divine mercy of the Lord, in the relations which follow at the end of the chapters. These persons have no communication with heaven in themselves, but they who hear and apprehend the words which they speak, if they are in a pious and holy internal, have communication; for it is of no consequence from whom the voice of good and truth flows forth, provided their life be not manifestly wicked, for this scandalizes. That the nation descended from Jacob was such, namely, that it was encompassed with evil spirits, and yet the Lord was representatively present with them, may appear from several passages in the Word; for they were very far from worshipping Jehovah in heart, inasmuch as they turned themselves to other gods, and became idolatrous, as soon as ever miracles ceased; which was a manifest indication that in heart they worshipped other gods, and confessed Jehovah with the mouth alone, and indeed only with this view, that they might be the greatest, and have preëminence over all the nations round about. That this people in heart worshipped an Egyptian idol, and only in mouth confessed Jehovah on account of miracles, and among them Aaron himself, is very manifest from the golden calf which Aaron made for them, and this but a month of days after that they had seen so great miracles on Mount Sinai, besides what they saw in Egypt, concerning which, Exod. xxxii. That Aaron was also such, is said manifestly in the same chapter, verses 2-5, and especially verse 35. The same appears also from many other passages in the books of Moses, in the book of Judges, in the books of Samuel, and in the books of the Kings. That they were only in external worship, but not in any internal, is evident also from this, that they were prohibited from coming near to Mount Sinai, when the law was promulgated, and if they touched the mount, that dying they were to die, Exod. xix. 11-13, chap. xx. 19; the reason was, because their internal was unclean: again, "That Jehovah dwelt with them in the midst of their uncleannesses," Levit. xvi. 16. The quality of that nation is evident also from the song of Moses, Deut. xxxii. 15-43, and from several passages in the prophets. Hence it may be known, that with that nation there was not any church, but only the representative of a church; and that the Lord was present with it only representatively. — *A. C.* 4311.

How there was Nothing of a Church in the Jewish Nation.

484. There must be a conjugal in order that there may be a church, namely, the conjugal principle between truth and good, and also that there must be an internal in the external, and that without those two there is nothing of a church; it is here treated in the internal sense concerning these, what their quality was in the Jewish church, namely, that respectively to that nation there was not any thing internal in the external, but that respectively to the statutes themselves and the laws abstracted from the nation, there was. Who

at this day believes otherwise, than that with the Jewish nation there was the church, yea, that that nation was chosen and loved above all others, and this principally because so many and so great miracles were wrought with that nation, and because so many prophets were sent to it, and also because the Word was with it? When yet that nation in itself had nothing of the church, for it was not in any charity, being altogether ignorant what genuine charity is: it was also void of faith in the Lord; it knew that He was to come, but supposed that it was to raise them above all in the universe, and because this was not done, it altogether rejected him, being unwilling to know any thing concerning his heavenly kingdom: these, which are the internal things of the church, that nation did not even acknowledge in doctrine, still less in life; from these considerations alone it may be concluded, that there was nothing of the church in that nation. It is one thing for the church to be with a nation, and another thing for the church to be in a nation; as for example, the Christian church is with those who have the Word, and who from doctrine preach the Lord, but still there is nothing of the church in them, unless they are in the marriage of good and truth, that is, unless they are in charity towards the neighbor, and thence in faith, thus unless the internals of the church are in the externals: the church is not in those who are only in externals separate from internals; neither also is the church in those who are in faith separate from charity; neither is the church in those who acknowledge the Lord in doctrine, and not in life: hence it is evident, that it is one thing for the church to be *with* a nation, and another thing to be *in* a nation. It is treated in the internal sense in this chapter concerning the church *with* the Jewish nation, and *in* that nation: what the quality of the church was *with* that nation, is described by the conjunction of Thamar with Judah under pretext of the duty of the brother-in-law, and what the quality of the church was *in* that nation, is described by the conjunction of Judah with Thamar as with a harlot. — *A. C.* 4899.

Why the Jews, above all others, could act as a representative Church.

485. What is the nature and quality of their fantasies and lusts, no one can know, unless he has had some conversation with them in another life; and this was granted me in order that I might know, for occasionally I have there discoursed with them. They love themselves, and they love worldly wealth above all others, and moreover above all others fear the loss of self-honor, and also the loss of gain; wherefore also at this day, as formerly, they despise others in comparison with themselves, and also with the most intense application acquire to themselves wealth, and moreover are timid. Because such has been from ancient times the quality of that nation, therefore they could above other nations be held in a holy external without any holy internal, and thus could represent in an external form the things which are of the church; these fantasies and these lusts are what caused such contumacy. This also appears from several things which are related of them in the historicals of the Word. After they were punished, they could be in such external humiliation as no other nation could be in, for they could lie prostrate on the ground for whole days, and roll themselves in the dust, not raising themselves up till the third day; they could also mourn for several days, go in sackcloth, in tattered garments,

with ashes or dust sprinkled on their heads; they could fast without intermission for several days, and meanwhile burst forth into bitter weeping; but this was only from bodily and earthly love, and from the fear of losing preëminence and worldly wealth; for it was not any thing internal which affected them, inasmuch as they did not at all know, nor indeed wish to know, what was internal, as that there is a life after death, and that there is eternal salvation. Hence it may appear, that such being their quality, they must of necessity be deprived of every holy internal, inasmuch as this in no wise agrees with such a holy external, for they are altogether contrary to each other; also, that they beyond all others could act as representative of a church, namely, represent holy things in an external form, without any internal holy; and thus that by this nation might be given somewhat of communication with the heavens.—*A. C.* 4293.

486. That Divine representative worship was still instituted with that nation, was because representative worship could be instituted with every nation, which had holy externals of worship, and worshipped almost idolatrously: for what is representative does not respect the person, but the thing, and it was of that nation above every other nation altogether to worship external things as holy and Divine, without any internal; as to adore their fathers, Abraham, Isaac, and Jacob, afterwards Moses and David, as deities, and besides to account holy and as Divine and to worship every stone and every [piece of] wood, which was inaugurated into their Divine worship, as the arks, the tables there, the lamp, the altar, the garments of Aaron, the urim and thummim, and afterwards the temple. By such things at that time there was given of the Lord's Providence a communication of the angels of heaven with man: for there must needs be somewhere a church, or the representative of a church, that there may be communication of heaven with the human race; and inasmuch as that nation, above every other nation, could place Divine worship in external things, and thus act the representative of a church, therefore that nation was taken.—*A. C.* 8588.

The Jews' Idea of God.

487. That no one can see Jehovah face to face, and live, was a thing known to the ancients, and hence the knowledge thereof was derived to the posterity of Jacob; and on this account they so much rejoiced when they saw any angel, and yet lived, as in the book of Judges, "Gideon saw that it was the angel of Jehovah, wherefore Gideon said, Lord Jehovah, since I have seen the angel of Jehovah face to face. And Jehovah said unto him, Peace be to thee; be not afraid, because thou shalt not die," vi. 22, 23. In the same book: "Manoah said to his wife, Dying we shall die, because we have seen God," xiii. 22. And in Moses: "Jehovah said to Moses, Thou canst not see my faces; because a man shall not see Me and live," Exod. xxxiii. 20. That it is said of Moses "that Jehovah spake with him face to face," Exod. xxxiii. 11, and that "Jehovah knew him face to face," Deut. xxxiv. 10, is because He appeared to him in a human form adequate to his reception, which was external, namely, as an aged man with a beard sitting with him, as I have been instructed by the angels. Hence also the Jews had no other idea of Jehovah, than as of a very old man with a long beard white as snow, who could do miracles beyond other gods; not that he was

most holy, because they knew not what holy was, still less in that they could in no wise see the holy proceeding from him, because they were in corporeal and terrestrial love, without any holy in ternal.—*A. C.* 4299.

The Jews in Heart believed in several Gods.

488. In the Word it is occasionally said, that there is none as Jehovah God, also that there is no God as He; it was so said in the Word, because at that time they worshipped several gods in the land where the church was, as also in the lands where the church was not, and every one preferred his own god to the god of another; they distinguished them by names, and the God of the Israelites and Jews by the name Jehovah. The Jews and Israelites themselves believed also that several gods were given, but that Jehovah was greater than the rest, by reason of miracles; wherefore also, when miracles ceased, they instantly lapsed to the worship of other gods, as is evident from the historicals of the Word: that there is one God, and none besides him, they said indeed with the mouth, but they did not believe with the heart. Hence now it is said in the Word, that Jehovah is greater than the rest of the gods, and there is none as He, as in David: "Who is a great God as Thou? Thou art a God that doest what is wonderful," Psalm lxxvii. 13, 14. Again, "Who is as Jehovah our God?" cxiii. 5. Again, "Jehovah is the great God, and great King above all gods," Psalm xc. 3. Again, "Jehovah is great and exceedingly praised, He is to be feared above all gods," Psalm xvi. 4. On this account also Jehovah is called God of gods, and Lord of lords, Psalm cxxxii. 2, 3; Dan. ii. 47. That nevertheless it denotes, in the internal sense, that there is one God, and none besides Him, is evident from Isaiah: "Remember the former things from an age; because I am God, and there is no God else; and there is none as I," xvi. 9.—*A. C.* 7401.

489. This opinion concerning several gods had place in the minds of the Jews more than other nations, as is sufficiently manifest from their frequent apostasy to the worship of other gods, so frequently mentioned in the historical books of the Word. This nation was so insane that they confessed Jehovah only with the mouth, but still in heart acknowledged other gods, which may be manifest from this, that after they had seen so many miracles in Egypt, so many likewise afterwards, the sea divided before them, and the army of Pharaoh immersed therein, the pillar of the cloud and fire continually appearing, the manna rained down daily from heaven, and the very presence itself of Jehovah with so great majesty and so great terror on Mount Sinai, and afterwards had uttered a confession that Jehovah alone was God, yet after some weeks, merely because Moses delayed his return, they demanded for themselves molten gods to worship, and when these gods were made by Aaron, they paid them divine worship, by a festival, by burnt offerings and sacrifices, and by dances; hence it may be manifest, that the worship of several gods inhered in their hearts. That this nation was of such a character above every other nation throughout the earth, is also evident from Jeremiah: "Hath a nation changed gods, and hath my people changed their glory for that which doth not profit? Be astonished, ye heavens, at this, and be horribly afraid; tremble exceedingly: According to the number of thy cities were thy gods, O Judah," ii. 11, 12, 28.—*A. C.* 8301.

How Communication with Angels by Representatives was effected.

490. Communication with the angels in heaven by representatives was effected at that time in this manner: their external worship was communicated with angelic spirits, who are simple, and do not reflect on things internal, but still are interiorly good; such are they who in the Grand Man correspond to the skins; these do not at all attend to the internal of man, but only to his external; if this latter appears holy, they also think holily concerning it; the interior angels of heaven saw in those spirits the things that were represented, consequently the celestial and Divine things which corresponded; for with these [spirits] they could be present, and see those things, but not with man, except by them: for angels dwell with men in interiors, but where there are no interiors, they dwell in the interiors of simple spirits, for the angels have no relish except for things spiritual and celestial, which are the interiors contained in representatives. From these few observations it may be manifest how communication with heaven could be given by such a people. — *A. C.* 8588.

The Representative of a Church could not be established with the Jews till all Knowledge of Internal Things had utterly departed.

491. The case herein is this. The representative of a church could not be established among them, till the time when they were altogether devastated, that is, when they had no knowledge of internal things; for if they had had a knowledge of internal things, they might have been affected with them, and thus might have profaned them. For holy things, that is, internal truths and goods, may be profaned by those who know and acknowledge them, and still more by those who are affected with them, but not by those who do not acknowledge. Therefore it was provided of the Lord, that the genuine representative of the church, that is, the internal, should depart from the posterity of Jacob, before they came into the representatives of the land of Canaan, inasmuch that they did not know any thing at all concerning the Lord. They expected indeed that the Messiah would come into the world, but to the intent that he might raise them to glory and eminence above all nations of the earth, not that he might save their souls to eternity; yea, neither did they know any thing of a heavenly kingdom, nor of a life after death, nor even of charity and faith. That they might be reduced to this ignorance, they were kept for several hundred years in Egypt, and when they were called out thence, they were ignorant of the very name of Jehovah, Exod. iii. 12-14. And moreover they lost all worship of the representative church, inasmuch that after the precepts of the decalogue had been promulgated in their presence from Mount Sinai, within a month of days they relapsed to the Egyptian worship, which was of a golden calf, Exod. xxxii. And because that nation, which was brought forth out of Egypt, was such, therefore they all perished in the wilderness, for nothing was any longer required of them but to keep the statutes and commandments in external form, inasmuch as this was to act what was representative of the church. To this, however, they could not be brought back who had grown up to mature age in Egypt, but their children could, although with difficulty, in the beginning by miracles, and afterwards by fears and captivities, as appears from the books of Joshua and Judges. Hence it may be evident, that every genuine or

internal representative of the church departed from them before they came into the land of Canaan, where an external representative of the church was begun among them in a full form. For the land of Canaan was the very land itself, where representatives of the church could be exhibited, inasmuch as all the places and all the boundaries there were representative from ancient times. — *A. C.* 4289.

Why the Interior Things of the Word were concealed from the Jews.

492. Inasmuch as the rational human is such, therefore the Word is written according to man's conception, and even according to his genius; hence it is, that the internal and external senses of the Word differ from each other; which may sufficiently appear from the Word of the Old Testament, where most things are said according to the apprehension and genius of the people who lived at that time. On this account so little mention is made concerning a life after death, concerning eternal salvation, and concerning the internal man; for such was the Jewish and Israelitish people, with whom the church was at that time, that, if those things had been openly declared, they would not only not have understood them, but would also have derided them; in like manner, if it had been openly declared to them, that the Messiah, or Christ, would come to save their souls to eternity, this also they would have rejected as nothing, as may appear at this day from the same nation, before whom if mention be made of any thing internal, or spiritual, and that the Messiah shall not be the greatest King on earth, it is derided. This was the reason why the Lord spake in like manner as the Prophets throughout, and some things by parables, as he himself says in Matthew: "I speak to them by parables, because seeing they see not, and hearing they hear not, neither do they understand," xiii. 13; the seeing and the hearing are they who are within the church, who although they see and hear, yet do not understand. And in John: "He hath blinded their eyes, and hardened their heart, that they may not see with their eyes, and understand with the heart, and convert themselves, and I should heal them," xii. 40; by converting themselves, and being healed, is implied, that still they would afterwards reject, and would thereby profane, which is attended with eternal damnation. Nevertheless the Lord laid open the interior things of the Word in many places, but only for the wise. — *A. C.* 2520.

493. On the same account, likewise, all the mysteries of faith were hidden from them, being concealed under the representatives of their church; and the style of the prophetic writings was, for the same reason, dark and obscure. — *A. C.* 302.

494. The church instituted with the Jews was not a church as to them, but only the representative of a church; for that there may be a church, there must be with the man of the church faith in the Lord, and also love to Him, and likewise love towards the neighbor; these constitute the church. But these things did not exist with the people who were called Jacob, for they neither acknowledged the Lord, thus neither were willing to hear of faith in Him, still less of love towards Him, and not even towards the neighbor; for they were in self-love and the love of the world, which loves are altogether opposite to love to the Lord and love towards the neighbor; this was inrooted in that

people from their first parents: hence it is, that with that people there could not any church be established, but only those things of the church be represented. The church is represented, when man places worship in externals, but in such as correspond to heavenly things; then internal things are represented by external, and the internal things are open in heaven, with which [heaven] conjunction is thus effected: to the intent therefore that the Israelitish people might represent, when their interiors were without the faith and love of heaven, even full of self-love, and the love of the world, those interiors were veiled, in consequence whereof external things might be communicated with spirits, and by them with angels, without internal things: wherefore unless the internal things had been veiled, they would also have been open, and then the representative would have perished, because filthy things would have burst forth and contaminated. The Israelitish people, above all others, were capable of being thus veiled, because they, above all others, adored external things, and made all holiness, yea, every thing Divine, to consist in them. From these things it may be manifest what is meant by sanctifying, namely, that it denotes a veiling of the interiors, that they may appear in the holy of faith, yet not to themselves, but to the angels with them. — *A. C.* 8788.

The Jewish Church, and all Things appertaining to it, representative of the Lord's Kingdom, and the Arcanum of the Christian Church.

495. No person of a sound understanding can suppose that the different animals which were offered in sacrifice had no other signification than that of a sacrifice; or that an ox, a bullock, or calf, signified the same as a sheep, a kid, and a goat, and these the same as a lamb, and that the like was signified by turtle doves and young pigeons. Each of these animals had its particular signification, as may appear plain from this consideration, that one was never on any account offered in the place of another: thus the names were expressly mentioned of those which should be offered in the burnt offerings and daily sacrifices, in those of the Sabbaths and feasts, in the freewill offerings, in the offerings of vows and of thanksgiving, in the trespass and sin offerings, and also in the offerings of purification; which would never have been done, unless somewhat particular had been represented and signified by each animal. But what such particular representation and signification was, it would take too much space here to explain; suffice it to know that celestial things are what are signified by the cattle, and that spiritual things are what are signified by the birds, and that by each sort of cattle and birds is signified some particular celestial and spiritual thing. The Jewish church itself, and all things appertaining to it, were representative of such things as respect the Lord's kingdom, to which nothing belongs but what is celestial and spiritual, that is, nothing but what has relation to love and faith. This may plainly enough appear from the signification of clean and useful beasts, which, inasmuch as in the most ancient churches they signified celestial goods, were afterwards made representative in the church, when a worship merely external, and that representative, was held in esteem and acknowledged. The subject here treated of being concerning the state of the church, and it being foretold what it would be in time to come, this was shown to Abram by representatives, exactly as

here recorded: but still, in the internal sense, they had a spiritual signification and reference, as must be plain to every one who considers the circumstances. For what need would there have been to take a heifer of three years old, a she goat of three years old, a ram of three years old, a turtle dove and young pigeon, and to divide them into two parts, and to place them in such and such a manner, unless they all, collectively and individually, had been significative. — *A. C.* 1823.

496. There was also represented before certain spirits the tabernacle with the ark; for they who have been greatly delighted with the Word, during their abode in the world, have such things also presented to their view; thus was then presented the tabernacle with all its apparatus, viz., with its courts, its curtains round about, its veils within, the golden altar or altar of incense, the table containing the bread, the candlestick, the propitiatory (mercy seat) with the cherubim; and at the same time it was given to the well-disposed spirits to perceive what each thing signified; the three heavens were what were represented by the tabernacle, and the Lord himself by the testimony in the ark on which was the propitiatory; and in proportion as their sight was opened, so far they saw therein things more celestial and divine, of which they had no knowledge in the life of the body, and what is surprising, there was not the smallest thing there which was not representative, even to the hooks and rings; to instance only the bread which was on the table, in this as in a representative and symbol, they perceived that food by which angels live, thus celestial and spiritual love with their joys and felicities, and in that love and these felicities they perceived the Lord Himself, as the bread or manna from heaven, besides other particulars from the form, position, and number of the loaves, and from the gold encompassing the table, and from the candlestick whence those things being illuminated exhibited still further representations of things ineffable; and so with the rest; from which it might appear also, that the rituals or representatives of the Jewish church contained in them all the arcana of the Christian church, and likewise that they, to whom the representatives and significatives of the Word of the Old Testament are opened, may know and perceive the arcana of the Lord's church in the earths, whilst they live in the world, and the arcana of arcana which are in the Lord's kingdom in the heavens, when they come into another life. — *A. C.* 3478.

What Effect the Representatives of the Jewish Church had in Heaven.

497. What sort of representatives appear in heaven, is manifest from the prophets, as from John in the Apocalypse, where mention is made of candlesticks, chap. i. 12; and of a throne, with twenty-four thrones around it, and of four animals before the throne, chap. iv. 2, and following verses; and of a book with seven seals sealed, chap. v.; and of horses going forth when the seals were opened, chap. vi.; and of angels variously clothed, with vials, chap. ix. x. xv.; and of a white horse, chap. xix.; and lastly of the New Jerusalem, whose walls, gates, foundation, height, breadth, and length are described, chap. xxi. xxii.: similar things are also mentioned by the other prophets. All these things are representatives, such as continually appear before the angels in the heavens, and present in a visible form the divine celestial things which are of the good of love, and the divine spiritual things which are of the good of

faith : such things in the sum were represented by the tabernacle, and by those things which were in the tabernacle, as by the ark itself, by the table on which was bread, by the altar of incense, by the candlestick, and by the rest of the things ; which, inasmuch as they were the forms of divine celestial and spiritual things, therefore when they were seen by the people, at the time they were engaged in holy worship, then were presented in heaven such things as were represented, which, as was said above, were the divine celestial things which are of the good of love to the Lord, and the divine spiritual things which are of the good of faith in the Lord : such an effect in heaven had all the representatives of that church. It is to be known, that spirits and angels are always with man, and that man cannot live without them ; in like manner that by them man has connection with the Lord, and that so the human race subsists, and also heaven. Hence it may be manifest, for what end the representatives, and also the rituals of the church, with the Israelitish nation were instituted : also for what end the Word is given, wherein all things which are in the sense of the letter, correspond to the divine things which are in heaven, thus wherein all things represent, and all expressions signify : hence man has connection with heaven, and by heaven with the Lord ; without which connection he would have no life at all, for without connection with the very Esse of life, from whom is all the Existere of life, no one has life. — *A. C.* 9481.

Illustration of what a Representative Church is, and why it is.

498. There are three heavens, the inmost or third, the middle or second, and the ultimate or first : in the inmost heaven the good of love to the Lord reigns, in the middle heaven the good of charity toward the neighbor reigns, in the ultimate are represented those things which are thought, are said, and exist in the middle and inmost heaven. The representatives which are in that heaven are innumerable, as paradises, gardens, forests, fields, plains, also cities, palaces, houses ; and likewise flocks and herds, also animals, and birds of several kinds, besides numberless other things ; these things appear before the eyes of angelic spirits there, more clearly than similar things in the light of midday on earth, and what is wonderful, it is apperceived also what they signify. Such things likewise appeared to the prophets, when their interior sight, which is the sight of the spirit, was opened, as horses to Zechariah, chap. vi. 1-9 ; animals which were cherubs, and afterwards the New Temple, with all things appertaining to it, to Ezekiel, chap. i. ix. x. xl. to xlviii. ; a candlestick, thrones, animals which were also cherubs, horses, the New Jerusalem, and several other things, to John, which are treated of in the Apocalypse ; in like manner horses and chariots of fire to the boy of Elisha, 2 Kings vi. 17 : similar things appear continually in heaven, before the eyes of spirits and angels, and are natural forms, into which the internal things of heaven close, and in which they are figured, which are thus rendered visible before the very eyes : these things are representations. The church therefore is representative, when the internal holy things, which are of love and faith from the Lord and to the Lord, are presented by forms visible in the world ; as in this chapter and the following, by the ark, the propitiatory, the cherubs, by the tables there, by the candlestick, and by the other things

of the tabernacle ; for that tabernacle was so constructed, that it might represent the three heavens, and all the things which are therein ; and the ark, in which was the testimony, was so constructed, that it might represent the inmost heaven, and the Lord Himself there ; wherefore the form thereof was shown to Moses in the mountain, Jehovah then saying, "That they should make for Him a sanctuary, and he would dwell in the midst of them," verse 8. Every one who is gifted with any faculty of interior thought, may perceive that Jehovah could not dwell in a tent, but that He dwells in heaven ; and that that tent could not be called a sanctuary, unless it had reference to heaven, and to the celestial and spiritual things which are there. Let every one think with himself, what would it be for Jehovah, the Creator of heaven and earth, to dwell in a small habitation made of wood, covered over with gold, and encompassed around with curtains, unless heaven and the things of heaven had been there represented in form : for the things which are represented in form, appear indeed in a like form, in the ultimate or first heaven, before the spirits who are there, but in the superior heavens are perceived the internal things which are represented, which things, as was said, are the celestial things which are of love to the Lord, and the spiritual things which are of faith in the Lord. Such were the things which filled heaven, when Moses with the people were in an external holy, and adored it as the habitation of Jehovah Himself : hence it is evident what is meant by a representative, also that by it heaven was present with man, thus the Lord. Therefore a representative church, when the ancient church ceased, was instituted with the Israelitish people, that by such things there might be conjunction of heaven, thus of the Lord with the human race, for without conjunction of the Lord through heaven, man would perish ; for man has his life from that conjunction. But those representatives were only external mediums of conjunction, with which the Lord miraculously conjoined heaven : but when conjunction by those things also perished, then the Lord came into the world, and opened the internal things themselves which were represented, which are the things of love and of faith in Him ; these things now conjoin : nevertheless the only medium of conjunction at this day is the Word, inasmuch as it is so written, that all and single things therein correspond, and hence represent and signify the divine things which are in the heavens. — *A. C.* 9457.

What the Kingdoms of Judges, Priests, and Kings were, and why the Jews were divided into two Kingdoms.

499. In the representative church with the posterity of Jacob, there was first a kingdom of judges, afterwards a kingdom of priests, and lastly a kingdom of kings ; and by the kingdom of judges was represented Divine truth from Divine good ; but by the kingdom of priests, who were also judges, was represented Divine good from which Divine truth is derived ; and by the kingdom of kings was represented Divine truth without Divine good ; but when something of the priesthood was adjoined also to the regal [office], then was also represented by kings the Divine truth, in which there was so much of good as there was of the priesthood adjoined to the regal office. All these things were instituted in the Jewish church, that by them might be represented states of heaven, for in heaven there are two king-

doms, one which is called the celestial kingdom, and the other which is called the spiritual kingdom; the celestial kingdom is what is called the priesthood, and the spiritual kingdom what is called the royalty of the Lord; in the latter Divine truth reigns, in the former Divine good: and because the representative of the celestial kingdom began to perish, when they sought a king, therefore, that the representative of the Lord's kingdom in the heavens might still be continued, the Jews [or tribe of Judah] were separated from the Israelites, and by the Jewish kingdom was represented the celestial kingdom of the Lord, and by the Israelitish kingdom his spiritual kingdom. They who are acquainted with these things may know the reasons, why the forms of government with the posterity of Jacob were successively changed; why also, when they asked a king, it was said to them of Jehovah by Samuel, that by so doing they rejected Jehovah, that he should not reign over them, 1 Sam. viii. 7; and that then was declared to them the right of a king, verse 11, and following verses of the same chapter, by which is described Divine truth without good. They who are acquainted with the things above mentioned, may also know why somewhat of the priesthood was granted to David; and also why after the time of Solomon the kingdom was divided into two, namely, into the Jewish kingdom and the Israelitish kingdom. — *A. C.* 8770.

The Land of Canaan, in respect to Churches there.

500. The Most Ancient Church, which was celestial, and before the flood, and also the Ancient Church which was after the flood, were in the land of Canaan, and moreover, in several other kingdoms: hence it came to pass, that all the nations in that land, and likewise all the regions, and all the rivers thereof, became representative; for the most ancient people, who were celestial men, through all objects which they saw, perceived such things as appertain to the Lord's kingdom, thus also through the regions and rivers of that land. These representatives, after their times, remained in the Ancient Church, thus also the representatives of the places in that land. The Word in the Ancient Church had also thence representative names of places, as had also the Word after their time, which is called, Moses and the prophets; and because this was so, Abraham was commanded to go thither, and a promise made him that his posterity should possess the land, and this not by reason of their being better than other nations, for they were amongst the worst of all, but that by them a representative church might be instituted, in which no attention should be paid to person or to place, but to the things which were represented, and that thus also the names of the Most Ancient and of the Ancient Church might be retained. — *A. C.* 3686.

501. In the land of Canaan a church had existed from the earliest ages, which was the reason why all the places therein, and in the adjacent countries, with their mountains and rivers, which are mentioned in the Word, are made representative and significative of those things which are the internals of the church, which are what are called its spiritual things. — *H. D.* 5.

Character of the Jewish People.

502. It is here first to be told concerning the origins of the tribe of Judah, for they are treated of in this chapter. There are three origins of that

tribe or of the Jewish nation; one is from Shelah the son of Judah by the Canaanitish wife, another is from Perez, and a third from Serah, the sons of Judah by Thamar his daughter-in-law. That all the Jewish nation was from these three sons of Judah, is evident from the enumeration of the sons and grandsons of Jacob who came with him into Egypt, Gen. xli. 12; also from their classification according to families, spoken of in Moses: "The sons of Judah were according to their families; to Shelah, the family of the Shelonites; to Perez, the family of the Parzites; to Serah, the family of the Sarhites," Numb. xxvi. 20, and 1 Chron. iv. 21. Hence it is evident what was the origin of that nation; namely, that a third part thereof was from the Canaanitish mother, and two third parts from the daughter-in-law, consequently all from an illegitimate bed. What this origin involves and represents, is evident from what follows, namely, that their interiors were similar, or had a like origin: that Judah married a Canaanite, involves an origin from evil which is from the false of evil, for this is signified in the internal sense by the daughter of a man a Canaanite; that he lay with his daughter-in-law involves and represents damnation from falsified truth from evil, for whoredom in the Word throughout signifies the falsification of truth. Evil from the false of evil, is evil of the life from a false doctrinal, which has been hatched from the evil of self-love, that is, from those who are in that evil, and confirmed by the sense of the letter of the Word: such is the origin of evil with the Jewish nation, and such is the origin of evil with some in the Christian world, especially with those who in the Word are understood by Babel. This evil is such, that it precludes every way to the internal man, inasmuch that there cannot any thing of conscience be formed therein; for the evil which a man does from a false doctrinal, this he believes to be good because he believes it to be true, and thus he does it from a principle of lawfulness, of freedom, and of delight; thence heaven is so closed to him, that it cannot be opened. — *A. C.* 4818.

503. The Jews had an hereditary evil which could not be eradicated by regeneration, because they did not admit it. That they had such an hereditary, and that they could not be regenerated, is very evident from all those things which are related of them in the Word, and still further from the following passages in Moses: "Moses called all Israel, and said unto them, Ye have seen all things which Jehovah hath done in your eyes in the land of Egypt to Pharaoh and all his servants, and to all his land; and Jehovah hath not given you a heart to know, and eyes to see, and ears to hear even to this day," xxix. 2-4. Again: "I know the device of the people, which they do at this day, before I introduce them into the land which I have sworn," Deut. xxxi. 21. And again: "I will hide my faces from them, I will see what is their last [end]; for they are a generation of perversities, sons in whom is no truth. I would exterminate them, I would cause their memory to cease from man, unless I feared the indignation of the enemy. Because they are a nation perishing in counsels, and there is no intelligence in them; because their vine is of the vine of Sodom, and their grapes of the fields of Gomorrah: their grapes are hemlock, the clusters are bitter to them. Their wine is the poison of dragons, and the cruel head of asps. Is not this laid up in store with me, sealed in my treasures?" Deut. xxxii. 20, 26-34; and in other places very frequently, especially in Jeremiah. — *A. C.* 4317.

[NOTE.—It must not be understood from the above, that Swedenborg meant to teach that no Jew could be regenerated, but that the Jews as a nation could not be regenerated. For it is expressly stated in A. C. 7459, that “few of them are in heaven.” — *Compiler.*]

504. The evil of self-love is not, as it commonly appears, the external elation which is called pride, but it is hatred against the neighbor, and thence a burning desire of revenge, and the delight of cruelty: these are the interiors of self-love; its exteriors are contempt of others in comparison with self, and aversion to those who are in spiritual good, and this sometimes with a manifest elation or pride, and sometimes without it; for he who holds his neighbor in such hatred, interiorly loves himself alone, and only others whom he regards as one with himself, thus them in himself, and himself in them, with a view to himself alone as the end. Such are they who are represented by Judah in the opposite sense; the Jewish nation also had been in such love from the earliest times, for they had regarded all in the universal earth as the vilest slaves, and as of no account respectively to themselves: they have also held them in hatred, and what is more, when self-love and the love of the world has not joined them mutually together, they have even persecuted companions and brethren with similar hatred; this still remains with that nation, but inasmuch as they now live by favor in the lands of strangers, they keep that spirit concealed. — *A. C. 4750.*

505. The lust of gain and avarice has in it that it not only wishes to possess the whole world, but also for the sake of gain to plunder every one, yea, to kill, and it likewise would kill for a trifle, if the laws did not oppose it: and moreover in the gold and silver which such a man possesses, he regards himself as the greatest in power, howsoever he appears to do otherwise in the external form. Hence it is evident, that in avarice there is not only the love of the world, but also self-love, and indeed the most filthy self-love. For with the sordidly avaricious, elation of mind or pride is not so conspicuous outwardly, since this sometimes is not concerned about wealth for the sake of ostentation; neither is it that kind of self-love which is usually connected with pleasures, for they have little concern about the body and its food and clothing; but it is a love altogether earthly, having nothing for its end but money, in which it believes itself not in act but in ability above all. Hence it may be evident, that in avarice there is a love of self the lowest and the vilest of all; wherefore in the other life the avaricious appear to themselves to be among swine; and they are, beyond all others, contrary to all good whatever. They are thence in such thick darkness that they cannot in any wise see what is good and what is true; that there is any internal of man which lives after death, they do not at all comprehend, and in heart deride those who say this. The Jewish nation had been such from the beginning, wherefore it was impossible for any thing internal to be discovered manifestly to them, as is evident from the Word of the Old Testament: and whereas they are rooted in that worst kind of self-love, therefore also unless by avarice they were so far removed from things internal, and were thence kept in thick darkness, they would defile interior truths and goods, and would thus profane them more than others; for they cannot profane so long as they do not acknowledge. Hence it is that the Lord says of them in John, “Ye are of your father the devil, and the desires of your father ye will do: he was a murderer from the beginning,”

viii. 44: and of Judas Iscariot, who represented the Jewish church: “Have not I chosen you twelve, but one of you is a devil?” John vi. 70. By him also, in that he sold the Lord, the like was represented as here by Judah, who said, Go ye, and let us sell Joseph. — *A. C. 4751.*

506. That the Jewish nation considers the internal of the church as a harlot, or as false, is very evident. As for example, if any one should tell them, that the internal of the church is that the Messiah, who is predicted in the propheticals of the Word, and whom therefore they expect, is the Lord, this they reject altogether as false. If any one should tell them, that the internal of the church is that the Messiah’s kingdom is not worldly and temporal, but heavenly and eternal, this also they pronounce to be false. If any one should tell them, that the rituals of their church represented the Messiah and his heavenly kingdom, they do not know what this means. If any one should tell them, that the internal of the church is the good of charity and the truth of faith, doctrine and life together, this they regard not otherwise than false; in like manner in all other cases; yea, at the bare proposition that the church has an internal, they stupidly smile. The reason is, because they are in external things, and indeed in the lowest of external things, namely, the love of things earthly, for above all other men they are in avarice, which is altogether earthly: persons of such a character cannot possibly have any other views of the interior things of the church, for they are more remote from heavenly light than the rest of mankind, and thus more than others in thick darkness. — *A. C. 4865.*

The Jews regard Internal Truth as a Harlot.

507. That the Jewish nation regards internal truth as a harlot, and if it conjoins itself therewith, that it does so from lust as of conjunction with a harlot, may be illustrated by the following cases. If it is told them that the Word is holy, yea, that it is most holy, also that every tittle therein is holy, they acknowledge it, and conjoin themselves, but this from such a lust, for they believe it holy in the letter, and not that a holy flows in through the holy of the letter, with those who are in the affection of good and of truth when they read it. If they are told that several, who are named in the Word, are to be venerated as saints, as Abraham, Isaac, Jacob, Moses, Aaron, David, they acknowledge it and conjoin themselves, but from a like lust: for they believe that those persons were chosen in preference to others, and are thence holy, and on this account are to be worshipped as deities; when yet they have nothing of holiness from any other source than this, that they represented the Lord, and a holy representative does not at all affect the person; and moreover his own life awaits every one without distinction after death. If they are told that the ark with them, the temple, the altar of burnt offering, the altar of incense, the bread upon the table, the candlestick with the lights, the perpetual fire, the sacrifices, the perfumes, the oil, also the garments of Aaron, especially the breastplate on which was the Urim and Thummim, were holy, they acknowledge it and conjoin themselves, but from such a lust; for they believe those things to have been holy in themselves, thus that the wood, the stone, the gold, the silver, the bread, the fire, were holy, and this interiorly, because Jehovah was in them, or that the holiness of Jehovah applied to them was actually in them: this is their internal truth, which

yet is respectively false; for the holy is only in good and truth, which is from the Lord in love to him and in love towards the neighbor, and thence in faith, thus in none but in living [subjects], that is, in men who receive those things from the Lord. Again, if it be told them that the Christian church is one with the church which was instituted among them, but that it is internal, whereas this was external, so that when the church instituted with them is divested of its externals and stripped naked, the Christian church appears, this they do not acknowledge any otherwise than as a whore, that is, as false; nevertheless some of them, who are converted from Judaism to Christianity, conjoin themselves with that truth, but also from such a lust. Such things in the Word are frequently called whoredoms. But in regard to those, who are signified in the Word by Babel, they have like views of the internal truths of the church, but inasmuch as they are acquainted with internal things, and also in childhood acknowledge them, yet in adult age deny, they are described in the Word by filthy adulteries and heinous copulations, for they are profanations. — *A. C.* 4868.

Cause of the Hatred, Barbarity, and Cruelty of the Jews.

508. That the Jewish nation was in the external without an internal, and therefore believed truth to be false, and the reverse, is evident from their doctrinal, that it was allowable to hate an adversary, and also from their life, that they hated all who were not of their religious [principle]; yea, that they believed they were doing what was well pleasing to Jehovah and were serving Him, when they treated the nations with barbarity and cruelty, by exposing their bodies, when they were slain, to be devoured by wild beasts and birds, by cutting them alive with saws, wounding them with spikes and axes of iron, and making them pass through the brick-kiln, 2 Sam. xii. 31; yea, it was also according to their doctrinals, to treat a companion nearly in a like manner, who for any cause was a declared enemy: hence it may plainly enough appear, that there was nothing of the internal in their religious [principle]; if any one then had said to them, that such things were against the internal of the church, they would have replied that this was false. That they were merely in external, and were altogether ignorant what the internal is, and led a life contrary to the internal, is also evident from what the Lord teaches in Matthew, chap. v. 21–48. — *A. C.* 4903.

Reasons why it is believed that the Jews were chosen above others for their Goodness.

509. They who know nothing concerning the internal sense of the Word, cannot believe otherwise than that the Israelitish and Jewish nation was elected above every other nation, and hence was more excellent than every other, as also they themselves believed: and what is wonderful, this is not only believed by that nation itself, but also by Christians, notwithstanding these latter know, that that nation is in filthy loves, in sordid avarice, in hatred, and in self-conceit; and besides that they make light of, and even hold in aversion, the internal things which are of charity and faith, and which are of the Lord. The reason why Christians also believe that that nation was elected above others, is, because they believe that the election and salvation of man is from mercy, without regard to man's life, and thus that the wicked can be received into heaven alike with the pious and the

well disposed; not considering that election is universal, namely, of all who live in good, and that the mercy of the Lord is towards every man who abstains from evil, and is willing to live in good, and thus who suffers himself to be led of the Lord, and to be regenerated, which is effected by the continuation of his life. Hence also it is, that most persons in the Christian world believe also, that that nation will be again elected, and then will be brought back into the land of Canaan, and this also according to the sense of the letter. — *A. C.* 7051.

510. That the sons of Israel are called the people of Jehovah, was not because they were better than other nations, but because they represented the people of Jehovah, that is, those who are of the Lord's spiritual kingdom: that they were not better than other nations, is evident from their life in the wilderness, in that they did not believe at all in Jehovah, but in heart believed in the gods of the Egyptians; as is manifest from the golden calf which they made to themselves, and which they called their gods, who brought them forth out of the land of Egypt, Exod. xxxii. 8; it is evident also from their life afterwards in the land of Canaan, treated of in the historicals of the Word; also from what was said of them in the propheticals of the Word, and, lastly, by the Lord: hence also it is, that few of them are in heaven, for they have received a lot in the other life according to their life: be not therefore willing to believe, that they were elected for heaven before others; for they who believe so, do not believe that every one's life remains with him after death; neither do they believe that man is to be prepared for heaven during his whole life in the world, and that this is effected of the Lord's mercy, and not that they are admitted into heaven from mercy alone, without any regard to the manner in which they have lived: such an opinion concerning heaven and concerning the Lord's mercy is induced by the doctrine respecting faith alone, and respecting salvation by faith alone without good works; for the maintainers of this doctrine have no concern about the life; hence also they believe that evils can be wiped away like filth by water, and thus that man can be transmitted instantaneously into the life of good, consequently be admitted into heaven; not knowing that if the life of evil was taken away from the evil, they would have nothing of life at all; also that if they who are in the life of evil, were to be admitted into heaven, they would feel hell in themselves, and this more grievous, the more interiorly they were admitted into heaven. From these considerations now it may be manifest, that the Israelites and Jews were not all elected, but only accepted to represent those things which are of heaven; and that there was an expediency that this should be done in the land of Canaan, because the church of the Lord had been there from the most ancient times, and hence all the places there were made, representative of celestial and divine things: thus also the Word could be written, wherein names might signify such things as are of the Lord and of his kingdom. — *A. C.* 7439.

The Jews were urgent to be a Church from the Love of Pre-eminence.

511. That the posterity of Jacob were not chosen, but were urgent that there might be a church with them, may appear in several passages of the Word from its internal historical sense, and plainly in the following: "Jehovah spake to Mo-

ses, Go up hence, thou and the people, whom thou hast caused to go up out of the land of Egypt, into the land which I have sworn to Abraham, Isaac, and Jacob, saying, To thy seed will I give it. I will not go up in the midst of thee, because thou art a stiff-necked people; lest I consume thee in the way. When the people heard this evil word, they mourned, and they laid aside every one his ornament from upon him; and Moses took the tent, and stretched it for himself without the camp, by removing far from the camp; and Moses said to Jehovah, See, Thou sayest unto me, Cause this people to go up, when Thou hast not made known to me whom Thou wilt send with me; now, therefore, I pray, if I have found grace in thine eyes, make known to me, I pray, thy way, that I may know concerning Thee, that I have found grace in thine eyes; see also that this nation is thy people. He said therefore, My faces shall go until I shall give thee rest," Exod. xxxiii. It is here said that Moses caused the people to go up out of the land of Egypt; also afterwards, that they laid aside their ornament, and mourned, and that Moses stretched his tent without the camp, and that so Jehovah assented; thus manifestly that they themselves were urgent. Again: "Jehovah said unto Moses, How far will this people anger Me? and how far will they not believe in Me, on account of all the signs which I have done in the midst of them? I will smite them with pestilence, and will extinguish them, and will make thee into a nation greater and stronger than them. But Moses supplicated, and Jehovah, being entreated, said, I will be propitious according to thy word; nevertheless I live, and the whole earth shall be filled with the glory of Jehovah. For as to all the men who have seen my glory, and my signs, which I have done in Egypt, and in the wilderness, yet have tempted Me these ten times, neither have obeyed my voice, if they shall see the land which I have sworn unto their fathers, all that have angered Me shall not see it; in this wilderness shall their bodies fall together; but their children I will bring in," Numb. xiv. From this passage also it is evident, that Jehovah willed to extinguish them, consequently not to establish a church amongst them, but that they were urgent, and therefore it was done. — *A. C.* 4290.

512. They were urgent that a church might be instituted among them, but this for no other end than to be distinguished above all nations in the universal globe, for they were in self love more than them, and they could not be lifted to eminence over them by any thing else, than by Jehovah being amongst them, thus also by the church being amongst them, for where Jehovah is, that is the Lord, there the church is. That this was the end, is manifest from several passages in the Word, as also from these words in this chapter: "Moses said, Wherein shall it be made known at any time, that I have found favor in thine eyes, I and thy people? Is it not in thy going with us, and our being rendered excellent, I and thy people, above every people which is on the faces of the ground?" verse 16. — *A. C.* 10,535.

Why the Jews are called in the Word a holy People.

513. The reason why that people is called in the Word the people of Jehovah, the chosen and beloved nation, is, because by Judah is there meant the celestial church, by Israel the spiritual church, and by all the sons of Jacob something of the church; also by Abraham, Isaac, and Jacob, the

Lord Himself, as likewise by Moses, Aaron, and David. — *A. C.* 10,396.

Why the Jews have been to this day preserved.

514. Inasmuch as the tribe of Judah was of this character more than the other tribes, and at this day, as formerly, account the rituals holy, which may be observed out of Jerusalem, and also have a holy veneration for their fathers, and a particular reverence for the Word of the Old Testament, and inasmuch as it was foreseen that Christians would almost reject that Word, and would likewise defile its internal things with things profane, therefore that nation has been hitherto preserved, according to the Lord's words in Matthew, chap. xxiv. 34; it would have been otherwise if Christians, as they were acquainted with things internal, had also lived internal men; in this case that nation, like other nations, would before many ages have been cut off. — *A. C.* 3479.

The Error that the Jews are again to be chosen.

515. The temper of that nation is such, that above all other nations they adore things external, thus idols, and are altogether unwilling to know any thing about things internal: for they are the most avaricious of all nations, and avarice, such as theirs, with whom gold and silver is loved for the sake of gold and silver, and not for the sake of any use, is an affection the most earthly, and which draws down the mind altogether into the body and immerses it therein, and closes the interiors to such a degree, that it is impossible for any thing of faith and love from heaven to enter. Hence it is evident how much they are mistaken, who believe that that nation will be again chosen, or that the church of the Lord will again pass to them, the rest being rejected; when yet it would be an easier matter to convert stones than them to faith in the Lord. It is believed that the church will again pass to them, because in the propheticals of the Word, it is said in many passages that they are to return: but it is not known that by Judah, in those passages, by Jacob, and by Israel, is not meant that nation, but those with whom the church is. — *A. C.* 8301.

516. Again, in Jeremiah: "Behold, the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah. But this shall be the covenant that I will make with the house of Israel; after those days, saith Jehovah, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people," xxxi. 27, 31, 33. By the days here spoken of as to come, and in which these things should take place, is evidently meant the coming of the Lord; wherefore it is not meant that a new covenant would then be made with the house of Israel and with the house of Judah, but with a new church about to be established by the Lord, which is meant by the house of Israel, and by the house of Judah, in whose inward parts the law was to be put, and in whose hearts it was to be written. That this did not take place with the house of Israel, and with the house of Judah, it is well known, for they entirely rejected all covenant with the Lord, in like manner as they do at this day. Covenant signifies conjunction with the Lord by love

to him, from which conjunction the law or divine truth is put in them, both in doctrine and life, which is the law put in their inward parts, and written in their hearts. To sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast, signifies to reform those who are of the new church, by the truths and goods pertaining to intelligence and affection; seed denoting truth, man intelligence, and beast the good of affection; that beast has this signification, will be shown in what follows. Again, in Zechariah: "Yea, many people and strong nations shall come to seek Jehovah of hosts in Jerusalem, and to pray before Jehovah. Thus saith Jehovah of hosts; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you," viii. 22, 23. They who do not know that by a Jew is understood those who are principled in love to the Lord, and thence in truths of doctrine, may easily be induced to believe that these things are said concerning the Jews, and their introduction into the land of Canaan, and that all others who desire to be saved shall then take hold of the skirt of their raiment, praying that they may be permitted to accompany them; but when it is known that these things are not said concerning any introduction into the land of Canaan and to Jerusalem there, and that by a Jew are not understood those who are of that nation, but that by Jerusalem is understood the new church to be established by the Lord, and by a Jew, every one who is principled in the good of love to the Lord, and by the skirt of a Jew, truth derived from that good, then it may be apprehended what all the circumstances related in that chapter signify, and these words in particular; for the subjects there treated of are the calling together and the accession of the Gentiles to the church, and by a Jew are understood those who acknowledge the Lord and love Him, and by taking hold of his skirt is signified the desire of knowing truth from him, and by ten men out of all the languages of the nations are understood all of whatever religion, ten men signifying all, and the languages of nations, their religious principles. From these considerations it is evident, how far they wander from the truth who believe that at the end of time the Jews will be converted to the Lord, and introduced into the land of Canaan. These are the same persons who believe that by land, by Jerusalem, by Israel, and by Judah, in the Word, are meant the land of Canaan, the city of Jerusalem, the Israelitish people, and the Jewish nation: but they who have hitherto so believed are to be excused, because they knew nothing of the spiritual sense of the Word, and were therefore ignorant that by the land of Canaan is signified the church; by Jerusalem, the same as to doctrine; by Israel, those who are of the spiritual church; and by Judah, those who are of the celestial church; likewise that where the introduction of Judah and Israel into the land of Canaan, is treated of by the prophets, the introduction of the faithful into heaven and the church is understood. This introduction took place, when the Lord came into the world, for then all those who had lived in the good of charity, and worshipped God under a human form, and were reserved under heaven until the coming of the Lord, were introduced into heaven after the Lord had glorified his humanity. These are they who are understood

in many passages in the prophetic Word, where the captivity of the children of Israel and Judah, and the bringing them back into their land are treated of. They also are here understood who were to be introduced from the earth into the church, and thence into heaven, after the coming of the Lord, not only where the Christian religion is received, but also every where else.

517. The two following passages may be selected as examples of those from which the Jews persuade themselves, and from which also Christians believe, that the Jewish nation will return to the land of Canaan, and be saved in a special manner. Thus, in Isaiah: "And they shall bring all your brethren for an offering unto Jehovah, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith Jehovah, as the children of Israel bring an offering in a clean vessel into the house of Jehovah. For as the new heavens and the new earth which I will make, shall remain before me, saith Jehovah, so shall your seed and your name remain," lxvi. 20, 22. By the new heaven and new earth are understood the heaven and the church to be formed of those who should be saved by the Lord, after the glorification of his humanity. The other passage is found in the same prophet: "Thus saith the Lord Jehovah, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am Jehovah; for they shall not be ashamed that wait for me," xlix. 22, 23. Throughout the whole of this chapter the coming of the Lord is treated of, and also the salvation of those who receive him, as is evident from verses 6-9; consequently it is not the salvation of the Jews which is there treated of, much less their restoration to the land of Canaan. That the Jewish nation is not understood in the passages here adduced, may also appear from this circumstance, that it was the worst of all nations, and idolatrous in heart; and that they were not introduced into the land of Canaan, on account of any goodness and uprightness of heart, but on account of the promise made to their fathers, likewise that there were no truths and goods of the church with them, but only falsities and evils, and that they were therefore rejected and expelled from the land of Canaan; as is evident from all those passages in the Word, in which that nation is described. — *A. E.* 433.

If the Internal were opened among the Jews they would perish.

518. That that nation would perish, if the Divine should flow in with them, is evident. The case herein is this: they who are in things external without an internal, thus in the loves of self and of the world, are absolutely incapable of receiving any thing divine; wherefore the internal with them is kept closed: if the internal were opened with them, and the Divine flowed in, they would altogether perish; for their life is derived from the loves of self and of the world, and there is a perpetual opposition and contrariety between those loves and heavenly loves, and heavenly loves are the Divine; wherefore from the influx of the Divine their life would be extinguished. — *A. C.* 10,533.

Why the Jews were permitted to destroy other Nations.

519. That the Israelites and Jews destroyed the nations of the land of Canaan, was because the former represented spiritual and celestial things, and the nations represented infernal and diabolical things, which latter things can in no case be together with the former, for they are opposites. The reason why it was permitted them to destroy the nations was, because with them [the Israelites and Jews] there was not a church, but only the representative of a church, thus neither was the Lord present with them except only representatively; for they were in externals without an internal, that is, in worship representative of good and truth, but not in good and truth. To persons of such a character it is permitted to destroy, to kill, to give to slaughter and to the curse; but it is not permitted to those who are in externals and at the same time in internals, inasmuch as these must act from good, and good is from the Lord. That the Jews and Israelites were of such a character, Moses declares openly: "Say not in thine heart, when Jehovah thy God shall have driven the nations before thee, saying, on account of my justice Jehovah hath brought me to possess this land; not on account of thy justice and the rectitude of thy heart, because thou art a people stiff-necked," Deut. ix. 4, 5, 6. — *A. C.* 9320.

Wars, in the Word.

520. Forasmuch as Jehovah, that is, the Lord, defends man from the hells, that is, from the evils and falses which thence continually arise, therefore He is called Jehovah Zebaoth, that is, Jehovah of armies, and by armies are signified the truths and goods of heaven, and thence of the church, in every complex, whereby the Lord removes the hells in general, and with every one in particular; hence it is that it is attributed to Jehovah, that He fights and maintains warfare as a hero and man of war in battles, as may appear from the following passages: thus in Isaiah: "Jehovah Zebaoth descendeth to fight upon Mount Zion, and upon the hill thereof," xxx. 4: and in Zechariah: "Jehovah shall go forth and fight against the nations, according to the day of His fighting in the day of battle," xiv. 3: and in Isaiah: "Jehovah shall go forth as a hero, as a man of war He shall stir up zeal, He shall prevail over His enemies," xlii. 13: and in Moses: "The war of Jehovah against Amalek from generation to generation," Exod. xvii. 16. These things are said, because by Amalek are signified those falses of evil which continually infest the truths and goods of the church. Moreover by wars, in the historical parts of the Word, as well those which are related in the books of Moses, as those in the books of Joshua, Judges, Samuel, and the Kings, are also signified spiritual wars; as the wars against the Assyrians, Syrians, Egyptians, Philistines, and, in the beginning, against the idolatrous nations in the land of Canaan beyond and on this side Jordan; but what they signify in particular can only be known from a particular knowledge of the quality of evil and the false signified by the Assyrians, the Babylonians, the Chaldeans, also by the Egyptians, Syrians, Philistines, and the rest: for all the people and nations who waged war with the sons of Israel, represented the hells, which were desirous to offer violence to the church represented by the sons of Israel: nevertheless the wars actually took place as they are described, but still they represented, and thence signified,

spiritual wars, inasmuch as there is nothing said in the Word which is not inwardly spiritual, for the Word is divine, and what proceeds from the Divine is spiritual, and is terminated in what is natural. That the ancients also had a Word both prophetic and historical, which is now lost, appears in Moses, Numb. xxi., where the prophetic parts thereof are mentioned, which are there called Enunciations, and the historical parts also, which are called the Wars of Jehovah, verses 14 and 27: those histories are called the wars of Jehovah, because thereby are signified the wars of the Lord with the hells, as is the case also with the wars in the histories of our Word. Hence now it is that enemies, adversaries, opposers, persecutors, insurgents, and moreover all arms of war, as the spear, the buckler, the shield, the sword, the bow, arrows, the chariot, and others mentioned in the Word, signify such things as appertain to combat and defence against the hells. Thus again in Moses: "When thou goest out to war against the enemy, and seest the horse and the chariot, many people more than thou, thou shalt not be afraid of them, because Jehovah thy God is with thee. The priest shall say to them, when they draw near to the battle, Ye approach this day to the battle against your enemies, let not your heart soften, neither fear ye, neither tremble, nor be dismayed before them, for Jehovah, your God, goeth with you, to fight for you with your enemies, and to keep you," Deut. xx. 1, 2, 3, 4. He who does not know that there is a spiritual sense in every part of the Word may suppose that nothing of a more interior nature is here understood than what appears in the letter; howbeit, by war, as well in this as other passages, is signified spiritual war, and hence by horse, chariot, and much people, are signified the falses of religion in which they confide, and from which they fight against the truths of the church; by horse, are signified the falses of the understanding and reasonings thence derived, by chariot, falses of doctrine, and by much people, falses in general; whether we say falses, or those who are principled in falses, it amounts to the same: that they shall not be afraid of them, nor tremble, because they are in the truths of the church from the Lord, and because the Lord is in these truths with man, and so from them fights for man against the hells, which are understood by enemies in the spiritual sense, therefore it is said, because Jehovah God is with you, and goeth with you to fight for you with your enemies, and to keep you. — *A. E.* 734. See also 1277.

Why, after the Lord's Coming, the Jews were rejected from the Land of Canaan.

521. When therefore the Israelitish nation were in external things without internal, and yet something of a church was to be instituted among them, it was on this account provided by the Lord, that still communication with heaven might be effected by representatives, which were the external things of worship with that nation; but this communication was miraculously effected. But two things were requisite that this might be effected; first, that the internal with them should be altogether closed up; and secondly, that they might be in a holy external when in worship: for when the internal is altogether closed up, then the internal of the church and of worship is neither denied nor acknowledged, being as it were none; and in this case a holy external may be given and also be elevated, because nothing opposes and hinders. On this account also that nation was in

plenary ignorance concerning things internal, which are the things of love and of faith in the Lord, and of life eternal by them. But as soon as the Lord came into the world, and revealed Himself, and taught love and faith in Himself, then that nation, inasmuch as they heard those things, began to deny them, and thus could no longer be kept in such ignorance as before; therefore they were then driven out of the land of Canaan, lest they should defile and profane internal things by denial in that land, where all places, from the most ancient times, were made representative of such things as relate to heaven and the church. On this account, so far as at this day they are acquainted with things internal, and confirm themselves intellectually against them, and deny them, so far they can no longer be in a holy external, since what is negative not only closes up the internal, but also takes away what is holy from the external, thus every thing communicative with heaven. — *A. C.* 10,500.

Consummation of the above-named Churches.

522. What consummation is, may be comprehended from the different Churches; the Most Ancient Church, which was called Man, was the most celestial of all; this in process of time so degenerated from the good of love, that at length nothing celestial was left remaining, and then was its consummation, which is described by the state of those before the flood. The Ancient Church, which was after the flood, and was called Noah, and was less celestial; this also in process of time so departed from the good of charity, that nothing of charity was left remaining, for it was partly changed into magic, partly into idolatry, and partly into something dogmatic separate from charity, and then was its consummation. Another church succeeded, which was called the Hebrew Church, and which was still less celestial and spiritual, exercising a sort of holy worship which consisted in external rites; this Church in process of time was variously deformed, and that external worship was changed into idolatrous worship, and then was its consummation. A fourth Church was afterwards restored amongst the posterity of Jacob, which had nothing celestial and spiritual, but only its representative; wherefore that Church was a Church representative of things celestial and spiritual, for they did not know what their rites represented and signified: but it was instituted, in order that there might still be some connection between man and heaven, such as exists between the representatives of good and truth, and good and truth itself. This Church at length so fell away into falses and evils, that every rite became idolatrous, and then was its consummation. Wherefore, after this successive decay of the Churches, when in the last of them the connection between mankind and heaven was altogether broken asunder, insomuch that mankind must have perished because there was no Church, as a medium of connection, and bond of union; then the Lord came into the world, and by the uniting of the Divine Essence with the human in Himself, He joined heaven with earth, and at the same time established a new Church, which was called the Christian Church, which at first was in the good of faith, and the members lived in charity among themselves as brethren; but this Church, in process of time, and through the operation of divers causes, fell away, and at this day is become such, that it is not even known that the fundamental of faith is love to the Lord, and charity towards the neighbor; and although from doc-

trine it is said that the Lord is the Savior of mankind, that there is a resurrection after death, that there is a heaven and a hell, still few believe it: inasmuch as such is the state of this Church, its consummation is not far off. — *A. C.* 2243.

The Fourth, or Christian Church.

523. This church, namely, the Christian, in its essence is the same, as to internal form, with the representative church; but the representatives and significatives of that church were abrogated after the Lord came into the world, by reason that all and single things represented Him, and consequently those things which are of his kingdom, for these are from Him, and, to use the expression, are Himself. But between the most ancient church and the Christian, the difference is such as between the light of the sun by day, and the lumen of the moon and the stars by night; for to see goods by an internal or prior way, is like seeing in the day by the light of the sun, whereas to see by an external or posterior way, is like seeing in the night by the lumen of the moon or stars. Nearly the like difference was between the most ancient church and the ancient, only that they of the Christian church were capable of being in a fuller lumen, if they had acknowledged internal things, or had believed and done the truths and goods which the Lord taught. The good itself is the same to each, but the difference is the seeing it in the clear or in the obscure: they who see in the clear, see innumerable arcana, almost as the angels in heaven, and are also affected with what they see: but they who see in the obscure, scarcely see any thing without a doubt, and also the things which they see, mix themselves with shades of night, that is, with falses; nor can they be interiorly affected thereby. — *A. C.* 4489.

524. The Christian church is one with the church instituted with the Jews, only the latter was external, but the former was internal. — *A. C.* 4868.

525. The Lord abolished the representatives themselves because the greatest part of them had respect to Himself, for the image must vanish when the effigy itself appears. He established therefore a new church, which should not be led, as the former, by representatives to things internal, but which should know them without representatives; and in the place thereof he enjoined only some external things, namely baptism and the holy supper; baptism that by it they might remember regeneration, and the holy supper that they might thereby remember the Lord and his love towards the universal human race, and the reciprocal [love] of man to Him. — *A. C.* 4904.

526. It is known in the church, that all the worship amongst the Israelitish and Jewish nation was merely external, and that it shadowed forth the internal worship which the Lord opened, and that thus worship, before the coming of the Lord, consisted in types and figures, which represented true worship in its just effigy. The Lord himself, indeed, appeared amongst the ancients; for He said to the Jews, "Abraham, your father, exulted that he might see my day, and he saw and rejoiced; I say unto you, before Abraham was, I am." John viii. 56, 58. But because the Lord then was only represented, which was done by means of angels, therefore all the things of the church with them were made representative; but after He came into the world, those representations vanished; the interior reason of which was, because the Lord, in the world, put on also the Natural Divine, and

from this He illustrates not only the internal spiritual man, but also the external natural. — *T. C. R.* 109.

527. The externals of the ancient church were all representative of the Lord and of the celestial and spiritual things of his kingdom, that is, of love and charity, and faith thence, consequently of such things as are of the Christian church: hence it is, when the externals which were of the ancient church, and also of the Jewish, are unfolded and as it were unswathed, that the Christian church is discovered: this was also signified by that the veil in the temple was rent asunder, *Matt. xxvii. 51.* — *A. C.* 4772.

528. In the end of the church, when there is no faith in consequence of there being no charity, the interior things of the Word are manifested, which are to serve the new church for doctrine and life: this was done by the Lord Himself, when the end of the Jewish church was at hand, for then the Lord Himself came into the world, and opened the interiors of the Word, especially those concerning Himself, concerning love to Him, and love towards our neighbor, and concerning faith in Him, which before lay stored up in the interiors of the Word, being in the representatives thereof, and thence in singular the things appertaining to the church and worship: those truths therefore which the Lord disclosed, were interior truths, and in themselves spiritual, which afterwards served the new church for doctrine and life, according to what was just said above: but still those truths were not immediately received, nor till after a certain period of time, as is well known from ecclesiastical history; the reason was, because they could not be received before all things in the spiritual world were reduced to order; for the spiritual world is conjoined to the natural world with men, wherefore unless that world had been first reduced to order, the goods of love and truths of doctrine could not be understood nor perceived by men in the natural world: this was the reason why so long a time intervened before the Christian church was universally established in the European orb; for all effects which exist in the natural world, derive their origins from causes in the spiritual world, especially those which concern the things of the church. — *A. E.* 670.

State of the Christian Church.

529. I have been informed, that good in the will-principle, which was enjoyed by the members of the most ancient church, was utterly lost among the antediluvians: but that at this day, with the members of the Christian church, intellectual good is beginning to perish, insomuch that very little of it is left remaining; by reason that they believe nothing but what they comprehend by their senses, and that at this day men not only reason from the senses, but also extend such reasonings to divine arcana, by a philosophy unknown to the ancients. The consequence of this is, that intellectual light is utterly darkened, and the darkness is become so great as scarcely to admit of being dispersed — *A. C.* 2124.

530. That such is the church, does not appear to those who are in the church, namely, that they condemn and are averse to all things which are of good and truth, also that they bear enmities against those things, and especially against the Lord himself; for they frequent the temples, hear preaching, are in a kind of holy [state] when there, they go to the sacred supper, and occasionally converse among themselves in a becoming manner concern-

ing those things; thus do the bad equally as the good; they also live among themselves in civil charity or friendship; hence it is, that to the eyes of men no contempt appears, still less aversion, and less still enmity against the goods and truths of faith, and thus against the Lord; but these things are external forms by which one person seduces another; whereas the internal forms of the men of the church are altogether unlike, even altogether contrary to the external forms: the internal forms are those which are here described, and which are as above mentioned: the real quality of which appears to the life in the heavens, for the angels do not attend to any other than things internal, that is, to ends, or to intentions and volitions, and to thoughts thence; how unlike these are to the externals, may be clearly seen from those who come from the christian world into another life; for in another life it is the internals alone, according to which they there think and speak, inasmuch as externals are left with the body; and there it is manifest, that although they appeared peaceable in the world, nevertheless they entertained hatred one against another, and against all things which are of faith, and especially against the Lord, for when the Lord is only named before them in another life, a sphere not only of contempt, but also of aversion and enmity against him, is manifestly exhaled and diffused from them, even from those who in appearance spake piously of him, as also who had preached; so also when charity and faith are named; such are they in the internal form, which is there manifested, that if external restraints had been removed, while they lived in the world, that is, had they not feared for life, and the penalties of the laws, and especially if they had not feared for reputation, on account of the honors which they affected and aimed at, and on account of the wealth which they desired and eagerly sought after, they would have rushed one against another with intestine hatred, according to their will-tendencies and thoughts; and would have seized the goods of others without any conscience, and likewise would have murdered without any conscience, most especially the innocent. Such are christians at this day as to their interiors, except a few who are not known; whence it appears what is the quality of the church, — *A. C.* 3489.

531. That within the church, at this day, faith is so rare, that it can scarcely be said to exist at all, was made evident, from many of the learned and many of the simple, whose spirits were explored after death, as to what their faith had been in this world; and it was found that every one of them supposed faith to be bare believing, and persuading themselves that it was so; and that the more learned of them placed it entirely in believing, with trust or confidence, that they are saved by the Lord's passion, and His intercession, and that hardly one among them knew that there is no faith, if there is no charity or love: nay, that they did not know what charity to the neighbor is, nor the difference between thinking and willing. For the most part, they turn their backs upon charity, saying that charity does nothing, but that faith is alone *effective*. When it was replied to them, that charity and faith are one, as the will and the intellect *are one*, and that charity has its seat in the will, and faith in the intellect, and that to separate the one from the other is, as it were, to separate the will from the intellect, this they did not understand; whence it was made evident to me that scarcely any faith exists at the present day. This

also was shown them to the life: they who were in the persuasion that they had faith, were led to an angelic society, where genuine faith existed; and when they were made to communicate with it, they clearly perceived that they had no faith, which afterwards, moreover, they confessed in the presence of many. The same thing was also made apparent by other means to those who had made a profession of faith, and had thought they believed, without having lived the life of faith, which is charity; and they all confessed that they had no faith, because they had nothing of it in the life of their spirits, but only in some thought extrinsic to it, whilst they lived in the natural world. Such is the state of the church at this day, namely, that in it there is no faith, because there is no charity; and where there is no charity, there is no spiritual good, for that good exists from charity alone. It was declared from heaven that there is still good with some, but that it cannot be called spiritual, but natural good, because Essential Divine Truths are in obscurity, and Divine Truths introduce to charity, for they teach it, and regard it as their end and aim; whence no other charity can exist than such as accords with the truths which form it. The Divine Truths from which the doctrines of the churches are derived, respect faith alone, on which account they are called the doctrines of faith, and have no respect to life; but truths which regard faith alone, and not life, cannot make man spiritual, for so long as they are external to the life they are only natural, being merely known and thought of like common things: hence it is that spiritual good is not given at the present day, but only natural good with some. — *L. J. 37, 38.*

532. "For then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be; and except those days should be shortened, there should no flesh be saved" (*Matt. xxiv. 21, 22*); speaking of the last time of the church, when judgment takes place. That such is the state of the church at this day, may be known solely from these considerations, that the greatest part of the Christian world is occupied by those who have transferred to themselves the divine power of the Lord, and would fain be worshipped as gods, and who invoke dead men, and scarce any of them the Lord; and that the rest of the church make God three, and the Lord two, and place salvation, not in amendment of life, but in certain words breathed out in a devout tone of voice; consequently not in repentance, but in a confidence that they are justified and sanctified, provided they do but fold their hands and look upwards, and utter some customary form of prayer. — *A. R. 263.*

533. The reason why adulteries are held less in abhorrence with Christians than with the gentiles, yea, than with some of the barbarous nations, is, because in the Christian world, at this day, there is not the marriage of good and truth, but the marriage of evil and the false; for the religion and doctrine of faith separated from good works, is a religion and doctrine of truth separated from good, and truth separated from good is not truth, but, interiorly looked into, is the false, and good separated from truth is not good, but, interiorly looked into, is evil; hence there is in the Christian religion at this day a doctrine of the false and evil, from which origin flows in the lust and favor of adultery from hell; and hence it is, that adulteries are believed to be allowable, and are practised without shame in the Christian world: for, as has been said above, the conjunction of evil and the

false is spiritual adultery, from which, according to correspondence, exists natural adultery. — *A. E. 1008.*

534. Those who are out of the Church, and are called Gentiles, live a much more moral life than they who are within the Church, and far more easily embrace the doctrine of true faith. This is very evident from the state of souls in another life; for the worst of all are those who come from the so called Christian world, bearing a mortal hatred both against their neighbor and the Lord, and being more addicted to adultery than any other people on the face of the earth. — *A. C. 1032.*

End of the First Christian Church, and the Second Coming of the Lord.

535. The greatest part of mankind believe, that when the last judgment comes, all things are to be destroyed which are in the visible world, namely, that the earth will be consumed by fire, the sun and the moon will be dissipated, and the stars will vanish away; and that a new heaven and a new earth will afterwards spring forth: this opinion they have conceived from prophetic revelations, wherein such things are mentioned: but the last judgment is nothing else than the end of the church with one nation, and its beginning with another, which end and which beginning then have place, when there is no longer any acknowledgment of the Lord, or, what is the same, when there is no faith; no acknowledgment or no faith is, when there is no charity, for faith cannot possibly exist but with those who are in charity. That then is an end of the church, and a translation thereof to others, appears manifest from all those things, which the Lord himself taught and foretold in the evangelists, concerning that last day, or concerning the consummation of the age, viz., in *Matthew, chap. xxiv*; in *Mark, chap. xiii*; and in *Luke, chap. xxi*: but inasmuch as those passages cannot be comprehended by any one without a key, which is their internal sense, it is permitted to unfold in order the things which are there, beginning here with these words in *Matthew*: "The disciples came to Jesus, saying, Tell us when shall these things be, and what is the sign of thy coming, and of the consummation of the age. And Jesus answering, said unto them, See that no one seduce you; for many shall come in my name, saying, I am Christ, and shall seduce many: but ye shall hear of wars and rumors of wars; see that ye be not disturbed; for all these things must needs be, but the end is not yet. For nation shall be stirred up against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes. But all these things are the beginning of sorrows," *xxiv. 3-8*. They who keep in the sense of the letter, cannot know whether these, and the particulars which follow in this chapter, were spoken concerning the destruction of Jerusalem and the dispersion of the Jewish nation, or concerning the end of days, which is called the last judgment; but they who are in the internal sense see clearly, that it is here treated concerning the end of the church, which end is what is here and elsewhere called the coming of the Lord, and the consummation of the age: and inasmuch as this end is here understood, it may be known that all the above particulars signify things pertaining to the church; but what they signify may appear from each particular in the internal sense; as that "many shall come in my name, saying, I am

Christ, and shall seduce many," where name does not signify name, nor Christ, Christ; but name signifies that by which the Lord is worshipped, and Christ signifies truth itself; thus, that there would come those who would say, This is of faith, or, This is true, when yet it is neither of faith, nor true, but false; that they should hear of wars and rumors of wars, is, that there would exist disputes and litigations concerning truths, which are wars in the spiritual sense; that nation should be stirred up against nation, and kingdom against kingdom, signifies that evil would combat with evil, and false with false; and there shall be famines and pestilences, and earthquakes in divers places, is that there would be no longer any knowledges of good and of truth, and thus that the state of the church would be changed, which is an earthquake (motion of the earth). — *A. C.* 3353.

536. "But immediately after the affliction of those days," signifies a state of the Church as to the truth which is of faith, which state is treated of in what precedes; desolation of truth in the Word throughout is called affliction. Hence it is evident, that by these words is signified that there will be no charity when there is no longer any faith; for faith leads to charity, because it teaches what charity is, and charity receives its quality from the truths which are of faith, whereas the truths of faith receive their essence and their life from charity. "The sun shall be obscured, and the moon shall not give her light," signifies love to the Lord, which is the sun, and charity towards the neighbor, which is the moon; to be obscured and not to give light, signifies that they would not appear, thus that they would vanish. The reason of this signification of the sun and moon is, because the Lord in another life appears as a sun to those in heaven who are in love to Him, who are called celestial, and as a moon to those who are in charity towards the neighbor, who are called spiritual. The sun and moon in the heavens, or the Lord, is never obscured, nor loses light, but shines perpetually, thus neither is love to Him at any time obscured with the celestial, nor charity towards the neighbor with the spiritual in the heavens, nor on the earth with those with whom those angels are, that is, who are in love and charity; but with those who are in no love and charity, but in the love of self and of the world, and thence in hatreds and revenges, these occasion the above obscurity to themselves. The case herein is as with the sun of the world, the sun shines perpetually, but when clouds interpose themselves, it does not appear. "And the stars shall fall from heaven," signifies that the knowledges of good and truth shall perish. Nothing else is signified in the Word by stars, whenever they are named. "And the powers of the heavens shall be moved," signifies the foundations of the Church, which are said to be moved and shaken, when those things perish; for the Church in the earths is the foundation of heaven, since the influx of good and truth through the heavens from the Lord ultimately terminates in the goods and truths of the man of the Church; thus when the man of the Church is in such a perverted state, as no longer to admit the influx of good and truth, then the powers of the heavens are said to be moved; on which account it is always provided by the Lord, that somewhat of a Church should remain, and when an old Church perishes, that a new one should be established. "And then shall appear the sign of the Son of Man in heaven," signifies the appearing then of Divine Truth; sign

denotes an appearing; the Son of Man, the Lord as to Divine Truth. This appearing, or this sign, is what the disciples were inquiring about, when they said unto the Lord, "Tell us when shall these things come to pass, especially what is the sign of thy coming, and of the consummation of the age," verse 3 of this chapter; for they knew from the Word, that when the age was consummated, the Lord would come; and they knew from the Lord, that He would come again, and thereby they understood that the Lord would come again into the world, not as yet knowing, that as often as the Church has been devastated, so often has the Lord come. Not that He has come in person as when He assumed the Human by nativity, and made this Divine, but by appearances; either manifest, as when He appeared to Abraham in Mamre, to Moses in the bush, to the people of Israel on Mount Sinai, and to Joshua when he entered the land of Canaan; or not so manifest, as by the inspirations whereby the Word [was given], and afterwards by the Word; for in the Word the Lord is present, since all things of the Word are from Him and relate to Him, as may appear manifest from what has been so frequently shown before on the subject. This latter appearing is what is here signified by the sign of the Son of Man, and what is treated of in this verse. "And then shall all the tribes of the earth mourn," signifies, that all shall be in grief who are in the good of love and in the truth of faith. That mourning has this signification, may be seen in Zechariah, chap. xii. verses 10-14; and tribes signify all things of good and truth, or of love and faith, consequently those who are in them; they are called tribes of the earth, because they are signified who are within the Church. Earth denotes the Church. "And they shall see the Son of Man coming in the clouds of the heavens, with power and much glory," signifies, that then the Word shall be revealed as to its internal sense, in which the Lord is. The Son of Man, is Divine Truth which is therein. Cloud is the literal sense; power is predicated of the good, and glory of the truth, which are therein. This coming of the Lord is what is here understood, but not that He will appear in the clouds according to the letter. It now follows concerning the establishment of a New Church, which is effected when the old is devastated and rejected. "He shall send forth His angels with a trumpet and a great voice," signifies election, not that it is effected by visible angels, still less by trumpets, and by great voices, but by an influx of holy good and holy truth from the Lord by angels, wherefore by angels in the Word is signified somewhat of the Lord, in the present case such things as are from the Lord and relate to the Lord. By a trumpet and a great voice is signified evangelizing, as also in other passages in the Word. "And they shall gather together the elect from the four winds, from the extreme of the heavens even to the extreme thereof," signifies the establishment of a New Church. The elect are they who are in the good of love and faith; the four winds, from which they shall be gathered together, are all states of good and truth; the extreme of the heavens to the extreme thereof, denotes the internal and external things of the Church. These then are what are signified by those words of the Lord. — *A. C.* 4060.

537. It is read in many places, that the Lord is to come in the clouds of heaven, as Matt. xv. 5; xxiv. 30; xxvi. 64; Mark xiv. 61, 62; Luke ix. 34, 35; xxi. 27; Rev. i. 7; xiv. 14; Dan. vii. 13. But

hitherto no one has known what was meant by the clouds of heaven: they have believed that He would appear in them in person. But that, by the clouds of heaven, is meant the Word in the sense of the letter, and by glory and virtue, in which also He is then to come, Matt. xxiv. 30, is meant the spiritual sense of the Word, has been hitherto concealed, because no one has ever yet even conjectured, that there is in the Word any spiritual sense, such as it is in itself. Now, because the spiritual sense of the Word has been opened to me by the Lord, and it has been given to me to be together with angels and spirits in their world, as one of them, it has been discovered, that by the clouds of heaven is meant the Word in the natural sense, and by glory, the Word in the spiritual sense, and by virtue, the power of the Lord by means of the Word. That the clouds of heaven signify that, may be seen from these passages in the Word: "Not like the God of Jeshurun, riding in heaven, and in magnificence upon the clouds," Deut. xxxiii. 26, 27. "Sing unto God, praise His name, extol Him that rideth upon the clouds," Psalm lxviii. 4. "Jehovah riding upon a *swift cloud*," Isaiah xix. 1. To ride signifies to instruct in divine truths from the Word; for a horse signifies the understanding of the Word. Who does not see that God does not ride upon the clouds? Again; "God rode upon cherubs, and made his pavilion the *clouds* of the heavens," Psalm xviii. 10-13. Cherubs also signify the Word. "Jehovah bindeth the waters in his *clouds*; He spreadeth out his *cloud* over his throne," Job xxvi. 8, 9. "Give strength to Jehovah, strength upon the *clouds*," lxviii. 34. "Jehovah hath created upon every habitation of Zion a *cloud* by day, for upon all the glory there shall be a covering," Isaiah iv. 5. The Word, in the sense of the letter, also was represented by the cloud in which Jehovah descended upon mount Sinai, when He promulgated the law: the things of the law which were then promulgated were the first fruits of the Word. For confirmation these things also are to be added. There are clouds in the spiritual world as well as in the natural world, but from another origin. In the spiritual world there are sometimes bright clouds above the angelic heavens, but dark clouds over the hells: the bright clouds over the angelic heavens signify obscurity there, from the literal sense of the Word; but when those clouds are dispersed, they signify that they are in its clear light from the spiritual sense; but the dark clouds over the hells signify the falsification and profanation of the Word. The origin of this signification of clouds in the spiritual world, is, because the light which proceeds from the Lord as a sun there, signifies divine truth; wherefore He is called *the Light*, John i. 9; xii. 35. Thence it is that the Word itself, which is kept in the recesses of the temples there, appears encompassed with a bright light, and the obscurity of it is induced by clouds. — *T. C. R. 776.*

538. That clouds signify divine truths in the ultimates is from appearances in the spiritual world. Clouds appear there in various light; in the inmost or third heaven in a flaming light, in the middle or second heaven in a white light, and in the ultimate or first heaven in a light more dense; and every one there knows that clouds signify divine truth from the Lord, passing through the angels: for when the Divine Truth proceeding from the Lord, which is itself the light of heaven, passes through the angels, it appears as a cloud, more rare or dense according to their intelligence. Such clouds I have frequently seen, and I also perceived what

they signified. Hence it is, that by clouds, such as those which appear before the eyes of men in the world, is signified divine truth in ultimates; and because the Word, in the letter, is divine truth in ultimates, such is the signification of clouds. — *A. E. 36.*

539. The reason that He is not to appear in person, is because, since his ascension into heaven, He is in the glorified Human; and in this He cannot appear to any man, unless He first open the eyes of his spirit; and these cannot be opened in any one who is in evils, and thence in fables; thus not in any of the goats which He sets at the left hand. Wherefore, when He manifested Himself to the disciples, he first opened their eyes; for it is read, "And their eyes were opened, and they knew Him; but He became invisible to them." Luke xxiv. 31. The case was similar with the women at the sepulchre after the resurrection; wherefore they at that time also saw angels sitting in the sepulchre and speaking with them, whom no man can see with the material eye. That neither did the apostles, before the Lord's resurrection, see the Lord in the glorified Human, with the eyes of the body, but in the spirit (which appears, after awaking, as if it were in sleep), is evident from his transfiguration before Peter, James, and John, in that "their eyes were heavy with sleep," Luke ix. 32. Wherefore, it is a vain thing to believe that the Lord is to appear in the clouds of heaven in person; but He is to appear in the Word, which is from Him, thus is Himself. — *T. C. R. 777.*

The Fifth or New Church.

540. It is according to divine order, that a new heaven should be formed before a New Church on earth; for the church is internal and external, and the internal church makes one with the church in heaven, thus with heaven; and the internal is to be formed before the external, and afterwards the external by the internal: that it is so, is known among the clergy in the world. As this new heaven, which makes the internal of man, increases, so far the New Jerusalem, that is, the New Church, comes down from that heaven; wherefore, this cannot be done in a moment, but it is done as the fables of the former church are removed; for what is new cannot enter where fables have been ingenerated, unless these are eradicated, which will be done among the clergy, and thus among the laity. — *T. C. R. 784.*

541. It is to be observed that, after the last judgment, which was accomplished in the spiritual world, in the year 1757, and which forms the subject of a small treatise published in London in 1758, a new heaven was formed from among Christians, from those only, however, who admitted the Lord to be the God of heaven and earth, according to his own words in Matthew xxviii. 18; and likewise repented in the world of their evil works: from this heaven the New Church on earth, which is the New Jerusalem, descends, and will continue to descend. That this church will acknowledge the Lord only is evident from these words in the Apocalypse: "There came unto me one of the seven angels, and talked with me, saying, Come hither; I will show thee the bride, the Lamb's wife; and he showed me that great city, the holy Jerusalem, descending out of heaven from God." And in another place: "Let us be glad and rejoice, for the time of the marriage of the Lamb is come, and his wife hath made herself ready; blessed are they which are called unto the marriage supper of the Lamb," chap. xix. 7, 9.

That there will be a new heaven, and that the New Church will descend from thence upon earth, is evident from the following words, in the same book: "I saw a new heaven and a new earth: and I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband; and he that sat upon the throne said, Behold, I make all things new; and he said unto me, Write, for these words are true and faithful," chap. xxi. 1, 2, 5; the new heaven means a new heaven from among Christians; the New Jerusalem means a new church upon earth, which will make one with that new heaven; the Lamb means the Lord as to the Divine Humanity. — *Preface to A. R.*

542. "And I saw a new heaven and a new earth," signifies, that a new heaven was formed from among Christians by the Lord, which at this day is called the Christian heaven, where they are who had worshipped the Lord and lived according to his commandments in the Word, in whom therefore there is charity and faith; in which heaven also are all the infants of Christians. By a new heaven and a new earth, is not meant the natural heaven visible to the eye, nor the natural earth inhabited by men, but the spiritual heaven is meant, and the earth belonging to that heaven where the angels dwell; that this heaven and its earth is meant, every one may see and acknowledge, if he can but abstract himself a little from ideas purely natural and material whilst reading the Word. That an angelic heaven is meant, is evident, because it is said in the next verse, that he saw the holy city Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband; by which is not meant any Jerusalem coming down; but the church, and the church upon earth comes down from the Lord out of the angelic heaven, because the angels of heaven, and men upon earth in all things relating to the church, make one. Hence it may be seen, how naturally and materially they have thought and do think, who, from these words and those which follow in the same verse, have fabricated the notion about the destruction of the world, and of the new creation of all things. This new heaven is occasionally treated of above in the Apocalypse, especially in chap. xiv. and xv.; it is called the Christian heaven, because it is distinct from the ancient heavens, which were composed of the men of the church before the Lord's coming; these ancient heavens are above the Christian heaven; for the heavens are like expanses, one above another; it is the same with each particular heaven; for each heaven by itself is distinguished into three heavens, an inmost or third, a middle or second, and a lowest or first, and so it is with this new heaven; I have seen them and conversed with them. In this new Christian heaven are all those who, from the first formation of the Christian church, worshipped the Lord, and lived according to his commandments in the Word, and who, therefore, were in charity, and at the same time in faith from the Lord through the Word, thus who were not in a dead but in a living faith. In that heaven likewise are all the infants of Christians, because they are educated by the angels in those two essentials of the church, which consist in an acknowledgment of the Lord as the God of heaven and earth, and a life according to the commandments of the decalogue. — *A. R.* 876.

543. I have seen, and therefore I can testify, that the Lord, at this day, is forming a new angelic heaven, and that it is formed of those who believe

in the Lord God the Savior, and go immediately to Him; and that the rest are rejected. — *T. C. R.* 108.

The New Church signified by the New Jerusalem.

544. That a New Church is meant by the New Jerusalem coming down from God out of heaven, Rev. xxi., is because Jerusalem was the metropolis in the land of Canaan; and there was the temple, the altar, there sacrifices were offered, and thus divine worship itself performed, to which every male in the land was commanded to come three times in a year; and also because the Lord was in Jerusalem, and taught in his temple, and afterwards glorified his Human there; thence it is, that by Jerusalem is signified the church. That the church is meant by Jerusalem, is very evident from the prophecies in the Old Testament concerning a new church to be instituted by the Lord, in that it is there called Jerusalem. The passages themselves will only be adduced, from which every one endued with interior reason may see that the church is there meant by it. Let these passages only be adduced thence: "Behold, I create a new heaven and a new earth; the former shall not be remembered. Behold, I am to create Jerusalem an exultation, and her people a joy, that I may exult over Jerusalem, and rejoice over my people. Then the wolf and the lamb shall feed together; they shall not do evil in all the mountain of my holiness," Isaiah lxx. 17, 19, 25. "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Then the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall utter. And thou shalt be a crown of glory and a royal diadem in the hand of thy God; Jehovah shall delight in thee, and thy land shall be married. Behold, thy salvation shall come; behold, his reward is with Him. And they shall call them the holy people, the redeemed of Jehovah; and thou shalt be called a city sought for, not forsaken," lxii. 1-4, 11, 12. "Awake, awake, put on thy strength, O Zion; put on the garments of thy beauty, O Jerusalem, the city of holiness; because henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust, arise, sit down, O Jerusalem. The people shall know my name in that day, for it is I that speak, behold, I. Jehovah hath comforted his people, He hath redeemed Jerusalem," lii. 1, 2, 6, 9. That by Jerusalem there is meant the church which was to be instituted by the Lord, and not the Jerusalem inhabited by the Jews, is manifest from every part of its description in the passages adduced; as that Jehovah God would create a new heaven and a new earth, and also Jerusalem at the same time; and that this would be a crown of glory and a royal diadem; that it was to be called holiness, the city of truth, the throne of Jehovah, a quiet habitation, a tabernacle that shall not be taken down; that there the wolf and the lamb shall feed together; and it is said, that there the mountains shall drop new wine, and the hills shall flow with milk, and it shall remain from generation to generation; beside many other things; also concerning the people there, that they should be holy, every one written for life; that they should be called the redeemed of Jehovah. Moreover, in all those passages, the coming of the Lord is treated of, especially his

second coming, when Jerusalem will be such as it is there described; for before she was not married, that is, made the bride and wife of the Lamb, as it is said of the New Jerusalem in the Revelation. The former or present church is meant by Jerusalem in Daniel, and the commencement of it is there described by these words: "Know and perceive, from the going forth of the word for restoring and building Jerusalem, even to the Prince Messiah, shall be seven weeks; afterwards, in sixty and two weeks, the street and the trench shall be restored and built, but in troublesome times," ix. 25. But the end of it is described there by these words: "At length, upon the bird of abominations shall be desolation, and even to the consummation and decision it shall drop upon the devastation," ix. 27. These last are the things that are meant by these words of the Lord in Matthew: "When ye shall see the abomination of desolation, foretold by the prophet Daniel, standing in the holy place, let him that readeth observe it well," xxiv. 15. That by Jerusalem, in the passages above adduced, was not meant the Jerusalem inhabited by the Jews, may be evident from the passages in the Word, where it is said of this, that it was entirely ruined, and that it was to be destroyed. — *T. C. R.* 782.

The New Church the Bride and Wife of the Lord.

545. It is said that John saw the holy city New Jerusalem coming down from God out of heaven, and here that he saw that city prepared as a bride adorned for her husband, from which it is also evident that by Jerusalem is meant the church, and that he saw it first as a city, and afterwards as an espoused virgin, as a city representatively, and as an espoused virgin spiritually, consequently under a twofold idea, one within or above the other, just as the angels do, who, when they see or hear or read in the Word of a city, in an idea of inferior thought perceive a city, but in an idea of superior thought perceive the church as to doctrine, and the latter, if they desire it and pray to the Lord, they see as a virgin in beauty and apparel according to the quality of the church. Thus has it also been permitted me to see the church. By prepared is signified attired for her espousals, and the church is no otherwise attired for her espousals, and afterwards for conjunction or marriage, than by the Word, for this is the only medium of conjunction or marriage, because the Word is from the Lord and concerning the Lord, and thus the Lord, for which reason it is also called a covenant, and a covenant signifies spiritual conjunction; indeed the Word was given for this very purpose. That by a husband is meant the Lord is plain from verses 10 and 11 of this chapter, where Jerusalem is called the bride, the *Lamb's wife*. From these considerations it may appear, that by Jerusalem prepared as a bride adorned for her husband, is signified that church conjoined with the Lord by the Word. — *A. R.* 881.

How all Things were made new.

546. "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful," signifies, the Lord speaking concerning the last judgment to those who should come into the world of spirits, or who should die, from the time of his being in the world till now, as follows, viz., that the former heaven with the former earth, and the former church, with all and every thing in them,

should perish, and that he should create a new heaven together with a new earth, and a new church, which is to be called the New Jerusalem, and that they may know this of a certainty, and bear it in remembrance, because the Lord Himself has testified and said it. The contents of this verse and of those which follow, as far as the 8th inclusive, were said to those who would come out of Christendom into the world of spirits, which happens immediately after death, to the end that they might not suffer themselves to be seduced by the Babylonians and dragonists, for, as was observed above, all assemble after death in the world of spirits, and are prone to associate with one another there, just as in the natural world, where they are, together with the Babylonians and dragonists, who continually burn with the lust of seducing, and who were also allowed, by imaginary and delusive arts, to form to themselves heavens, as it were, whereby also they might be able to seduce; to prevent this, these things were said by the Lord, that they might know of a certainty that those heavens with their earths would perish, and that the Lord would create a new heaven and a new earth, when they would be saved who did not suffer themselves to be seduced or led away; but it is to be observed, that this was said to those who lived within the period of the Lord's time in the world and the last judgment, which was executed in the year 1757, because these could have been seduced, but after this event, this was no longer possible, because the Babylonians and dragonists were separated and cast out. — *A. R.* 886.

Sight of the Holy City.

547. "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God," signifies, that John was translated into the third heaven, and his sight there opened, before whom was made manifest the Lord's New Church as to doctrine in the form of a city. He carried me away in the spirit to a great and high mountain, signifies, that John was translated into the third heaven, where they are who are in love to the Lord, and in the genuine doctrine of truth derived from him; great also is predicted of the good of love, and high of truths. The reason why being taken up into a mountain signifies to be taken up into the third heaven, is, because it is said in the spirit, and he who is in the spirit, as to his mind and its vision, is in the spiritual world, and there the angels of the third heaven dwell upon mountains, the angels of the second heaven upon hills, and the angels of the ultimate or lowest heaven in valleys between the hills and mountains; wherefore when any one in the spirit is taken up into a mountain, it signifies that he is taken up into the third heaven; this elevation is effected in a moment, because it is done by a change in the state of the mind; by he showed me, is signified his sight then opened, and manifestation; by the great city, the holy Jerusalem, descending out of heaven from God, is signified the Lord's New Church, as above, where also it is explained, for this reason it is called holy, and said to descend out of heaven from God; its being seen in the form of a city, is because a city signifies doctrine, and the church is a church by virtue of doctrine, and a life according to it. It was also seen as a city, that it might be described as to all its qualities, which are described by its wall, its gates, its foundations, and various dimensions. The church

is described in a similar manner in Ezekiel, where it is also said, by the prophet, "In the visions of God brought he me, and set me upon a very high mountain, which was as the frame of a city on the south," which the angels also *measured* as to its wall and gates, and as to its breadth and height, chap. xl. 2, and following verses. The like is meant by this passage in Zechariah: "Then said I; (unto the angel,) Whither goest thou? and he said unto me, To *measure Jerusalem*, to see what is the breadth thereof, and what is the length thereof;" ii. 2. — *A. R.* 896.

Why the City was four-square.

548. "And the city lieth four-square." The reason why the city was seen four-square, is, because a quadrangle, or a square, signifies what is just, for a triangle signifies what is right, all these in the ultimate degree, or the natural: a quadrangle, or a square, signifies what is just, from the circumstance of its having four sides, its four sides looking towards the four quarters, and to look equally towards the four quarters, is to respect all things from justice, for which reason three gates opened into the city from each quarter, and it is said in Isaiah, "Open ye the gates, that the *righteous nation*, which keepeth the truths, may enter in," xxvi. 3. The city lieth four-square, that the length and breadth thereof might be equal, and by length is signified the good of that church, and by breadth its truth, and when good and truth are equal, then there exists what is just. It is owing to this signification of a square, that in common discourse a man is said to be square, or upright, who happens to be one that does not from injustice incline either to this or that party. Because four-square signifies what is just, therefore the *altar of burnt offering*, by which was signified worship derived from good and thence from truth celestial, was *four-square*, Exod. xxvii. 1; also the *altar of incense*, by which was signified worship derived from good and thence from truth spiritual, was likewise *four-square*, Exod. xxx. 1, 2; xxxix. 9. Moreover the *breastplate of judgment*, in which was the urim and thummim, was *four-square doubled*, Exod. xxviii. 15, 16; not to mention other instances. — *A. R.* 905.

Why the City was pure Gold.

549. "And the city was pure gold like unto pure glass," signifies, that thence every thing appertaining to that church is the good of love flowing-in together with light out of heaven from the Lord. By the city, or Jerusalem, is meant the Lord's New Church as to every thing appertaining to it interiorly considered or within the wall; by gold is signified the good of love from the Lord; and like unto pure glass, signifies, pellucid from divine wisdom, and since the latter appears in heaven as light, and flows from the Lord as a sun, by like unto pure glass, is signified flowing-in together with light from heaven from the Lord. Since the good of love does not exist solitary or abstracted from the truths of wisdom, but to the end that it may be the good of love, it must be formed, and since it is formed by the truths of wisdom, therefore it is here said pure gold like unto pure glass; for the good of love without the truths of wisdom is destitute of any quality, because destitute of any form, and its form is according to its truths flowing-in in their order and connection together with the good of love from the Lord, thus it is in man according to reception; it is said in man, but it is to be under-

stood not as being of the man, as his own, but of the Lord in him. From these considerations, then, it is plain, that by the city being pure gold like unto pure glass, is signified that thence the all of that church is the good of love flowing-in with light from heaven from the Lord. — *A. R.* 912.

The twelve Foundations of the Wall of the City.

550. "The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst," signifies all things of that doctrine in their order, from the literal sense of the Word, with those who immediately approach the Lord, and live according to the commandments of the decalogue by shunning evils as sins; for these, and no others, are in the doctrine of love to God, and of love towards their neighbor, which two loves are the fundamentals of religion. By the twelve foundations of the wall, is signified all things appertaining to the doctrine of the New Jerusalem derived from the literal sense of the Word, by precious stones in general are signified all the truths of doctrine derived from the Word translucent by the spiritual sense; here by each stone, is signified some truth in particular thus translucent. There are two colors in general, which prevail in precious stones, red and white, the other colors, as green, yellow, blue, and many others, are composed of them, with the intervention of black, and by the color red is signified the good of love, and by the color white is signified the truth of wisdom; the reason why red signifies the good of love, is because it derives its origin from the fire of the sun, and the fire of the sun of the spiritual world is in its essence the divine love of the Lord, consequently the good of love; and the reason why white signifies the truth of wisdom, is because it derives its origin from the light which proceeds from the fire of that sun, and that proceeding light is in its essence divine wisdom, consequently the truth of wisdom; and black derives its origin from their shade or shadow, which is ignorance. But to explain the particular good, or the particular truth which is signified by each stone, would be too prolix; the like is here signified by each stone, as by each tribe of Israel, because by the twelve tribes are signified in like manner all the goods and truths of the church and of its doctrine in their order; therefore it is also said in this chapter, verse 14, that in these twelve foundations were written the "names of the *twelve apostles* of the Lamb," and by the twelve apostles are signified all things of doctrine concerning the Lord, and concerning a life according to his commandments. The same is also signified by these twelve stones, as by the twelve precious stones in the breastplate of Aaron, which was called urim and thummim, as recorded in Exod. xxviii. 15–21, and the explanation of which is given in the *Arcana Cœlestia*, with this difference, that upon the latter were the names of the twelve tribes of Israel, but upon the former the names of the twelve apostles of the Lamb. That the foundations are of precious stones is also said in Isaiah: "O thou afflicted, — behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires, — and thy gates of carbuncles, and all thy sons shall be taught of Jehovah," Isaiah liv. 11, 12; by the afflicted is meant the church to be established by

the Lord among the Gentiles: Again, in the same prophet: "Therefore, thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation. Judgment also will I lay to the line, and righteousness to the plummet," xviii. 16, 17. Since all the truth of doctrine from the Word must be founded upon the acknowledgment of the Lord, therefore the Lord is called the *stone of Israel*, Gen. xlix. 24; also the *corner stone* which the builders rejected, Matt. xxi. 42; Mark xii. 10, 11; Luke xx. 17, 18; that the corner stone is the foundation stone, appears from Jerem. li. 26. The Lord also in the Word is in many places called a stone, wherefore by the stone or rock he meant Himself, when He said, "Upon this stone will I build my church," Matt. xvi. 18, 19: and also when he said, "Whosoever heareth my sayings and doeth them," is to be compared to a prudent man, who buildeth a house and layeth the *foundation upon a stone*, or rock, Luke vi. 47, 48; Matt. vii. 24, 25; by a stone or rock is signified the Lord as to the divine truth of the Word. — *A. R.* 915.

The twelve Gates of Pearls.

551. "And the twelve gates were twelve pearls; every one of the gates was of one pearl," signifies, that the acknowledgment and knowledge of the Lord, conjoins into one all the knowledges of truth and good, which are derived from the Word, and introduced into the church. By the twelve gates are signified the knowledges in chief of truth and good, by which man is introduced into the church; by twelve pearls is also signified the knowledges in chief of truth and good, hence it was that the gates were pearls; the reason why each of the gates was of one pearl, is, because all the knowledges of truth and good, which are signified by gates and by pearls, have relation to one knowledge, which is their continent, which one knowledge is the knowledge of the Lord; it is called one knowledge, although there are several which constitute that one knowledge; for the knowledge of the Lord is the universal of all things of doctrine and thence of all things of the church; from it all worship derives its life and soul, for the Lord is all in all in heaven and the church, and thence all in all in worship. The reason why the acknowledgment and knowledge of the Lord conjoins into one all the knowledges of truth and good from the Word, is because there is a connection of all spiritual truths, and if you are disposed to believe it, their connection is like the connection of all the members, viscera, and organs of the body; wherefore as the soul contains all these in their order and connection, so that they are felt no otherwise than as one, so, in like manner, the Lord contains or holds together all spiritual truths in man. That the Lord is the very gate, by which men are to enter into the church and thence into heaven, He Himself teaches in John: "I am the door; by me if any man enter in, he shall be saved," x. 9; and that the acknowledgment and knowledge of him is the pearl of great price, is meant by these words of the Lord in Matthew: "The kingdom of heaven is like unto a merchant man seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it," xiii. 45, 46; the one pearl of great price is the acknowledgment and knowledge of the Lord. — *A. R.* 916.

The Temple of the City.

552. "And I saw no temple therein: for its

temple is the Lord God Almighty, and the Lamb," signifies, that in this church there will not be any external separated from what is internal, because the Lord Himself in his Divine Humanity, from whom is derived the all of the church, is alone approached, worshipped, and adored. By I saw no temple therein, is not meant that in the New Church, which is the New Jerusalem, there will not be temples, but that in it there will not be an external separated from what is internal; the reason is, because by a temple is signified the church as to worship, and, in the supreme sense, the Lord Himself as to the Divine Humanity, who is to be worshipped, and since the all of the church is from the Lord, therefore it is said, for its temple is the Lord God Almighty, and the Lamb, by which is signified the Lord in his Divine Humanity; by the Lord God Almighty is meant the Lord from eternity who is Jehovah Himself, and by the Lamb is signified his Divine Humanity, as has been frequently observed above. — *A. R.* 918.

Light of the City.

553. "And there shall be no night there; and they need no lamp, neither light of the sun; for the Lord God giveth them light," signifies, that in the New Jerusalem there will not be any falsity of faith, and that men there will not be in knowledges concerning God from natural light which is from their own intelligence, and from glory originating in pride, but will be in spiritual light from the Word from the Lord alone. There shall be no night there, signifies the same as above, chap. xxi., where these words occur: "And the gates of it shall not be shut at all by day, for there shall be no night there," verse 25; whereby is signified, that they are continually received into the New Jerusalem who are in truths derived from the good of love from the Lord, because there is no falsity of faith there; by they need no lamp, neither light of the sun, for the Lord God giveth them light, the same is signified as above, chap. xxi., where are these words: "And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the lamp thereof," verse 23, which signifies that the men of that church will not be in self-love and in self-derived intelligence, and thence only in natural light, but in spiritual light derived from the divine truth of the Word from the Lord alone; but instead of the moon, which occurs there, the word lamp is here used, and instead of the sun, as there mentioned, it is here said the light of the sun, and by the moon as well as by a lamp is signified natural light from self-derived intelligence, and by the light of the sun is signified glory originating in pride. But what is meant by natural light proceeding from glory originating in pride, shall briefly be explained: there exists natural light from the glory which originates in pride, and likewise which does not originate in pride; light from glory originating in pride is in those who are in self-love, and thence in all kinds of evils; which, if they do not perpetrate for fear of suffering in their reputation, and likewise condemn as being contrary to morality and to the public good, still they do not consider them as sins; these are in natural light from glory originating in pride, for self-love in the will becomes pride in the understanding, and this pride originating in that love can elevate the understanding even into the light of heaven; this is given to man, that he may be man, and that he may be capable of being reformed. I have seen and heard many consummate

devils, who understood arcana of angelic wisdom like the angels themselves, when they heard and read them, but the instant they returned to their love and consequent pride, they not only understood nothing respecting them, but even saw things contrary from the light of the confirmation of falsity in themselves; but natural light from glory which does not originate in pride, is in those who are in the delight of uses proceeding from genuine love towards their neighbor; the natural light of these is also rational light, within which there is spiritual light from the Lord; the glory in them is from the brightness of the influent light from heaven, where all things are splendid and harmonious, for all uses in heaven are resplendent; from these uses the pleasantness in the ideas of the thought with such is perceived as glory; it enters through the will and its goods, into the understanding and its truths, and in the latter becomes manifest. — *A. R.* 940.

The Tree of Life in the Midst of the City.

551. "In the midst of the street of it, and of the river on this side and on that, was the tree of life, which bare twelve sorts of fruit," signifies, that in the inmost of the truths of doctrine and thence of life in the New Church, is the Lord in his divine love, from whom flow all the goods which man there does, apparently as from himself. In the midst signifies, in the inmost, and thence in all things around; by a street is signified the truth of the doctrine of the church; by a river is signified divine truth in abundance; on either side signifies, on the right hand and on the left, and truth on the right hand is that which is in clearness, and on the left hand that which is in obscurity, for the south in heaven, by which is signified truth in its clearness, is on the right hand, and the north, by which is signified truth in obscurity, is on the left; by the tree of life is signified the Lord as to the divine love; by fruits are signified the goods of love and charity, which are called good works; by twelve are signified all, and it is said of the goods and truths of the church. From these particulars collated into one sense, it follows, that in the midst of the street and of the river on this side and on that was the tree of life bearing twelve sorts of fruit, signifies, that in the inmost of the truths of doctrine and of life in the New Church is the Lord in his divine love, from whom flow all the goods which man does, apparently as from himself. This is the case with those who immediately approach the Lord, and shun evils because they are sins, thus who will be in the Lord's New Church, which is the New Jerusalem; for they who do not immediately approach the Lord, cannot be conjoined with him; therefore neither with the Father, and consequently cannot be in the love which proceeds from the Divine Being; for aspect conjoins, not intellectual aspect alone, but intellectual aspect from the affection of the will, and affection of the will is not given, if man keeps not his commandments; wherefore the Lord says, "He that *hath my commandments, and keepeth them, he it is that loveth me*; and I will love him, and manifest myself to him," John xiv. 21-24. It is said in the inmost of the truths of doctrine and thence of life in the New Church, because in things spiritual they all exist and all proceed from the inmost, as from fire and light in the centre to the circumference, or as from the sun, which is also in the centre, proceed heat and light to all parts of the universe; thus the same law obtains in the minutest things as in the greatest, because the inmost

of all truth is signified, therefore it is said in the midst of the street, and of the river, and not on both sides of the river, although this is understood. That from the Lord, as being the inmost, exist and proceed all the goods of love and of charity, is plain from the Lord's own words in John: Jesus said, "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the Vine, ye are the branches; *he that abideth in me, and I in him, the same bringeth forth much fruit*; for without me ye can do nothing," xv. 4-6. — *A. R.* 933.

The Leaves of the Tree for the Healing of the Nations.

555. "And the leaves of the tree were for the healing of the nations," signifies rational truths thence derived, by which they who are in evils and thence in falses, are led to think sanely and to live becomingly. By the leaves of the tree are signified rational truths; by the nations are signified they who are in goods and thence in truths, and, in an opposite sense, they who are in evils and thence in falses; in the present case they who are in evils and thence in falses, because it is said for the healing of them, and they who are in evils and thence in falses, cannot be healed by the Word, because they do not read it, but if they have judgment, they can be healed by rational truths. This verse is similar in its signification to the following passage in Ezekiel: "Behold, waters went forth from under the threshold of the house from which there was a river, upon the bank of which on either side were very many trees of meat, whose *leaf* doth not fall, neither is consumed; every month it springeth again, whence its fruit is for meat, and the *leaf thereof for medicine*," xlvii. 1, 7, 12, the New Church being here treated of also. The reason why leaves signify rational truths, is, because by a tree is signified man, and therefore by all things appertaining to a tree, corresponding things in man are signified, as by branches, leaves, flowers, fruits, and seeds; by branches are signified the sensual and natural truths in man, by leaves his rational truths, by flowers primitive spiritual truths in the rational mind, by fruits the goods of love and charity, and by seeds the last and first principles of man. That by leaves are signified rational truths, clearly appears from those which are seen in the spiritual world; for in that world also there are trees with leaves and fruits, and gardens and paradises consisting of them; among those who are in the goods of love and at the same time in the truths of wisdom, there appear fruit trees luxuriant with beautiful leaves; whereas with those who are in truths of some sort of wisdom, and speak from reason, and are not in the goods of love, there appear trees full of leaves but without fruit; but with those who are neither in goods nor in truths of wisdom, there appear no trees but such as are stripped of their leaves, like what are to be seen in this world during the winter season; the man who is not rational is nothing else but such a tree. Rational truths are those which proximately receive spiritual truths, for the rational faculty of man is the first receptacle of spiritual truths, inasmuch as in the rational mind of man there is a perception of truth in some form, which the man himself does not see in thought, as he does the things which are under the rational mind in the inferior thought, which connects itself with external vision. By leaves are likewise signified rational truths, in Gen. iii. 7; viii. 11; Isaiah xxxiv. 4; Jerem. viii. 13; Matt. xxi. 19, 20; xxiv. 32;

Mark xiii. 28, but their signification according to the kind of trees; the leaves of the olive tree and vine signify rational truths from celestial and spiritual light, the leaves of the fig tree rational truths from natural light, and the leaves of the fir, poplar, oak, and pine, rational truths from sensual light; the leaves of the latter trees excite terror in the spiritual world, when they are shaken by a strong wind, and those are what are meant in Levit. xxvi. 36; Job xii. 25. But with the leaves of the former it is not so. — *A. R. 936.*

Seeing the Face of the Lord.

556. "And they shall see his face; and his name shall be in their foreheads," signifies, that they will turn themselves to the Lord, and that the Lord will turn himself to them, because they will be conjoined by love. By seeing the face of God and of the Lamb, or of the Lord, is not meant to see his face, because no one can see his face, such as he is in his divine love and in his divine wisdom, and live, he being the sun of heaven and of the whole spiritual world, for to see his face, such as he is in himself, would be as if any one should enter into the sun, by the fire of which he would be consumed in a moment; nevertheless the Lord sometimes presents himself to the sight out of his sun, but in such case he veils himself and so presents himself to their sight, which is done by means of an angel, as he also did in the world to Abraham, Hagar, Lot, Gideon, Joshua, and others, for which reason those angels were called angels, and also Jehovah, for the presence of Jehovah was in them from a distance. But in this instance by seeing his face, is not meant to see his face, but to see the truths which are in the Word from him, and through them to know and acknowledge him; for the divine truths of the Word constitute the light which proceeds from the Lord as a sun, in which the angels are, and whereas they constitute the light, they are as mirrors, in which the Lord's face is seen; that by seeing the Lord's face, is signified to turn to him, will be shown below; by the name of the Lord being in their foreheads, is signified that the Lord loves them and turns them to himself; by the name of the Lord is signified the Lord himself, because it signifies every quality of his whereby he is known, and according to which he is worshipped; and by the forehead is signified love; and by written in the forehead is signified the love of the Lord in them. From these considerations it may appear, what is properly signified by these Words. But the reason why it signifies, that they will turn themselves to the Lord, and that the Lord will turn himself to them, is, because the Lord looks at all in the forehead, who are conjoined with him by love, and thus turns them to himself, wherefore the angels in heaven turn their faces in no other direction than towards the Lord, as the sun, and what is wonderful, they do this in every turn of their bodies; hence comes the common expression of having God always before our eyes; it is the same with the spirit of a man who lives in the world, and is conjoined to the Lord by love. — *A. R. 938.*

Memorable Relation concerning the Tabernacle and Temple of the Holy City.

557. To the above I will add this Memorable Relation. When I was engaged in the explanation of the xxth chapter, and was meditating about the dragon, the beast, and the false prophet, an angelic spirit appeared before me, and asked, what was the subject of my meditation: I answered,

"About the false prophet;" then he said, "I will lead you to the place where they are who are meant by the false prophet; and who are the same that are understood in chap. xiii. by the beast that rose out of the earth, which had two horns like a lamb, and spake like a dragon." I followed him, and lo, I saw a multitude, in the midst of which there were prelates, who taught that nothing else saves man but faith, and that works are good, but not for salvation, and that still they are to be taught from the Word, in order that the laity, especially the simple, may be kept more strictly within the bounds of obedience to the magistracy, and forced, as if from religion, therefore interiorly, to exercise moral charity. Then one of them, observing me, said, "Have you any desire to see our place of worship wherein is an image representative of our faith?" I went and saw it; it was magnificent, and lo! in the midst of it there was the image of a woman clothed in a scarlet robe, and holding in her right hand a piece of gold coin, and in her left a string of pearls. But both the place of worship and the image were the effect of fantasy; for infernal spirits can by fantasies represent magnificent objects, by closing the interiors of the mind, and opening only its exteriors. When I perceived, however, that it was a delusion of this kind, I prayed to the Lord, and suddenly the interiors of my mind were opened, and then, instead of a magnificent temple, I saw a house full of clefts and chinks from top to bottom, so that none of its parts cohered together, and instead of the woman I saw hanging up in that house an image, the head of which was like a dragon's, the body like a leopard's, and the feet like a bear's, thus like the beast which is described as rising out of the sea, Apoc. xiii.; and instead of a floor there was a bog containing a multitude of frogs; and I was informed, that beneath the bog was a large hewn stone, under which the Word lay entirely hidden. On seeing this, I said to the juggler, "Is this your place of worship?" and he said, "It is;" but then suddenly his interior sight was opened also, and he saw the same things that I did; whereupon he uttered a great cry, and said, "What and whence is all this?" And I said, "This is in consequence of light from heaven, which discovers the quality of every form, and thus the quality of your faith separate from spiritual charity." Then immediately an east wind blew, and carried away every thing that was there, and also dried up the bog, and thereby exposed the stone under which lay the Word; and afterwards there breathed a vernal warmth from heaven, and lo! then in the very same place there appeared a tabernacle, as to its outward form, plain and simple. And the angels who were with me said, "Behold, the tabernacle of Abraham, such as it was when the three angels came to him and announced the future birth of Isaac: it appears indeed simple to the eye, but nevertheless according to the influx of light from heaven it becomes more and more magnificent." And they were permitted to open the heaven which is the abode of angels who excel in wisdom, and then by virtue of the influx of light from thence the tabernacle appeared as a temple resembling that at Jerusalem; and on looking into it I saw that the stone in the floor under which the Word was deposited, was set with precious stones, from which there issued forth the bright rays as of lightning that shone upon the walls, and caused beautiful variegations of color on certain cherubic forms that were sculptured on them. As I was admiring these things, the angels said, "Thou

shalt yet see something still more wonderful." And it was permitted them to open the third heaven, which is the abode of the celestial angels who excel in love, and then by virtue of the influx of flaming light from thence the whole temple disappeared, and in its stead was seen the Lord alone, standing on the foundation stone, which was the Word, in the same form that he appeared in before John, Rev. i. But inasmuch as the interiors of the minds of the angels were then filled with holiness, occasioning in them a strong propensity to fall prostrate upon their faces, suddenly the passage of light from the third heaven was closed by the Lord, and that from the second heaven opened again, in consequence of which the former appearance of the temple returned, and also of the tabernacle, but this was in the midst of the temple. Hereby was illustrated the meaning of these words in this chapter: "Behold, the *tabernacle of God* is with men, and he will dwell with them," verse 3; and by these: "and I saw no temple (in the New Jerusalem) for the *Lord God Omnipotent and the Lamb are the temple of it*," verse 22. — *A. R.* 926.

The New Church signified by the Woman clothed with the Sun, &c.

558. "A woman clothed with the sun, and the moon under her feet," signifies, the Lord's New Church in the heavens, which is the new heaven, and the Lord's New Church about to be upon earth, which is the New Jerusalem. That the Lord's New Church is signified by this woman, results from all the particulars of this chapter being understood in a spiritual sense; by a woman, in other parts of the Word, also, the church is signified; and the church is signified, because the church is called the bride and wife of the Lord. The reason why she appeared clothed with the sun, is, because the church is principled in love to the Lord, for it acknowledges him, and does his commandments, and this is to love him, John xiv. 21-24. The reason why the moon was seen under the woman's feet, is, because the church on earth is understood, which is not as yet conjoined with the church in the heavens, which is to be understood; by the moon is signified intelligence in the natural man, and faith; and by appearing under the feet, is signified that it is about to be upon earth; otherwise, by feet is signified the church itself when it is conjoined. — *A. R.* 533.

559. "And upon her head a crown of twelve stars," signifies, its wisdom and intelligence from knowledges of divine good and divine truth derived from the Word. By the crown on her head, is signified wisdom and intelligence; by stars are signified the knowledges of divine good and divine truth derived from the Word; and by twelve are signified all things of the church which have relation to its good and truth; consequently, by a crown of twelve stars on the woman's head, is signified the wisdom and intelligence of the New Church from the knowledges of divine good and divine truth derived from the Word.

560. "And she, being with child, cried, travailing in birth, and pained to be delivered," signifies the doctrine of the New Church about to come forth, and its difficult reception in consequence of the resistance it meets with from those who are understood by the dragon. To be with child, signifies the birth of doctrine, because by the child which was in the womb, whose birth is treated of in verse 5, is signified the doctrine of the New Church; for nothing else is signified by being with child, or in travail, and bringing forth, in the spir-

itual sense of the Word, but to conceive and bring forth those things which relate to spiritual life. By "she cried, travailing in birth, and pained to be delivered," is signified the difficult reception of that doctrine, because of resistance from those who are understood by the dragon; this is plain from what follows in this chapter, as the dragon standing before the woman who was ready to be delivered, to devour her child, and afterwards pursuing her into the wilderness. — *A. R.* 534, 535.

561. "And behold a great red dragon," signifies those in the Reformed Church who make God three, and the Lord two, and separate charity from faith, and insist on the latter being competent to salvation without the former. Such are here meant, and in what follows by the dragon; for they are against the two essentials of the New Church, which are, that God is one in essence and in person, in whom there is a trinity, and that the Lord is that God; also that charity and faith are a one as an essence and its form; and that none have charity and faith, but they who live according to the commandments of the decalogue, which say that evils are not to be done. Now, because these two essentials of the doctrine of the Reformed Churches are false, and as false devastate the church, since they take away its truths and goods, therefore they were represented by a dragon; the reason is, because by a dragon, in the Word, is signified the devastation of the church; as may appear from the following passages: "I will make Jerusalem heaps, a habitation of dragons, and I will make the cities of Judah desolate," Jerem. ix. 11. "Behold, a great commotion out of the north country, to make the cities of Judah desolate, a habitation of dragons," Jerem. x. 22. "Hazor shall be a habitation of dragons, a desolation forever," Jerem. xlix. 33. "That it may be a habitation of dragons, a court for owls," Isaiah xxxiv. 13. "In the habitation of dragons where each lay," Isaiah xxxv. 7. "I will go stripped and naked, I will make a wailing like the dragons, and mourning like the owls," Micah i. 8. "I cried, I am a brother to dragons, and a companion to owls," Job xxx. 28, 29. "The wild beasts shall cry in their desolate houses, and dragons in their pleasant palaces," Isaiah xlii. 22. "And Babylon shall become heaps, a habitation of dragons, an astonishment and a hissing," Jerem. li. 37. "Thou hast broken us in the place of dragons, and covered us with the shadow of death," Psalm xlv. 19, 20. "I have laid the mountains of Esau and his heritage waste for the dragons of the wilderness," Malachi i. 3; besides other places: as in Isaiah xliii. 20; Jerem. xiv. 6; Psalm xci. 13, 14; Deut. xxxii. 33. That by the dragon are here meant those who are in faith alone, and reject the works of the law as not conducive to salvation, has sometimes been proved to me in the world of spirits by lively experience; I have seen several thousands of them assembled together, when they have appeared at a distance like a dragon with a long tail, that seemed full of prickles like thorns, which signified false. Once, also, there appeared a dragon still larger, who, raising his back and lifting up his tail towards heaven, endeavored to draw down the stars from thence. Thus I have had ocular demonstration that no others are meant by the dragon. — *A. R.* 537.

562. "Having seven heads," signifies insanity from the falsification and profanation of the truths of the Word. By the head is signified wisdom and intelligence, and, in an opposite sense, insanity; but by seven heads here, belonging to the dragon, is signified, properly, insanity from the

falsification and profanation of the truths of the Word; for seven is predicated of things holy, and, in an opposite sense, of things profane; and, therefore, that on his heads there appeared seven diadems, and by diadems are signified the truths of the Word, which are here falsified and profaned. — *A. R.* 538.

563. "And ten horns," signifies much power. A horn signifies power; and ten signifies much. The reason why it is said that the dragon has much power, is, because the salvation of man by faith alone, without the works of the law, which faith is meant by the dragon, captivates men's minds, and the result of this is, that confirmations exert a persuasive influence: it captivates, because man, on hearing that the damnation of the law is taken away, and the Lord's merit is imputed to him through faith therein alone, can indulge in the pleasures of his mind and body, without any fear of hell; hence comes the power which is signified by the ten horns of the dragon. That such has been his power, evidently appears from the reception of that faith every where throughout the reformed Christian world. — *A. R.* 539.

564. "And seven diadems upon his heads," signifies all the truths of the Word falsified and profaned. By diadems, or precious stones, are signified the truths of the Word; specifically, the truths of the literal sense of the Word, but here, those truths falsified and profaned, from their being seen upon the seven heads of the dragon, by which is signified insanity from truths falsified and profaned. The reason why the truths of the Word, when falsified and profaned, are also called diadems, is, because they have a lustre from themselves, whether they be possessed by this person or that; in the same manner as diadems on earth, in whatever hands they may happen to be. It has sometimes been permitted me to see adulterous women, on their first coming from the earth into the world of spirits, decked with diadems; and Jews, likewise, selling diadems, which they had procured to themselves from heaven; from which circumstance it was plain, that evils and falses, with such, do not change the lustre and light of the truths of the Word. Therefore the like is signified by the *ten diadems* upon the horns of the beast which came up out of the sea, Apoc. xiii. 1; and by the *precious stones* on the woman who sat on the scarlet colored beast, Apoc. xvii. 3-5. That the truths of the Word are what are signified by diadems, appears manifestly in the Apocalypse, in that there were seen upon the head of him who sat upon the white horse, and whose name was the Word of God, *many diadems*, xix. 12, 13. — *A. R.* 540.

565. "And his tail drew the third part of the stars of heaven, and did cast them to the earth," signifies, that by falsifications of the truths of the Word they have alienated all spiritual knowledge of good and truth from the church, and, by applications to falses, have entirely destroyed them. By the tail, when the subject treated of relates to those who have confirmed heretical doctrines from the Word, are signified the truths of the Word falsified; by stars are signified spiritual knowledges of good and truth; by the third part, is signified all; and by drawing them from heaven, and casting them to the earth, is signified to alienate them from the church, and to destroy them utterly; for when they are drawn from heaven, they are also drawn from the church, because every truth of the Word is insinuated from the Lord through heaven into the man of the church; nor are truths drawn away by any thing else but by falsifications of them in the Word, since there and thence are the truths

of heaven and the church. That all the truths of the Word have been destroyed by those who are meant by the dragon spoken of above, cannot be believed by any one in the world, and yet they have been so destroyed, as that not a single doctrinal truth remains; this matter was examined into, in the spiritual world, among the learned of the clergy, and was found to be the fact. The reasons I know, but I shall here mention only one of them; — they assert, that whatsoever proceeds from man's will and judgment is not good; and that therefore the goods of charity, or good works, being done by man, contribute nothing to salvation, but faith only; when, nevertheless, that alone, by virtue of which man is man, and by which he has conjunction with the Lord, is his having it in his power to do good and believe truth, as from himself, that is, as from his own will according to his own judgment; were this faculty to be taken away from him, all power of conjunction on the part of man with the Lord, would also be taken away at the same time, and of the Lord with man; for it constitutes that power of reciprocation of love, which the Lord bestows on every one who is born a man, and which he also preserves in him to the end of his life, and afterwards to eternity. If this power were to be taken away from man, every truth and good of the Word would also be taken away, insomuch that the Word would be nothing but a dead letter and a blank book; for the Word teaches nothing else but the conjunction of man with the Lord by charity and faith, and both from man as from himself. They who are meant by the dragon spoken of above, have broken this only bond of conjunction, by asserting, that the goods of charity, or good works, which proceed from man, and his will and judgment, are only moral, civil, and political works, by which man has conjunction with the world, and none at all with God and with heaven; and when that bond is thus broken, there is then no doctrinal truth of the Word remaining; and if the truths of the Word are applied to confirm, that faith alone is saving without the works of the law, then they are all falsified; and if the falsification proceeds so far as to affirm, that the Lord has not commanded good works in the Word for the sake of man's conjunction with himself, but only for the sake of his conjunction with the world, then the truths of the Word are profaned; for thus the Word becomes no longer a Holy Book, but a profane one. — *A. R.* 541.

566. "And the dragon stood before the woman who was ready to be delivered, to devour her child as soon as it was born," signifies, that they who are meant by the dragon will endeavor to extinguish the doctrine of the New Church at its birth. By bringing forth, is signified to receive the goods and truths of doctrine from the Word; by the child of which she was delivered, is signified the Doctrine of the New Church. To devour, signifies to extinguish, because by a child is signified doctrine; and when to devour is said in relation to the child, to extinguish is said in relation to the doctrine. The reason why this was the case at the birth of the doctrine, is, because it is said, that the dragon stood before the woman, to devour her child as soon as it was born. — *A. R.* 542.

567. "And she brought forth a male child," signifies the doctrine of the New Church. By a son, in the Word, is signified the truth of doctrine, and also the understanding, and thence the thought, of truth and good; but by a daughter, is signified the good of doctrine, as also the will, and thence the affection, of truth and good; and by a male child,

is signified truth conceived in the spiritual man, and born in the natural man. The reason is, because by generations and births, in the Word, are signified spiritual generations and births, all which in general relate to good and truth; for nothing else is begotten, and born of the Lord as a husband, and of the church as a wife. Now since by the woman who brought forth, is signified the New Church, it is plain that by the male child, is signified the doctrine of that church. The doctrine here meant, is the Doctrine of the New Jerusalem, published in London, 1758; and also the Doctrine concerning the Lord, concerning the Sacred Scripture, and concerning a Life according to the Commandments of the Decalogue, published in Amsterdam; for by doctrine are understood all the truths of doctrine, doctrine being the complex of them. When these doctrines were written, the dragonists stood around me, and endeavored, with all their fury, to devour or extinguish them; this strange circumstance it was permitted me to relate, because, of a truth, it so happened. The dragonists who stood round me were from all parts of the reformed Christian world. — *A. R.* 543.

568. "Who was to rule all nations with a rod of iron," signifies, which, by truths from the literal sense of the Word, and, at the same time, by rational arguments drawn from the light of nature, will convince all who are in dead worship through being principled in faith separated from charity, that are willing to be convinced. This refers to the doctrine of the New Church, because it is spoken of the male child, by whom that doctrine is signified. — *A. R.* 544.

569. "And her child was caught up unto God and to his throne," signifies the protection of the doctrine by the Lord, because it is for the use of the New Church, and its being guarded by the angels of heaven. — *A. R.* 545.

570. "And the woman fled into the wilderness," signifies the church, which is the New Jerusalem, at first confined to a few. By the woman, is signified the New Church; and by a wilderness, is signified where there are no longer any truths. That its being confined at first to a few, is signified, because it follows, where she had a place prepared of God, that they should feed her there a thousand two hundred and sixty days, by which is signified its state at that time, that in the mean while an increase of its numbers may be provided for, until it comes to its appointed maturity. — *A. R.* 546.

571. "Where she hath a place prepared of God, that they should feed her there a thousand two hundred and sixty days," signifies the state of the church at that time, while provision is making for its increase among many until it arrives at maturity. By place is signified state; and by feeding, provision for its increase, for thus is the church fed; hence by having a place prepared of God that they should feed her, is signified the state of the church preparatory to its increase; by a thousand two hundred and sixty days, is signified to the end and beginning, that is, to the end of the former church and the beginning of the new, the same as by a time, and times, and half a time, verse 14; thus, also, to its appointed station, that is, until it exists as has been provided it should exist. It is of the Lord's divine providence, that the church should at first be confined to a few, and that its numbers should successively increase, because the falses of the former church must first be removed; for before this, truths cannot be received, since truths, which are received and implanted before falses are removed, do not remain, and they are

also ejected by the dragonists; the like happened with the Christian church, which increased successively from a few to many. Another reason is, that a new heaven is first to be formed, which will act as one with the church on earth; therefore we read, that he saw a new heaven, and the Holy Jerusalem coming down out of heaven from God, Apoc. xxi. 1, 2. It is certain that a new church, which is the New Jerusalem, will exist, because it is foretold in the Apocalypse, chap. xxi. xxii; and it is also certain, that the falses of the former church are first to be removed, because they are what the Apocalypse treats of as far as chapter xx. — *A. R.* 547.

Why the New Church will first be confined to a few.

572. The causes why the New Church, which is called the Holy Jerusalem, is first to commence with a few, afterwards with greater numbers, and so at last to arrive to its full state, are several; the first is, that its doctrine, which is the doctrine of love to the Lord and charity towards the neighbor, cannot be acknowledged and thence received, except by those who are interiorly affected with truths, and no others are interiorly affected with truths but they who see them, and they only see them who have cultivated their intellectual faculty, and have not destroyed it in themselves by the loves of self and of the world. Another cause is, that the doctrine of that church cannot be acknowledged, nor consequently received, except by those who have not confirmed themselves in doctrine, and at the same time in life, in faith alone; confirmation in doctrine only, does not hinder reception, but if it be at the same time in life, it does hinder, for such persons do not know what love to the Lord is, nor what neighborly love or charity is, neither are they willing to know. The third cause is, that the New Church on earth increases according to its increase in the world of spirits, for spirits from thence are with men, and they are from those who were in the faith of their church, whilst they lived on earth, and no others of them receive the doctrine, but those who were in the spiritual affection of truth; such only are conjoined to heaven where that doctrine is, and conjoin heaven to man; the number of those in the spiritual world now increases daily, wherefore according to their increase, the church which is called the New Jerusalem increases on earth. These also were the causes, why the Christian Church, after the Lord left the world, increased so slow in Europe, and did not arrive to its full until an age had elapsed. — *A. E.* 732.

Of whom the New Heaven and New Church are formed.

573. The new heaven is formed of all those who, from the advent of the Lord even to this time, had lived a life of faith and charity; as these alone are forms of heaven. For the form of heaven, according to which all consociations and communications there exist, is the form of divine truth from divine good, proceeding from the Lord; and man puts on this form, as to his spirit, by a life according to divine truth. Hence it may be known of whom the new heaven is formed, and thereby what is its quality, viz., that it is altogether unanimous. For he that lives a life of faith and charity loves another as himself, and by love conjoins him with himself, and this reciprocally and mutually; for love is conjunction in the spiritual world. Wherefore, when all act in like manner, then from many, yea, from innumerable individuals, consoci-

ated according to the form of heaven, unanimity exists, and they become as one; for there is then nothing which separates and divides, but every thing conjoins and unites.

574. Inasmuch as this heaven was formed of all those who had been of such a quality from the coming of the Lord until the present time, it is plain that it is composed as well of Christians as of Gentiles, but chiefly of infants, from all parts of the world, who have died since the Lord's coming; for all these were received by the Lord, and educated in heaven, and instructed by the angels, and then reserved, that they, together with the others, might constitute a new heaven; whence it may be concluded how great that heaven is. — *H. D.* 2, 3.

575. They will be continually received into the New Jerusalem, who are in truths derived from the good of love to the Lord, because there is not any falsity of faith there. The reason why such are received, is, because the light of the New Jerusalem is truth derived from the good of that love, and into that light no others can enter. — *A. R.* 922.

A New Church generally established first, with those who are out of the Old Church.

576. Moreover it is to be observed, when any church becomes no church, that is, when charity perishes, and a new church is established by the Lord, that this rarely, if ever, takes place amongst those with whom the old church was, but amongst those with whom there was before no church, that is, amongst the gentiles; this was the case when the most ancient church perished; a new one which was called Noah, or the ancient church which was after the flood, was then established amongst the gentiles, that is, amongst those where here was no church before; in like manner when his church perished, then somewhat resembling a church was established amongst the posterity of Abraham from Jacob, thus again amongst the gentiles: for Abraham, when he was called, was a gentile; the posterity of Jacob in Egypt became still more gentile, insomuch that they were altogether ignorant of Jehovah, consequently of all divine worship; after this resemblance of a church was consummated, then the primitive church was established from the gentiles, the Jews being rejected: in like manner it will be with this church which is called Christian. The cause that a new church is established by the Lord amongst the gentiles, is, because they have no false principles against the truths of faith, for they are ignorant of the truths of faith; false principles imbibed from infancy, and afterwards confirmed, must first be dispersed, before man can be regenerated, and become of the church; yea, the gentiles cannot profane holy things by evils of life, for no one can profane what is holy, who is ignorant what it is; the gentiles, being in ignorance, and without grounds of offence, are in a better state for receiving truths than those who are of the church, and all those amongst them, who are in the good of life, easily receive truths. — *A. C.* 2986.

The Catholics may come into the New Church more easily than the Protestants.

577. The first reason why the Roman Catholics may be brought into the New Jerusalem, or New Church, more easily than the Reformed, is, because the faith of justification by the imputation of the merit of Christ, which is an erroneous faith, and cannot be together with the faith of the New Church, is with them obliterated, and is like to be still more fully so; whereas it is as it were engraven

upon the Reformed, inasmuch as it is the principal tenet of their church. A second reason is, because the Roman Catholics entertain an idea of divine majesty belonging to the Humanity of the Lord, more than the Reformed do, as is evident from their most devout veneration of the host. A third reason is, because they hold charity, good works, repentance, and attention to amendment of life, to be essentials of salvation, and these are also essentials of the New Church; but the case is otherwise with the Reformed, who are confirmed in faith alone; with these the above are neither regarded as essentials nor formalities belonging to faith, and consequently as not at all contributing to salvation. These are three reasons why the Roman Catholics, if they approach God the Saviour Himself, not mediately, but immediately, and likewise administer the holy eucharist in both kinds, may more easily than the Reformed receive a living faith in the room of a dead faith, and be conducted by angels from the Lord to the gates of the New Jerusalem or New Church, and be introduced therein with joy and shouting. — *D. J.* 108.

578. The New Church, in its beginning, will be external. — *A. E.* 403.

Doctrinals alone do not constitute even the External, nor do they distinguish any Church before the Lord, but a Life of Charity according.

579. Doctrinals alone do not constitute the external, much less the internal of the church, as was shown above; nor do they serve to distinguish churches before the Lord: but this is effected by a life according to doctrinals, all which, if they are true, regard charity as their fundamental; for what is the end and design of doctrinals but to teach how man should live? The several churches in the Christian world are distinguished by their doctrinals, and the members of those churches have hence taken the names of Roman Catholics, Lutherans, Calvinists, or the Reformed and Evangelical Protestants; with many others. This distinction of names arises solely from doctrinals, and would never have had place, if the members of the church had made love to the Lord, and charity towards their neighbor, the principal point of faith. Doctrinals would then be only varieties of opinion concerning the mysteries of faith, which they who are true Christians would leave to every one to receive according to his conscience, whilst it would be the language of their hearts, that he is a true Christian who lives as a Christian, that is, as the Lord teaches. Thus one church would be formed out of all these diverse ones, and all disagreements arising from mere doctrinals would vanish, yea, all the animosities of one against another would be dissipated in a moment, and the kingdom of the Lord would be established on earth. The ancient church which existed immediately after the flood, although dispersed over several kingdoms, was of such a character; so that, notwithstanding they differed much from each other in respect to doctrinals, they still made charity the principal thing, and regarded each other's worship, not from the doctrinals of faith, but from the charity of life which entered into it. This is meant by what is said of that church, Gen. xi. 1; that "they had all one language, and their words were one." — *A. C.* 1799.

The New Church the Crown of all other Churches, and to endure for Ages of Ages.

580. That this church is the crown of all the churches that have hitherto been in the world, is,

because it will worship one visible God, in whom is the invisible God, as the soul is in the body. That thus and no otherwise there can be conjunction of God with man, is because man is natural, and thence thinks naturally; and the conjunction must be in his thought, and thus in the affection of his love, and this is effected when man thinks of God as Man. Conjunction with an invisible God is like conjunction of the sight of the eye with the expanse of the universe, of which it sees no end; and also like sight in the middle of the ocean, which falls into the air and into the sea, and perishes; but conjunction with a visible God is like the sight of a man, in the air or on the sea, spreading out his hands and inviting to his arms; for all conjunction of God with man must also be a reciprocal one of man with God, and this other reciprocal cannot be given, except with a visible God.

581. That this church is to succeed the churches which have existed since the beginning of the world, and that it is to endure for ages of ages, and that thus it is to be the crown of all the churches that have been before, was prophesied by Daniel; first, when he told and explained to Nebuchadnezzar his dream concerning the four kingdoms, by which are meant the four churches, represented by the statue seen by him; saying, "In the days of these, the God of heaven shall cause to arise a kingdom, which shall not perish for ages; and it shall consume all those kingdoms, but it shall stand for ages," Dan. ii. 44; and that this should be done by the stone, which became a great rock, filling the whole earth, 35. By a *rock* in the Word is meant the Lord as to divine truth. And the same prophet elsewhere says, "I was seeing in the visions of the night, and behold, with the clouds of heaven, as it were, the Son of Man; to Him was given dominion, and glory, and a kingdom; and all people, nations, and tongues shall worship Him. His dominion is the dominion of an age which will not pass away, and his kingdom one which will not perish," vii. 13, 14. And this he says after he had seen the four beasts coming up out of the sea, verse 3; by which also the four former churches were represented. That these things were prophesied by Daniel concerning this time, is evident from his words, xii. 4, and also from the words of the Lord, Matt. xxiv. 15, 30. The like is said in the Revelation: "The seventh angel sounded; then there came great voices from heaven, saying, The kingdoms of the world are become the kingdom of our Lord and of his Christ, and He shall reign for ages of ages," xi. 15.

582. Besides, the rest of the prophets have, in many places, predicted concerning this church, what it is to be; from which these few will be adduced. In Zechariah: "There shall be one day which shall be known to Jehovah, not day nor night, because about the time of evening there shall be light. In that day, living waters shall go forth out of Jerusalem; and Jehovah shall be King over all the earth. In that day, Jehovah shall be one, and his name one," xiv. 7-9. In Joel: "It shall come to pass in that day, that the mountains shall drop new wine, and the hills shall flow with milk, and Jerusalem shall remain to generation and generation," iv. 17-21. In Jeremiah: "At that time they shall call Jerusalem the throne of Jehovah, and all the gentiles shall be gathered together, on account of the name of Jehovah, to Jerusalem; neither shall they go any more after the confirmation of their evil heart," iii. 17; Rev. xxi. 24, 26.

In Isaiah: "Let thy eyes see Jerusalem a quiet habitation, a tabernacle which shall not be taken down; its stakes shall never be removed, and its cords shall not be broken," xxxiii. 20. In these passages, by Jerusalem is meant the holy New Jerusalem, described in Rev. xxi., by which is meant the New Church. Again in Isaiah: "There shall go forth a Rod out of the stem of Jesse, and righteousness shall be the girdle of his loins, and truth the girdle of his thighs. Wherefore the wolf shall dwell with the lamb, and the leopard with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, and the young ones shall lie down together; and the sucking child shall play on the hole of the viper, and the weaned child shall put his hand over the den of the basilisk. They shall not do evil, nor corrupt themselves, in all the mountain of my holiness; for the earth shall be full of the knowledge of Jehovah. It shall come to pass in that day, the nations shall seek the Root of Jesse, which standeth for an ensign of the people, and his rest shall be glorious," xi. 1, 5-10. That such things have not as yet existed in the churches, and especially in the last, is known. In Jeremiah: "Behold the days are coming, in which I will make a new covenant. And this shall be the covenant: I will give my law in the midst of them, and will write it on their heart; and I will be to them a God, and they shall be to Me a people; they all shall know Me, from the least of them even to the greatest of them," xxxi. 31-34; Rev. xxi. 3. That these things have not been given hitherto in the churches, is also known: the reason was, because they did not approach a visible God, whom all shall know, and because He is the Word, or the law, which He will put in the midst of them, and write it on their heart. In Isaiah: "For Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And thou shalt be called by a new name, which the mouth of Jehovah shall utter. And thou shalt be a *crown of glory* and a *diadem of royalty* in the hand of thy God. Jehovah will delight in thee, and thy land shall be married. Behold, thy Salvation shall come; behold, his reward is with Him; and they shall call them the people of holiness, the redeemed of Jehovah; and thou shalt be called a city sought, and not deserted." — *T. C. R.* 787-789.

PART III.

THE HUMAN SOUL AND MIND.

Origin of the Soul.

583. It is a tenet of wisdom, that the soul of man, that lives after death, is his spirit, and that this is in perfect form a man, and that the soul of this form is the will and understanding, and that the soul of these is love and wisdom from the Lord, and these two constitute the life of man, which is from the Lord alone, and that the Lord, for the sake of the reception of Himself by man, causes life to appear as if it were man's. — *D. L. W.* 394.

584. The soul of every man from its origin is heavenly, wherefore it receives influx immediately from the Lord, for it receives from Him the marriage of love and wisdom, or of good and truth, and this influx makes him man, and distinguishes him from beasts. — *C. L.* 482.

585. That the soul is from the father, is called in question by no wise man; it is also manifestly

conspicuous from minds (*animis*), and likewise from faces, which are types of minds, in descendants who proceed from fathers of families in just series; for the father returns as in effigy, if not in his sons, yet in his grandsons and great-grandsons; and this is the case, because the soul makes the inmost of man, and this may be covered over by the nearest offspring, but still it betrays and reveals itself in the progeny afterwards. That the soul is from the father, and the clothing from the mother, may be illustrated by things analogous in the vegetable kingdom; in this the earth or ground is the common mother; this receives into itself, as if in the womb, and clothes the seeds, yea, as it were, conceives, is pregnant with, brings forth and educates them, as a mother her progeny from the father. — *C. L.* 206.

The Divine Inmost.

586. With every angel, and likewise with every man, there is an inmost or supreme degree, or an inmost and supreme something, into which the Divine of the Lord first or proximately flows, and from which it disposes the other interior things, which succeed according to the degrees of order with the angel or man. This inmost or supreme may be called the entrance of the Lord to angel and to man, and his veriest dwelling-place with them. By this inmost or supreme, man is man, and is distinguished from brute animals; for these have it not. Hence it is that man, otherwise than animals, can as to all the interiors which are of his mind [*mens*] and mind [*animus*] be elevated by the Lord to Himself, can believe in Him, be affected with love to Him, and thus see Him; and that he can receive intelligence and wisdom, and speak from reason: hence also it is that he lives to eternity. But what is disposed and provided by the Lord in that inmost, does not flow in manifestly into the perception of any angel, because it is above his thought, and exceeds his wisdom. — *H. H.* 39.

What the Soul is.

587. That ignorance prevails as to every quality of the soul, especially in the learned world, may be manifest from this, that some believe it to be a certain ethereal principle, some a flamy or fiery principle, some a purely thinking principle, some a general vital principle, some a natural active principle. And what is still a further proof of the prevailing ignorance concerning the nature of the soul is, that various places in the body are assigned it, some placing it in the heart, some in the brain, and in the fibres there, others in the striated bodies, others in the ventricles, and others in the small gland, some in every part; but in this case they conceive of a vital principle such as is common to every living thing: from which it is evident, that nothing is known concerning the soul, and this is the reason why all that has been asserted on the subject is conjectural. And because it was impossible thus to form any idea respecting the soul, very many could not otherwise believe, than that the soul is nothing else than something vital, which, when the body dies, is dissipated; and hence it is that the learned have less belief in a life after death than the simple, and because they do not believe in it, neither can they believe in the things which are of that life, which are the celestial and spiritual things of faith and love; this is also evident from the Lord's words in Matthew: "Thou hast hid these things from the wise and intelligent, and hast revealed them unto infants,"

xi. 25; and again: "Seeing they do not see, and hearing they do not hear, neither do they understand," xiii. 13; for the simple think no such thing concerning the soul, but believe that they shall live after death, in which simple faith lies concealed, although they are not aware of it, a belief that they shall live there as men, shall see angels, shall discourse with them, and enjoy happiness.

588. With regard to the soul, of which it is said it shall live after death, it is nothing else than the man himself, who lives in the body, that is, the interior man, who by the body acts in the world, and who gives to the body to live; this man, when he is loosed from the body, is called a spirit, and appears then altogether in a human form, yet cannot in any wise be seen by the eyes of the body, but by the eyes of the spirit, and before the eyes of the latter, appears as a man in the world, has senses, namely, of touch, of smell, of hearing, of seeing, much more exquisite than in the world; has appetites, cupidities, desires, affections, loves, such as in the world, but in a more excellent degree; thinks also as in the world, but more perfectly; converses with others; in a word, he is there as in the world, inasmuch that if he does not reflect upon the circumstance of his being in the other life, he knows no other than that he is in the world, which I have occasionally heard from spirits; for the life after death is a continuation of life in the world. This then is the soul of man which lives after death. But lest the idea should fall upon somewhat unknown by using the term soul, in consequence of the conjectures and hypotheses concerning it, it is better to say the spirit of man, or, if you prefer it, the interior man, for it appears there altogether as a man, with all the members and organs that man has, and it is also the man himself in the body; that this is the case, may also be manifest from the angels seen, as recorded in the Word, who were all seen in the human form, for all the angels in heaven have a human form, because the Lord has, who after his resurrection appeared so often as a man. That an angel and the spirit of a man is a man in form, is because the universal heaven from the Lord has [a tendency] to conspire to the human form, whence the universal heaven is called the grand man, concerning which and concerning the correspondence of all things of man therewith, it has been treated at the close of several chapters; and because the Lord lives in every individual in heaven, and by influx from the Lord the universal heaven acts upon every individual, therefore every angel is an image thereof, that is, a form most perfectly human, in like manner man after death. All the spirits, as many as I have seen, which are thousands and thousands, have been seen by me altogether as men, and some of them have said that they are men as in the world, and have added, that in the life of the body they had not the least belief that it would be so; many have expressed concern, that mankind are in such ignorance concerning their state after death, and that they think so vainly and empty concerning the soul, and that most persons, who have thought more deeply on the subject, have made the soul into somewhat as it were a subtile aerial, which idea must needs lead into that insane error, that it is dissipated after death. — *A. C.* 6053, 6054.

589. Whoever duly considers the subject, may know that the body does not think, because it is material, but that the soul thinks, because it is spiritual. The soul of man, concerning the immortality of which many have written, is his spirit,

for this is immortal as to all its properties; this also is what thinks in the body, for it is spiritual, and what is spiritual receives what is spiritual, and lives spiritually, which is to think and to will. All the rational life, therefore, which appears in the body, is of the soul, and nothing of the body; for the body, as was said above, is material, and that which is material, which is proper to the body, is added, and almost as it were adjoined, to the spirit, in order that the spirit of man may be able to live and perform uses in the natural world, all things of which are material, and in themselves void of life. And since what is material does not live, but only what is spiritual, it may be evident, that whatever lives in man is his spirit, and that the body only serves it, just as what is instrumental serves a moving living force. It is said indeed concerning an instrument, that it acts, moves, or strikes; but to believe that this is of the instrument, and not of him who acts, moves, or strikes by it, is a fallacy.

590. Since every thing which lives in the body, and from life acts and feels, is solely of the spirit, and nothing of the body, it follows that the spirit is the man himself; or, what is similar, that a man, viewed in himself, is a spirit, and also in a similar form; for whatever lives and feels in man, is of his spirit, and every thing in man, from the head to the sole of his feet, lives and feels. Hence it is, that when the body is separated from its spirit, which is called dying, the man remains still a man, and lives. I have heard from heaven, that some who die, when they lie upon the bier, before they are resuscitated, think even in their cold body, nor do they know otherwise than that they still live, but with the difference, that they cannot move any material particle which is proper to the body.

591. Man cannot think and will, unless there be a subject, which is a substance, from which and in which he may think and will; whatever is supposed to exist without a substantial subject, is nothing. This may be known from this, that man cannot see without an organ which is the subject of his sight, nor hear without an organ which is the subject of his hearing; sight and hearing without them are nothing, nor are they given: so also thought, which is internal sight, and perception, which is internal hearing, unless they were in substances and from them, which are organic forms, which are subjects, would not exist at all. From these things it may be evident, that the spirit of man is equally in a form, and that it is in the human form, and that it enjoys sensories and senses as well when it is separated from the body, as when it was in the body, and that all of the life of the eye, and all of the life of the ear, in a word, all of the life of sense which man has, is not of this body, but of his spirit in them, and in their minutest particulars. Hence it is, that spirits as well as men see, hear, and feel, but after being loosed from the body, not in the natural world, but in the spiritual: the natural sensation which the spirit had when it was in the body, was by the material which was added to it; but still it then had spiritual sensation at the same time, by thinking and willing. — *H. H.* 432, 434.

592. It is to be known that the spirit of man is in the body, in the whole and in every part of it, and that it is the purer substance of it, both in its organs of motion and of sense, and every where else. — *A. C.* 4659.

593. The spirit is the very man himself, who thinks, and who lusts, who desires and is affected, and further, all the sensitive, which appears in the

body, is properly of its spirit, and of the body only by influx. — *A. C.* 4622.

Sensual Reasoning of Philosophers concerning the Soul.

594. That it may be seen how they, who form their opinions on heavenly subjects, from what they have been taught by the senses, by science, and by philosophy, blind themselves, so as afterwards to see and hear nothing, and are not only deaf serpents, but also the flying serpents frequently spoken of in the Word, which are much more pernicious, we will take, for example, what they believe about the spirit. The sensual man, or he who only believes on the evidence of his senses, denies the existence of spirit because he cannot see it; saying, There is nothing of which my senses are unable to take cognizance: what I see and touch, that I am persuaded has existence. The mere man of science, or he who forms his conclusions from the sciences, says within himself, What is the spirit, unless, perhaps, a vapor or heat, or some other imponderable existence recognized by science, which will vanish when the fire which gave rise to it is extinguished? Have not animals also bodies, senses, and something analogous to reason? and yet it is asserted that although these must all perish, the spirit of man is immortal. Thus he reasons himself into a denial of the existence of the spirit. Philosophers, also, who wish to have the credit of possessing more discernment than the rest of mankind, speak of the spirit in terms which they do not themselves understand. This is evident from their disputing about them, contending that not a single expression is applicable to spirit which is applicable in any degree to what is material, organized, or has extension; thus by abstracting from spirit even conceivable quality, it vanishes from their ideas, and becomes to them mere nothing. The wiser philosophers, however, assert that the spirit is a thinking principle; but in their reasonings about this, in consequence of separating from it all idea of substantiality, they at length conclude that it must necessarily cease to exist when the body does. Thus all who ground their reasonings merely on what they learn from the senses, science, and philosophy, deny the existence of spirit, and in so doing cease to believe what is asserted of the spirit and spiritual things. Not so the simple in heart: if these are questioned about the existence of the spirit, they declare their unfeigned belief therein, because the Lord has said that they shall continue to live after death; thus instead of extinguishing their rational principle, they vivify it by the Word of the Lord. — *A. C.* 196.

Nature of the Life of the Soul, or Spirit.

595. With respect to the general circumstances relating to the mode of life of souls, or novitiate spirits, after death, I may observe, that it was demonstrated to me, on numerous occasions, that when a man enters upon eternal life, he is utterly unconscious of it, imagining himself still to be in the world, yea, in his own material body. Hence, on being informed that he is a spirit, he is all wonder and astonishment, both because he is altogether as a man, as to his senses, desires, and thoughts, and because he did not believe, during his abode in the world, that he was a spirit, or (as is the case with some) that a spirit could be what he now finds himself.

596. Another circumstance to be noted, is, that a spirit enjoys much more excellent sensitive

faculties, and far superior powers of thinking and speaking, than when living in the body, so that the former state scarcely admits of comparison with the latter, although this is unknown to the spirits before they are gifted with reflection by the Lord.

597. Care should be taken not to give credence to the erroneous opinion, that spirits do not possess far more exquisite sensations than during the life of the body, for I have been convinced to the contrary by experience repeated thousands of times. Should any be unwilling to believe this fact, in consequence of their presupposed ideas concerning the nature of spirit, let them ascertain for themselves when they come into another life, where they will be compelled to believe by their own experience. Spirits possess the faculty of sight, and live in a light to which, with good spirits, angelic spirits, and angels, the midday light of this world cannot be compared for splendor. Of the light in which they dwell, and by which they see, we shall, by the divine mercy of the Lord, subsequently treat. They enjoy the power of hearing, also, and that in so exquisite a degree as vastly to exceed what they possessed in their corporeal frame; of which, in my almost constant conversations with them, now for some years, I have had repeated opportunity of being convinced. The nature of their speech, and the sense of smell which they also possess, will, by the divine mercy of the Lord, be considered hereafter. They have, besides, a most exquisite sense of touch, whence come the pains and torments endured in hell; for all sensations have relation to the touch, of which they are merely diversities and varieties. The desires and affections, moreover, by which they are actuated, are incomparably stronger than those possessed during the life of the body; but more will be said on this subject, by the divine mercy of the Lord, in the following pages. Men think also, after death, far more perspicuously and distinctly than during their previous life; for in a spiritual state of being, in one idea more is involved than in a thousand whilst we are clothed with a material covering. If it were possible for men here to perceive with what acuteness, penetration, sagacity, and clearness, spirits converse with each other, they would be perfectly amazed. In a word, man loses nothing by death, but is still a man in all respects, although more perfect than when in the body, having cast off his bones and flesh, and the imperfections which necessarily attend them. Spirits acknowledge and perceive, that whilst they lived in the body it was the soul which took cognizance of all around, and although this seemed to be in the body, it was still incorporeal; and therefore that, on the rejection of the body, sensations exist in a much more exquisite and perfect state. Life consists in sensation, since without sensation there can be no life; and such as the sensation is, such is the life — a fact which all have the capacity of knowing — *A. C.* 320-322.

598. It has been granted me to speak with all those of the dead whom I ever knew in the life of the body, with some for days, with some for months, and with some for a year, and also with so many others, that I should come short if I reckoned them at a hundred thousand, of whom many were in the heavens, and many in the hells. I have also spoken with some two days after their decease, and told them that solemn preparations were then making for their funerals; to which they said, that it was well to reject that which had

served them for a body and its functions in the world; and they desired me to declare that they are not dead, but alive and equally men as before, and that they had only passed out of one world into another, and did not know that they had lost any thing, since they are in a body and possessed of senses as before, and in intellect and will as before, and have like thoughts and like affections, like sensations, pleasures, and desires, as when they were living in the world. Most of those who were newly deceased, when they saw that they were living men as before, and in a similar state, (for after death the state of every one's life is at first similar to what it was in the world, but is successively changed with each either into heaven or into hell,) were affected with new joy at being alive, and said that they had believed nothing of this; but greatly wondered that they could have been so ignorant and so blind concerning the state of their own lives after death; and more especially, that the men of the church should be so, when yet they, of all men in the world, have the greatest opportunities of light afforded them. Then for the first time they saw the cause of this blindness and ignorance, which is, that external things, such as relate to the world and the body, had occupied and filled their minds to such an extent, that they could not be elevated into the light of heaven, and behold the things of the church, which are beyond its doctrinals; for mere darkness inflows from corporeal and worldly things, (if they are so much loved as they are at the present day,) whenever man wishes to think of the things of heaven, beyond the dictate of the doctrine of faith which belongs to his church.

599. Very many of the learned from the Christian world are bewildered when they find themselves after death in a body, in garments, and in houses as they were in the world; and when they recall to memory what they had thought of the life after death, of the soul, of spirits, of heaven, and of hell, they are affected with shame, declare that they have thought like fools, and that the simple in faith are much wiser than they are. — *L. J.* 15, 16.

600. A certain novitiate spirit, hearing me speak about the soul, inquired what it was, supposing himself still to be a man. When I told him that there is a spirit in every man, in which his life resides, and that the body only serves him to live upon the earth, for that flesh and bone, or the body, neither live nor think, he hesitated what to believe. I then asked him whether he had heard any thing about the soul? He replied, What is the soul? I know not what it is. I was then allowed to inform him, that he was now a soul, or spirit, as he might know from the fact of his being over my head, and not standing upon the earth, and asked him whether this was not evident to himself. On hearing these words he fled away in terror, exclaiming, "I am a spirit! I am a spirit!" A certain Jew also was so confident that he was still living in the body, that it was with difficulty he could be persuaded to think otherwise, and even after it had been shown him that he was a spirit, he persisted in declaring that he was a man, because he saw and heard. Such are they who, during their abode in the world, have led a merely corporeal life. Many other instances might be mentioned of a similar kind, but these are adduced solely for the sake of confirming the truth, that it is the spirit of man which possesses consciousness, and not the body. — *A. C.* 447.

601. I have discoursed with some within a few

days after their decease, and because they were then recently come, they were in a light there, which differed little in their sight from the light of the world. And because the light appeared such to them, they doubted whether they had light from any other source, wherefore they were taken into the first of heaven, where the light was still brighter, and from thence speaking with me, they said, that they had never before seen such a light; and this took place when the sun was already set. Some of them believed no otherwise, than that men after death would be as ghosts, in which opinion they confirmed themselves from the spectres of which they had heard; but hence they drew no other conclusion, than that it was some gross vital principle, which is first exhaled from the life of the body, but which again falls back to the dead body, and is thus extinguished. But some believed, that they were first to rise again at the time of the last judgment, when the world was to perish, and then with the body, which, though fallen into dust, would be then collected together, and thus they would rise again with bone and flesh. And whereas mankind have in vain for many ages expected that last judgment or destruction of the world, they have fallen into the error that they should never rise again; thinking nothing in this case of that which they have learned from the Word, and from which they have also sometimes so spoken, that when man dies, his soul is in the hand of God, among the happy or unhappy according to the life which he had acquainted himself with, and was become familiar to; neither of what the Lord said concerning the rich man and Lazarus. But they were instructed, that every one's last judgment is when he dies, and that then he appears to himself endowed with a body as in the world, and to enjoy every sense as in the world, but more pure and exquisite, inasmuch as corporeal things do not hinder, and those things which are of the light of the world do not overshadow those which are of the light of heaven; thus that they are in a body as it were purified: and that after death, the body cannot possibly partake of what is bony and fleshy such as it had in the world, because this would be to be again encompassed with earthly dust. With some I conversed on this subject on the same day that their bodies were intombed, who saw through my eyes their own corpse, the bier, and the ceremony of burial; and they said, that they reject that corpse, and that it had served them for uses in the world in which they had been, and that they live now in a body which serves them for uses in the world in which they now are. They wished also, that I should tell this to their relations who were in mourning; but it was given to reply, that if I should tell them, they would mock at it, inasmuch as what they cannot themselves see with their own eyes, they believe to be nothing, and thus they would reckon it among the visions which are illusions. — *A. C.* 4527.

The Mind composed of Will and Understanding in Organic Forms.

602. By the mind we mean nothing more than the will and understanding, which in their complex are all things that affect a man and that he thinks, thus all things of his affection and thought: the things that affect him are of his will, and the things that he thinks are of his understanding. That all things of a man's thought are of his understanding, is well known, because a man thinks from understanding: but that all things of a man's

affection are of his will, is not so well known, because when a man thinks, he does not attend to the affection, but only to what he thinks; as when he hears a person speaking, he does not attend to the tone, but to the speech; when yet affection is related to thought, as tone to speech: wherefore a speaker's tone shows his affection, and his speech shows his thought. Affection is of the will, because all affection is of love, and the will is the receptacle of love, as was shown above. He that does not know that affection is of the will, confounds affection with understanding; he says it is one with thought, when nevertheless they are not one, but act as one. That the two are confounded, is plain from the common saying, "I think to do this;" meaning, "I will to do it." But that they are two, is also evident from another common saying, "I will think of this:" and when the person thinks of it, the affection of the will is in the thought of the understanding, as the tone of voice is in speech, as has been said. That all things of the body are referable to the heart and lungs, is well known: but that there is a correspondence of the heart and lungs with the will and understanding, is unknown.

603. Since the will and understanding are receptacles of love and wisdom, therefore they are two organic forms, or forms organized from the purest substances; they must be such in order to be receptacles. It is no objection that their organization is not manifest to the eye, being interior to sight, even when exalted by microscopes. Very small insects also are interior to sight, and yet they have organs of sense and motion, for they feel, walk, and fly; and they also have brains, hearts, pulmonary pipes, and viscera, as skillful anatomists have discovered by the microscope; and as the insects themselves are invisible, still more so their component viscera, and it is not denied that they are organized in every particular, how can it be said, that the two receptacles of love and wisdom, the will and understanding, are not organic forms? How can love and wisdom, which are life from the Lord, act upon what is not a subject, or not a substantial existence? How else can thought inhere, and any one speak from thought that is not inherent? Is not the brain, where thought exists, full, and every thing therein organized? The organic forms therein appear to the naked eye, and in the cortical substance, the receptacles of the will and understanding in their principles, where we see a kind of little glands. Do not, I beseech you, think of these things from an idea of a vacuum: a vacuum is nothing, and in nothing nothing is, and from nothing nothing exists. — *D. L. W.* 372, 373.

The Will, and not the Understanding, makes the Man.

604. Such as the love and wisdom are, such are the will and understanding, the will being the receptacle of love, and the understanding, of wisdom, as was shown above, which two make the man and his quality. Love is manifold; so much so that its varieties are indefinite: as may appear from the human race on earth and in the heavens, where there is no man or angel so like another, as to be without distinction from him. Love is what distinguishes, for every man is his own love. It is supposed that wisdom distinguishes, but wisdom is from love, being its form: love is the esse of life, and wisdom is the existere of life from that esse. In the world the understanding is believed to make the man: but this is because the understanding

can be elevated into the light of heaven, as was shown above, and so a man may appear wise; but still so much of the understanding as transcends, that is, as is not of the love, appears indeed to be the man's, and hence that the man is such, but it is only an appearance. So much of the understanding as transcends, belongs indeed to the love of knowing and being wise, but not at the same time to the love of applying to life what it knows and is wise in; hence this in the world either recedes in time, or abides without the things of the memory, in the extreme boundaries, as a thing ready to fall off; and hence after death it is separated, and no more remains than accords with the proper love of the spirit. Since love makes the life of man, and so the man himself, hence all the societies in heaven, and all the angels in the societies, are arranged according to affections of love; and no society, and no angel in a society, according to any thing of understanding separate from his love; so also in the hells and their societies, but according to loves opposite to heavenly ones. Hence it may appear, that as the love is, such is the wisdom, and consequently such the man.

605. It is acknowledged indeed that a man is such as his ruling love, but only such as to mind and disposition, not as to body, thus not wholly such. But from much experience in the spiritual world, it has been made known to me, that a man from head to foot, or from the first things in the head to the last in the body, is such as his love. All in that world are forms of their own love, the angels forms of heavenly love, and the devils of infernal love; the latter being deformed in face and in body, but the former beautiful; and when their love is assaulted, their faces change, and if it is much assaulted, they disappear totally: this is peculiar to that world, and happens because their bodies are at one with their minds. Hence it is evident why all things of the body are principiates, that is, are compositions of fibres from principles, which are receptacles of love and wisdom; and why the principiates must be such as the principles are; wherefore whither the principiates follow, the principles tend; the two cannot be separated. Hence he that elevates his mind to the Lord, is wholly elevated to the Lord; and he that debases his mind to hell, is wholly debased to it: so that the whole man, according to his life's love, goes either to heaven or to hell. It is a tenet of angelic wisdom, that the mind of a man is a man, because God is Man; and that the body is the external of the mind, that feels and acts; and that thus they are one, and not two. — *D. L. W.* 363, 369.

Capacity of the Understanding to be elevated above the Will.

606. Wisdom and love proceed unitedly from the Lord, and likewise flow in unitedly into the souls of angels and men, but they are not received unitedly in their minds; light which constitutes the understanding being first received there, and love which constitutes the will being received gradually. This also is of providence, as every man is to be created anew, that is, reformed, and this is effected by means of the understanding; for he must imbibe from infancy the knowledges of truth and good, which are to teach him to live well, that is, to will and act rightly. Thus the will is formed by means of the understanding. For the sake of this end, there is given to man the faculty of elevating his understanding almost into the light in which the angels of heaven are, that

he may see what he ought to will and thence to do, in order that he may be prosperous in the world for a time, and blessed after death to eternity. He becomes prosperous and blessed if he procures to himself wisdom, and keeps his will under obedience to it; but unprosperous and unhappy if he puts his understanding under obedience to his will. The reason is, because the will tends to evils from birth, even to those which are enormous; wherefore, unless it were restrained by means of the understanding, man would rush into acts of wickedness, yea, from his inrooted savage nature, he would destroy and slaughter for the sake of himself all those who do not favor and indulge him. Besides, unless the understanding could be separately perfected, and the will through this, man would not be man, but a beast. For without that separation, and without the ascent of the understanding above the will, he would not be able to think, and from thought to speak, but only to express his affection by sounds; neither would he be able to act from reason, but only from instinct; still less would he be able to know the things which are of God, and God by means of them, and thus to be conjoined to him, and to live to eternity. For man thinks and wills as from himself, and this, *as from himself*, is the reciprocal of conjunction; for conjunction cannot be given without the reciprocal, as the conjunction of the active with the passive cannot be given without a reactive. God alone acts, and man suffers himself to be acted on, and reacts in all appearance as from himself, though interiorly it is from God. — *I. S. B.* 14.

Appearance of Intellect in Brutes, and the true Difference between them and Man.

607. They who judge of things only from their appearance before the senses of the body, conclude that beasts have will and understanding as well as men, and hence that the only distinction consists in man's being able to speak, and thus to describe the things which he thinks and desires, while beasts can only express them by sounds; yet beasts have not will and understanding, but only a resemblance of each, which the learned call something analogous. That man is man, is because his understanding can be elevated above the desires of his will, and thus can know and see them, and also moderate them; but a beast is a beast because its desires drive it to do whatever it does: wherefore a man is a man in consequence of this, that his will is under obedience to his understanding; but a beast is a beast in consequence of this, that its understanding is under obedience to its will. From these considerations this conclusion follows, viz., that the understanding of man, forasmuch as it receives the light influent from heaven, and apprehends and perceives this as its own, and therefrom thinks analytically with all variety, altogether as from itself, is alive, and is thence truly understanding; and that the will of man, forasmuch as it receives the influent love of heaven, and therefrom acts as from itself, is alive, and is thence truly will; but that the contrary is the case with beasts. Wherefore they who think from the lusts of the will are compared to beasts, and in the spiritual world they likewise at a distance appear as beasts; they also act like beasts, with this only difference, that they are able to act otherwise if they will. But they who restrain the lusts of their will by the understanding, appear in the spiritual world as men, and are angels of heaven. In a word, the will and the understanding in beasts

always cohere, and forasmuch as the will is blind, being [the receptacle] of heat and not of light, it makes the understanding blind also. Hence a beast does not know and understand its own actions, and yet it acts, for it acts by virtue of the influx from the spiritual world; and such action is instinct. It is believed that a beast thinks from understanding what to act, but this is not at all the case; it is led to act only from natural love, which is in it from creation, with the assistance of the senses of its body. That man thinks and speaks is solely because his understanding is capable of being separated from his will, and of being elevated even into the light of heaven; for the understanding thinks, and thought speaks. That beasts act according to the laws of order inscribed on their nature, and some beasts in a moral and rational manner, differently from many men, is because their understanding is blind obedience to the desires of their will, and thence they are not able to pervert them by depraved reasonings, as men do. It is to be observed, that by the will and understanding of beasts here spoken of, is understood a resemblance of, and something analogous to, those faculties; things analogous are so named from appearance. The life of a beast may be compared with a sleep-walker, who walks and acts from the will while the understanding sleeps; and also with a blind man, who walks through the streets with a dog leading him; and also with an idiot, who from custom and the habit thence acquired does his work in a regular manner. It may likewise be compared with a person void of memory; and thence deprived of understanding, who still knows or learns how to clothe himself, to eat dainties, to love the sex, to walk the streets from house to house, and to do such things as soothe the senses and indulge the flesh, by the allurements and pleasures of which he is drawn along, though he does not think, and thence cannot speak. From these considerations it is evident, how much they are mistaken who believe beasts to be endowed with rationality, and only to be distinguished from men by the external figure, and by their not being able to speak of the rational things which they inwardly revolve. From which fallacies many even conclude, that if man lives after death, beasts will live after death likewise, and on the contrary, that if beasts do not live after death, neither will man; besides other dreams, arising from ignorance concerning the will and understanding, and also concerning degrees, by means of which, as by a ladder, the mind of man mounts up to heaven. — *I. S. B. 15.*

Correspondence between the Will and the Heart, and the Understanding and the Lungs.

608. That the will corresponds to the heart, cannot so clearly appear by itself, as from the will viewed in its effects, according to what we said above: it may appear by itself by this, that all the affections of love alter the motions of the heart, as is evident from the pulsation of the arteries, that act synchronously with the heart. Its changes and motions according to the affections of love are innumerable; those felt by the finger are few, as that it beats slow or quick, high or low, soft or hard, equal or unequal, and so on; therefore differently in joy and sadness, in tranquillity of mind and in anger, in intrepidity and in fear, in hot diseases and in cold, and so on. Since the motions of the heart, or its systole and diastole, thus

change and vary according to the affections of a man's love, therefore many of the ancients, and from them some of the moderns, have ascribed the affections to the heart, and have assigned their habitation there. Hence in conversation we speak of a stout and a timid heart, a joyful and a sad heart, a soft and a hard heart, a great and a little heart, a whole and a broken heart, a fleshy and a stony heart; also of being fat, soft, and meek in heart, and of giving the heart to a thing, of giving a single heart, of giving a new heart, of laying up in the heart, of receiving in the heart, of not coming upon the heart, of hardening the heart, of being a friend at heart; hence too the terms concord, discord, record, and other similar expressions, which are predicated of love and its affections. The Word speaks in the same way, because the Word is written by correspondences. Whether you say love, or the will, it is the same, because, as was said above, the will is the receptacle of love. — *D. L. W. 378.*

609. The blood is red because of the correspondence of the heart and the blood with love and its affections. In the spiritual world there are colors of all kinds. Red and white are the fundamentals; the rest derive their varieties from these and their opposites, which latter are dusky-fiery color and black: red there corresponds to love, and white to wisdom. Red corresponds to love, because it derives its origin from the fire of the sun of that world, and white to wisdom, because it derives its origin from the light of the same sun; and as love corresponds to the heart, hence the blood cannot be otherwise than red, and indicate its origin. Hence, in the heavens, where love to the Lord is predominant, the light is flame-colored, and the angels are clothed in purple garments; and in the heavens, where wisdom is predominant, the light is white, and the angels are clothed in white linen garments. — *D. L. W. 380.*

610. That the understanding corresponds to the lungs, follows from what we said of the correspondence of the will with the earth. There are two things that rule in the spiritual man, or in the mind — the will and understanding, and there are two things that rule in the natural man, or in the body — the heart and lungs; and there is a correspondence of all things of the mind with all things of the body, as was said above: hence it follows, that while the will corresponds to the heart, the understanding corresponds to the lungs. Every one also may perceive in himself, that the understanding corresponds to the lungs, both from his thought and his speech. From thought; because no one can think unless his breathing conspires and accords; wherefore, when he thinks tacitly, he breathes tacitly; if he thinks deeply, he breathes deeply, he retracts and relaxes, compresses and elevates the lungs, according to the influx of affection from love, either slowly, hastily, eagerly, mildly, or attentively; yea, if he hold his breath altogether, he cannot think, except in his spirit by its respiration, which is not manifestly perceived. From speech; because not the smallest expression can proceed from the mouth without the assistance of the lungs; for all articulate sound is generated by the lungs through the trachea and epiglottis; wherefore speech may be raised to clamor, according to the inflation of those bellows, and the opening of their passage, and diminished according to their contraction; and if the passage be closed, speech and thought cease. — *D. L. W. 382.*

Shutting of the Spiritual Degree.

611. The spiritual degree is shut in those who are in evils with respect to life, and more so in those who are in falses from evils. The case is like that of the fibril of a nerve, which contracts on the slightest touch of any heterogeneous body; or like that of all the moving fibres of a muscle, or of the whole muscle itself, or of the whole body, on coming in contact with any thing hard or cold. So do the substances or forms of the spiritual degree in man on the approach of evils and consequent false principles, these being heterogeneous: for as the spiritual degree is in the form of heaven, it admits nothing but goods, and truths from good, these being homogeneous to it. Evils, and the falses of evil, are heterogeneous to it. This degree is contracted and shut, particularly with those who, in the world, are in the love of rule from the love of self, because this love is opposite to love towards the Lord; it is shut also with those who, from the love of the world, have an inordinate lust of possessing the goods of others, but not so much as in the former case: these loves shut the spiritual degree, because they are the origins of evils. The contraction or shutting of this degree is like the retorsion of a spire the contrary way: hence, after it is shut, it reflects back the light of heaven, and instead of the light of heaven, there is darkness: so that truth, which is in the light of heaven, becomes nauseous. In such persons, not only the spiritual degree, but also the superior region of the natural [degree] called the rational [degree] is shut; until at length the lowest region of the natural degree, called the sensual, alone stands open, this being nearest to the world and the external senses of the body; and from it such a person afterwards thinks, speaks, and reasons. The natural man, who is become sensual by evils and consequent falses, in the spiritual world, in the light of heaven, appears not as a man, but as a monster, and with a retracted nose: he appears with a retracted nose, because the nose corresponds to the perception of truth. He cannot bear a ray of heavenly light. Such persons, in their caverns, have no other light than as of firebrands, or as of a coal fire. Hence it appears, who and of what quality those persons are, in whom the spiritual degree is shut. — *D. L. W.* 254.

Opposition of the Natural and Spiritual Degrees.

612. That there are three degrees of the mind, natural, spiritual, and celestial, and that the human mind, consisting of these degrees, looks towards heaven, and turns spirally thitherward, was shown above; hence it may be seen, that the natural mind, when it looks downwards, and circumscribes towards hell, also consists of three degrees, each opposite to a degree of the mind which is heaven. That this is the case was made evident to me from what I have seen in the spiritual world; namely, that there are three heavens, and these distinct according to three degrees of altitude, and that there are three hells, and these also distinct according to three degrees of altitude or profundity; and that the hells in all and every thing are opposite to the heavens; also that the lowest hell is opposite to the highest heaven, the middle hell to the middle heaven, and the highest hell to the ultimate heaven. It is the same with the natural mind, which is in the form of hell; for spiritual forms are like themselves in the greatest and least things. The heavens and hells are thus in oppo-

sition, because their loves are in such opposition. Love to the Lord, and consequent neighborly love, constitute the inmost degree in the heavens, but the love of self and the love of the world constitute the inmost degree in the hells; wisdom and intelligence grounded in their loves constitute the middle degree in the heavens, but folly and insanity, which appear as wisdom and intelligence, grounded in their loves, constitute the middle degree in the hells; lastly, conclusions from their two degrees, which are either deposited in the memory in the shape of knowledge, or determined in the body to actions, constitute the ultimate degree in the heavens, and conclusions from their two degrees, which either become knowledge or action, form the outermost degree in the hells. How the goods and truths of heaven are turned into evils and falses in the hells, consequently into opposites, may be seen from the following experience. I heard that a certain divine truth from heaven descended by influx into hell, and I was told that in the way, as it descended, it was turned by degrees into the false, and so in the lowest hell into what was altogether opposite; whence it was evident, that the hells are in graduated opposition to the heavens as to goods and truths, and that goods and truths become evils and falses by influx into forms turned contrariwise; for it is well known that every thing entering by influx is perceived and felt according to the recipient forms and their states. That they are turned into what is opposite, was evident to me also from the following experience; it was given me to see the hells in their situation with respect to the heavens, and the inhabitants appeared inverted, with their heads downwards and their feet upwards; but it was told me, that nevertheless they seem to themselves erect upon their feet; which case may be compared to that of the antipodes. These experiences show, that the three degrees of the natural mind, which, in its form and image, is a hell, are opposite to the three degrees of the spiritual mind, which, in its form and image, is a heaven. — *D. L. W.* 275.

Action and Reaction of the Natural and Spiritual Mind.

613. It now comes to be shown, that the natural mind reacts against these higher or interior minds. It reacts, because it covers, includes, and contains them, and this cannot be done without reaction; if it did not react, the interiors or things included would be relaxed and escape, and would be dispersed; just as if the coverings of the human body did not react, in which case the viscera, or interiors of the body, would fall out, and be dispersed; and as if the membrane that covers the moving fibres of a muscle did not react against the powers of those fibres in action, in which case not only would action cease, but the interior textures would all be dissolved. It is the same with every ultimate degree of the degrees of altitude; consequently with the natural mind in respect to the higher degrees; for, as was said above, there are three degrees of the human mind, natural, spiritual, and celestial, and the natural mind is in the ultimate degree. Again: the natural mind reacts against the spiritual mind, because the natural mind consists of substances not only of the spiritual, but also of the natural world, and the substances of the natural world, from their nature, react against the substances of the spiritual world: the substances of the natural world in themselves are dead, and are acted on from without by the substances of the

spiritual world; and things dead, and which are acted on from without, naturally resist, and consequently react from their very nature. Hence it is evident, that the natural man reacts against the spiritual man, and that there is a combat. It is the same thing whether you say the natural and spiritual man, or the natural and spiritual mind.

614. Hence it may appear, that if the spiritual mind is closed, the natural mind continually acts against the things of the spiritual mind, and is afraid lest any thing should inflow therefrom to disturb its states. All that inflows through the spiritual mind is from heaven, for the spiritual mind in its form is a heaven; and all that inflows into the natural mind is from the world, for the natural mind in its form is a world; whence, the natural mind, when the spiritual mind is closed, reacts against all things of heaven, and does not admit them, except so far as they serve it as means to acquire and possess the things of the world; and when the things of heaven serve as means to the natural man for his own ends, then those means, though they appear heavenly, still become natural, and the end qualifies them; for they become as scientific of the natural man, in which there is no life internally. But as heavenly things cannot be so joined to natural ones as to act as one, therefore they separate themselves; and the heavenly things in merely natural men take their station without, round about the natural things which are within: hence a merely natural man can say and preach heavenly things, and imitate them in his actions, although inwardly he thinks against them; the latter he does when alone, the former when in company — *D. L. W.* 260, 261

615. But the state of the natural mind is altogether different, when the spiritual mind is opened; in this case the natural mind is disposed in obedience to the spiritual mind, and held in subordination. The spiritual mind acts from above and within on the natural mind, and removes the things which react there, and adapts it to those that act in the same manner with itself, and hence the superabundant reaction is successively removed. It is to be noted, that there is action and reaction in the greatest and least things in the universe, as well living as dead; hence the equilibrium of all things; which is taken away when action overcomes reaction, or *vice versa*. It is the same with the natural mind and the spiritual mind: when the natural mind acts from the delights of its loves and the pleasantness of its thoughts, which in themselves are evils and falses, then the reaction of the natural mind removes the things of the spiritual mind, and shuts the door against them, and causes action to proceed from such things as accord with its own reaction: thus there is an action and reaction of the natural mind, which is opposite to the action and reaction of the spiritual mind; hence there is a closing of the spiritual mind like the retorsion of a spire. But if the spiritual mind is opened, then the action and reaction of the natural mind is inverted; for the spiritual mind acts from above or from within, and at the same time, by the things which are disposed in obedience to it in the natural mind, from below or from without, and retwists the spire which contains the action and reaction of the natural mind; this mind by birth being in opposition to the things of the spiritual mind, which opposition it derives hereditarily from parents, as is well known. Such is the change of state called reformation and regeneration. The state of the natural mind before reformation may be compared to a spire wreathing

or convoluting downwards; but after reformation to a spire wreathing or convoluting upwards; wherefore a man before reformation looks down to hell, but after reformation he looks upwards to heaven. — *D. L. W.* 263.

All Evils and Falses reside in the Natural Mind.

616. Evils and consequent falses reside in the natural mind, because that mind is in its form or image a world, whereas the spiritual mind is in its form or image a heaven, and evil cannot find an abode in heaven; wherefore the latter mind is not opened from birth, but only in the power of being opened. The natural mind also derives its form partly from substances of the natural world, but the spiritual mind only from substances of the spiritual world, which are preserved in their purity by the Lord, that a man may have the power of being made a man: he is born an animal, but he is made a man. The natural mind, with all things appertaining to it, turns in spiral circumvolutions from right to left, but the spiritual mind from left to right: thus these minds turn contrariwise to each other; a sign that evil resides in the natural mind, and that from itself it acts against the spiritual mind: and the circumgyration from right to left turns downwards, consequently towards hell, but the circumgyration from left to right tends upwards, consequently towards heaven. That this is the case was made evident to me from the fact, that an evil spirit cannot circumgyrate his body from left to right, but from right to left; whereas a good spirit feels it difficult to circumgyrate his body from right to left, but easy from left to right: the circumgyration follows the flux of the interiors belonging to the mind. — *D. L. W.* 270.

The Proprium of Man, Spirit, and Angel.*

617. When engaged in writing and saying that the proprium of man, spirit, and angel was in itself nothing but pure evil, certain spirits of an interior quality insinuated that they had a proprium which was not evil, namely, an inward and still inmost mind; and that the inmost gave to the inward the power of becoming celestial and spiritual. I had never heretofore supposed any otherwise than that there was an inmost mind in man which does not exist in brute animals; but they insisted that these minds, the inward and inmost, are their proprium, and because they are receptive of celestial and spiritual things from the Lord, and give its faculty to the proper mind of man, that thus they had not evil, but good. But it was answered them that these inward and innermost minds were not theirs, but the Lord's; and that theirs was a natural mind, which was altogether perverted; and that if a spirit or angel were deprived of his proprium, which pertains to his natural mind, the interior (or higher), as well as the lower, he would be utterly deprived of life, which was also shown to the spirit by a slight experience, and he confessed that if the experiment should proceed farther he would become nothing. But that the *proprie* and natural mind may be obsequious to the truly spiritual and celestial mind, the matter is so ordered that it shall not be effaced and nullified, and thus made, as it were, obsequious, for in that case one would feel nothing of himself or of his own, but his *propria* are disposed into a form that may be compared to a rainbow, in which the colors

Proprium — what is proper to man himself, or his selfhood, as distinguished from the goodness and truth from the Lord in him.

derive their origin from black and white, answering to the *propria* of man, to wit, his evils; these are disposed by the Lord that the man may live, as it were, from his own life; and the less of remains there are, the less has he of life from his proprium. Therefore, for one to claim to himself an interior and inmost mind, by which the Lord gives power to the natural mind to become what it is, is to claim for himself what is not his proprium; for neither man, spirit, nor angel knows any thing of these minds.

618. Besides, unless those minds should be in a state of perfection, man could never be reformed. The more interior mind is mere potency when man is born, and is opened by the inner that it may give to man the faculty of understanding and perceiving what is true and good. So also, when the false and evil is much increased, and penetrates towards the interiors, just in that proportion the more interior mind is closed, that is, so much less of remains is left, which is every where shown. — *S. D.* 3474, 3475.

The Form of the Love makes the Form and Face of the Soul.

619. Love and will is the very soul itself of a deed or work; and it forms its body in the sincere and just things which the man does; the spiritual body, or the body of the man's spirit, is from no other source, that is, it is formed from no other than those things which man does from his love or will. — *H. H.* 475.

620. When the spirit of man first enters the world of spirits, which takes place shortly after his resurrection, spoken of above, he has a similar face and a similar tone of voice to what he had in the world; the reason is, because he is then in the state of his exteriors, nor are his interiors as yet uncovered: this state is the first state of men after their decease. But afterwards the face is changed, and becomes quite another one; it becomes similar to his ruling affection or love, in which the interiors of his mind had been in the world, and in which his spirit was in the body. For the face of man's spirit differs very much from the face of his body; the face of the body is from the parents, but the face of the spirit from its affection, of which it is the image; into this the spirit comes after the life in the body, when the exteriors are removed, and the interiors are revealed: this is the third state of man. I have seen some recently from the world, and knew them from their face and speech, but when they were afterwards seen, I did not know them: those who were in good affections were seen with beautiful faces, but those who were in evil affections had faces deformed; for the spirit of man, viewed in itself, is nothing but its own affection, the external form of which is the face. The reason also why the faces are changed, is, because in the other life it is not lawful for any one to counterfeit affections which are not properly his own, thus neither to induce on himself faces contrary to the love in which he is; all, whoever are there, are reduced into such a state that they speak as they think, and show by the looks and gestures what they will. Hence now it is, that the faces of all are the forms and effigies of their affections; and hence it is, that all who have known each other in the world, know each other also in the world of spirits, but not in heaven and in hell.

621. The faces of hypocrites are changed later than the faces of the rest, because from custom they have contracted a habit of composing their interiors so as to imitate good affections; where-

fore for a long time they appear not unbeautiful: but because what is pretended with them is successively put off, and the interiors which are of the mind are disposed to the form of their affections, they become afterwards more deformed than others. Hypocrites are those who have spoken like angels, but interiorly have acknowledged nature alone, and thus not the Divine, and hence have denied the things which are of the church and heaven.

622. It is to be known, that the human form of every man after death is the more beautiful as he had more interiorly loved divine truths, and lived according to them; for the interiors of every one are both opened and formed according to their love and life; wherefore the more interior the affection is, the more conformable it is to heaven, and thence the more beautiful is the face. Hence it is, that the angels who are in the inmost heaven are the most beautiful, because they are forms of celestial love. But those who have loved divine truths exteriorly, and thus have lived exteriorly, according to them, are less beautiful; for the exteriors only shine forth from their face, and no interior celestial love shines through them, consequently not the form of heaven such as it is in itself. There appears something respectively obscure in their faces, which is not vivified by the translucence of interior life. I, a word, all perfection increases towards interiors and decreases towards exteriors, and as perfection increases and decreases, so likewise does beauty. I have seen angelic faces of the third heaven, which were such, that no painter with all his art could ever give any thing of such light to colors, so as to equal a thousandth part of the light and life which appeared in their faces; but the faces of the angels of the ultimate heaven may in some measure be equalled. — *H. H.* 457–459.

Three Degrees of the Mind.

623. These three degrees are named natural, spiritual, and celestial. When a man is born, he first comes into the natural degree, and this increases in him by continuity, according to his knowledge, and the understanding he acquires by it, to the highest point of understanding called rationality. Nevertheless, the second, or spiritual degree, is not hereby opened. This degree is opened by the love of uses, derived from intellectual things, that is, by the spiritual love of uses, which is love towards the neighbor. This degree likewise may increase by degrees of continuity, to its summit, and it increases by the knowledges of truth and good, or by spiritual truths. Nevertheless, the third, or celestial degree, is not opened by these, but by the celestial love of use, which is love towards the Lord; and love towards the Lord is nothing else, than committing to life the commandments of the Word; of which the sum is, to flee from *evils* because they are infernal and diabolical, and to do *goods*, because they are heavenly and divine. These three degrees are thus successively opened in a man.

624. So long as a man is living in the world, he knows nothing of the opening of these degrees in him, because he is then in the natural or ultimate degree, and thinks, wills, speaks, and acts from it; and the spiritual degree, which is interior, does not communicate with the natural degree by continuity, but by correspondences, and communication by correspondence is not felt. Nevertheless, when he puts off the natural degree, which is the case when he dies, he comes into the degree which was opened in him in the world; if the spiritual

degree was opened, into the spiritual degree, and if the celestial degree was opened, into the celestial degree; if he comes into the spiritual degree, after death, he no longer thinks, wills, speaks, and acts naturally, but spiritually; and if he comes into the celestial degree, he thinks, wills, speaks, and acts according to that degree. And as the communication of the three degrees with each other, is effected only by correspondences, therefore the differences of love, wisdom, and use, are such, that they have nothing in common by any thing of continuity. Hence it is evident, that there are in a man three degrees of altitude, and that they may be opened successively.

625. Since there are three degrees of love and wisdom, and thence of use, in a man, it follows, that there are likewise in him three degrees of will and understanding, and thence of conclusions, and thus of determination to use; for the will is the receptacle of love, and the understanding is the receptacle of wisdom, and conclusions are the use derived from them; whence it is evident, that in every man there are a natural, a spiritual, and a celestial will and understanding, in potency from its birth, and in act, when they are opened. In a word, the human mind, which consists of will and understanding, by creation, and thence by birth, is of three degrees, so that a man has a natural mind, a spiritual mind, and a celestial mind, and may thereby be elevated to angelic wisdom, and possess it, while he lives in the world; but still he does not come into it till after death, when, if he becomes an angel, he speaks things ineffable and incomprehensible to the natural man. I knew a man of moderate learning in the world, and after death I saw him and conversed with him in heaven, and I clearly perceived, that he spoke as an angel, and that what he said was imperceptible to the natural man; and this because, in the world, he had applied the commandments of the Word to life, and had worshipped the Lord, and therefore was elevated by the Lord to the third degree of love and wisdom. It is of importance, that this elevation of the human mind should be known, for thereon depends the understanding of what follows.—*D. L. W.* 237–239.

626. The knowledge of these degrees is of the greatest utility at this day; for many, in consequence of not knowing them, stand still and stick in the lowest degree, in which are the senses of their body, and on account of their ignorance, which is intellectual darkness, are incapable of being elevated into spiritual light, which is above them. Hence naturalism invades them, as it were spontaneously, as soon as they enter on any investigation and scrutiny concerning the human soul and mind, and its rationality, and more so if they inquire concerning heaven and the life after death; whence they become like persons standing in the market-places with telescopes in their hands, looking at the sky and uttering vain predictions; and also like those who prate and reason concerning every object they see, and every thing they hear, without there being in it any thing rational from the understanding; but such persons are like butchers, who believe themselves to be skilled in anatomy, because they have examined the viscera of oxen and sheep outwardly, but not inwardly. But it is a truth, that to think from the influx of natural light (*lumen*), not enlightened by the influx of spiritual light, is nothing else but dreaming, and to speak from such thought is to utter idle soothsayings.—*I. S. B.* 16

The Things of the Mind are included in Works and Acts.

627. It is well known, that nothing is done in the body, or by it, but from the will by the thought; and as both these act, therefore all and every thing of the will and thought must necessarily exist in action; for they cannot be separated: hence it is that from actions, or works, judgment is formed of the thought of a man's will, or of his intention. It has been made manifest to me, that the angels, from a man's action or work alone, perceive and see every thing of the will and thought of the doer; the angels of the third heaven perceive and see from his will the end for which he acts, and the angels of the second heaven, the cause by which the end operates. Hence it is, that in the Word, works and actions are so often enjoined, and that it is said, that a man is known by them.—*D. L. W.* 215.

628. Since the whole, or the body, has determined its powers principally to the arms and the hands, which are ultimates, therefore arms and hands, in the Word, signify power, and the right hand, superior power. Since the evolution and exertion of degrees into power is such, therefore the angels who are with a man, and who are in the correspondence of all things belonging to him, know from action alone, which is effected by the hands, the state of the man as to his understanding and will; likewise as to charity and faith, and consequently as to the internal life of his mind, and as to the external life, which is thence in the body. I have often wondered that the angels have such knowledge, from the mere action of the body by the hands; but nevertheless, it has occasionally been made manifest by lively experience, and it has been told me, that this is the reason why inauguration into the ministry is performed by the imposition of hands, and why touching with the hand signifies communicating, besides other things of a similar nature.—*D. L. W.* 220.

629. The angels say, that a man's quality is perceived from every work, and that each is a different likeness of his love, according to the determination of his love to the affections and thoughts. In a word, to the angels, every act or work of a spiritual man is like a delicious, useful, and beautiful fruit, which, when opened and eaten, gives flavor, use, and delight.

630. It is the same with the speech of men: the angels know a man's love, from the sound of his voice, his wisdom, from the articulation of the sound, and his knowledge, from the sense of the words; and they say, that these three are in every expression, because an expression is a kind of conclusion, involving sound, articulation, and sense. The angels of the third heaven told me, that they perceive the general state of a man's mind, and also some particular states, from every word he speaks in series.—*D. L. W.* 279, 280.

Every Man has two Minds.

631. Every man has an inferior or exterior mind, and a mind superior or interior; the inferior or exterior mind is the natural mind, which is called the natural man, but the superior or interior mind is the spiritual mind, and is called the spiritual man. The reason why the mind is called the man, is because man is man from his mind. These two minds, the superior and inferior, are altogether distinct; by the inferior mind, man is in the natural world, together with men there, but by the superior mind he is in the spiritual world with the

angels there; these two minds are so distinct, that man, so long as he lives in the world, does not know what is performing with himself in his superior mind, and when he becomes a spirit, which is immediately after death, he does not know what is performing in his inferior mind; hence it is said that God distinguished between the light and the darkness, and called the light day, and the darkness night. — *A. E.* 527.

Natural and Rational Mind.

632. It may be expedient briefly to say what the rational is; the intellectual of the internal man is called rational, but the intellectual of the external man is called natural; thus the rational is internal, and the natural external; and they are most distinct one from the other. But no man is truly rational except he who is called a celestial man, and who has a perception of good, and from good a perception of truth; whereas he who has not that perception, but only knowledge that a thing is true because he is so instructed, and thence has conscience, is not a truly rational man, but is an interior natural man; such are they who are of the Lord's spiritual church. They differ from each other, as the light of the moon differs from the light of the sun; wherefore also the Lord appears to the spiritual as a moon, but to the celestial as a sun. Some in the world suppose, that he is a rational man, who can reason ingeniously on many subjects, and so join together his reasonings that what he concludes may appear as true; but this faculty falls to the lot even of the very worst, who can reason cunningly, and make evils appear as goods, and fables as truths, and also *vice versa*; but that this is a depraved fantasy, but not the rational, he who reflects may see. The rational consists in inwardly seeing and perceiving that good is good, and thence that truth is truth, for the sight and perception thereof is from heaven. That they who are of the Lord's spiritual church are interiorly natural, is because they only acknowledge that for truth, which they have imbibed from parents and masters, and afterwards have themselves confirmed with themselves, and do not see inwardly and perceive whether truth be from any other source than from this, that they have confirmed it with themselves; it is otherwise with the celestial; hence it is that the latter are rational, but the former interiorly natural. — *A. C.* 6240.

Cogitations of the Mind attended with Variations of Form.

633. There was a philosopher, who ranked among the more celebrated and sane, and died some years ago, with whom I discoursed concerning the degrees of life in man, saying, that man consists of mere forms for receiving life, and that one form is more interior than another, but that one exists and subsists from another, also that when an inferior or exterior form is dissolved, the superior or interior form still lives. It was further said, that all operations of the mind are variations of the form, which variations in the purer substances are in such perfection as cannot be described; and that the ideas of thought are nothing else; and that these variations exist according to changes of the state of the affections. How the most perfect variations are given in the purer forms, may be concluded from the lungs, which fold themselves variously, and vary their forms, according to every expression of speech, and to every note of a tune, and to every motion of the body, and also to each state of thought and affec-

tion; what then must be the case with interior things, which, in comparison with so large an organ, are in the most perfect state? The philosopher confirmed what was said, and declared, that such things had been known to him when he lived in the world; and that the world should apply philosophical things to such uses, and should not be intent on bare forms of expression, and on disputes about them, and thus labor in the dust. — *A. C.* 6326.

634. It is believed by many, that the perceptions and thoughts of the mind, forasmuch as they are spiritual, flow in naked, and not by means of organized forms; but let them dream thus who have not seen the interiors of the head, where perceptions and thoughts begin in their principles, and are ignorant that it contains the brains, interwoven and composed of the cineritions and medullary substances, together with glands, cavities, septa, and the meninges and maters, which surround them all; and who do not know that a man thinks and wills soundly or insanely according to the perfect or perverted state of all those things, consequently that he is rational and moral according to the organic formation of his mind. For nothing could be predicated of the rational sight of man, which is the understanding, without forms organized for the reception of spiritual light, as nothing could be predicated of the natural sight without the eyes; and so in other instances. — *I. S. B.* 12.

635. They who believe in instantaneous salvation and immediate mercy, do not know that the affections, which are of the will, are mere changes of the state of the purely organic substances of the mind; and that the thoughts, which are of the understanding, are mere changes and variations of their form; and that the memory is the permanent state of those changes and variations. Who does not acknowledge, when it is said, that affections and thoughts are not given except in substances and their forms, which are subjects; and because they are given in the brains, which is full of substances and forms, they are called purely organic forms: any one, who thinks rationally, cannot but laugh at the fantasies of some, that affections and thoughts are not in substantiate subjects, but that they are exhalations modified by heat and light, like apparent images in the air and ether; when yet thought can no more be given separate from a substantial form, than sight separate from its form, which is the eye, hearing from its, which is the ear, and taste from its, which is the tongue: look at the brain, and you will see innumerable substances, and likewise fibres, and that nothing not organized is there: what need is there of other confirmation than this ocular one? But it is asked, What there is affection, and what there is thought? this may be concluded from all and each of the things which are in the body: there are there many viscera, each fixed in its place, and they operate their functions by changes and variations of state and form: that they are in their operations, is known; the stomach in its, the intestines in theirs, the kidneys in theirs, the liver, pancreas, and spleen in theirs, and the heart and lungs in theirs; and all these workings are moved only from within, and to be moved from within is by changes and variations of state and form. Hence it may be evident, that the operations of the purely organic substances of the mind are nothing else; with the difference, that the operations of the organic substances of the body are natural, but those of the mind spiritual; and that the latter and the former make one by correspond-

ences. It cannot be shown to the eye, what are the changes and variations of state and form of the organic substances of the mind, which are affections and thoughts; but still they can be seen as in a mirror from the changes and variations of state of the lungs in speech and singing; there is also a correspondence, for the sound of speech and of singing, and also the articulations of sound, which are the words of speech and the modulations of singing, are made by the lungs; and sound corresponds to affection, and speech to thought: they are also produced from these, and this is done by changes and variations of the state and form of the organic substances in the lungs; and from the lungs, through the trachea or rough passage, in the larynx and glottis; and afterwards in the tongue; and at length in the lips of the mouth: the first changes and variations of the state and form of sound are made in the lungs: the second in the trachea and larynx; the third in the glottis through the various openings of its orifice; the fourth in the tongue by its various applications to the palate and teeth; the fifth in the lips of the mouth by various forms: from these things it may be evident that mere changes and variations of the state of the organic forms, continued successively, produce sounds and the articulations of them, which are speech and singing. Now because sound and speech are produced from no other source but from the affections and thoughts of the mind, for from these they exist, and never without them, it is manifest that the affections of the will are changes and variations of the state of the purely organic substances of the mind, and that the thoughts of the understanding are changes and variations of the form of those substances, in like manner as in the things of the lungs. Since affections and thoughts are mere changes of the state of the forms of the mind, it follows that the memory is nothing else but their permanent state; for all changes and variations of state in organic substances are such, that, being once accustomed, they are permanent; thus the lungs are accustomed to produce various sounds in the trachea, and to vary them in the glottis, to articulate them with the tongue, and to modify them in the mouth; and when these organic things are once accustomed, they are in them, and can be reproduced. — *D. P.* 279.

Influx of the Soul into the Body.

636. There are three opinions and traditions, which are hypotheses, concerning the intercourse between the soul and the body, or concerning the operation of one upon the other, and of one with the other; the first is that of physical influx, the second is that of spiritual influx, and the third is that of pre-established harmony. The first hypothesis, which is that of **PHYSICAL INFLUX**, originates from the appearances of the senses, and the fallacies thence derived, because it appears as if the objects of sight, which affect the eyes, flowed in into the thought, and produced it; in like manner speech, which affects the ears, appears to flow in into the mind and produce ideas there; and the case appears to be similar with respect to the smell, taste, and touch. Forasmuch as the organs of these senses first receive the impressions that flow from the world, and the mind appears to think, and also to will, according to the affections of those organs, therefore the ancient philosophers and schoolmen supposed influx to be derived from them into the soul, and thus adopted the hypothesis of physical or natural influx. The second hypothesis,

which is that of **SPIRITUAL INFLUX**, called by some occasional influx, originates from order and its laws; for the soul is a spiritual substance, and is consequently purer, prior, and interior, but the body is material, and is consequently grosser, posterior, and exterior; and it is according to order for the purer to flow in into the grosser, the prior into the posterior, and the interior into the exterior, thus the spiritual into the material, and not *vice versa*; consequently it is according to order for the thinking mind to flow in into the sight according to the state induced on the eyes from objects presented, which state that mind also disposes at its pleasure; and likewise for the perceptive mind to flow in into the hearing according to the state induced on the ears by speech. The third hypothesis, which is that of **PREESTABLISHED HARMONY**, originates from the appearances and fallacies of reason, since the mind, in every operation, acts in unity and simultaneously with the body; but nevertheless every operation is first successive and afterwards simultaneous, and successive operation is influx, and simultaneous operation is harmony; as when the mind thinks and afterwards speaks, or when it wills and afterwards acts; wherefore it is a fallacy of reason to establish that which is simultaneous and exclude that which is successive. Besides these three opinions concerning the intercourse between the soul and the body, a fourth cannot be given, for either the soul must operate on the body or the body on the soul, or both continually together. — *I. S. B.* 1.

637. It is according to every appearance, that the external senses, as the sight and hearing, flow in into the thought, and excite ideas there; for it appears that objects, and also speech, move the senses, first the external, and then the internal; but this appearance, however strong it may be, is nevertheless a fallacy; for what is external, which is gross and material, cannot flow in and move what is internal, which is pure and spiritual; this is contrary to nature. It is the internal sense, or the sense of the spirit itself, which is sensible by the external sense, and disposes the external sensory to receive objects according to its own good pleasure; wherefore also the sensories, as the sensory of sight or the eye, accommodate themselves instantly to all objects according to their quality; which [faculty] would not exist in the sensories, unless there was an influx from an interior; for all the fibres and little appendages, which are very numerous about every sensory or organ of sense, are in an instant determined suitably to the quality of the object; yea, a conformable state is infused in a moment into the very organ itself. Spirits have often discoursed together concerning this appearance, and it was as often replied by the angels, that influx is in no case made from externals into internals; but from internals into externals; and that this is according to order, contrary to which there can be no influx. I have twice or thrice seen spirits separated from an angelic society, because from appearance they believed that influx is given from externals into internals; thus that influx is physical and not spiritual; the cause of the separation was, because thereby it might have been concluded, that the hells, which are in externals, could flow in into the heavens, which are in internals; and it might also have been concluded, that the influx of life was not from the Lord, when yet from Him the all of life flows in, because He is in the inmost, and respectively to Him all things are external. — *A. C.* 6322.

638. He who does not rightly distinguish be-

tween these two receptacles of life, which are the will and the understanding, and does not form to himself a clear notion concerning them, will in vain endeavor to get a knowledge of spiritual influx: for there is influx into the will, and there is influx into the understanding; there is an influx of the good of love into the will of man, and there is an influx of the truth of wisdom into his understanding, each proceeding from Jehovah God immediately through the sun in the midst of which he is, and mediately through the angelic heaven. These two receptacles, the will and the understanding, are as distinct as heat and light are; for the will receives the heat of heaven, which in its essence is love, and the understanding receives the light of heaven, which in its essence is wisdom, as was said above. There is given an influx from the human mind into the speech, and there is given an influx into the actions; the influx into the speech takes place from the will through the understanding, and the influx into the actions takes place from the understanding through the will. They who only have knowledge of influx into the understanding, and not at the same time into the will, and who reason and conclude therefrom, are like one-eyed persons, who only see the objects on one side and not those on the other. — *I. S. B. 7.*

639. Life from God flows in into man through the soul, and through this into the mind, that is, into its affections and thoughts, and from these into the senses, speech, and actions of the body; for the mind is subordinate to the soul, and the body is subordinate to the mind. And the mind has two lives, one of the will and another of the understanding. The life of its will is the good of love, the derivations of which are called affections, and the life of its understanding is the truth of wisdom, the derivations of which are called thoughts. By these and those the mind lives. But the life of the body are the senses, speech, and actions; that these are from the soul through the mind, follows from the order in which they are, and from which they manifest themselves to a wise man without scrutiny. The human soul, forasmuch as it is a superior spiritual substance, receives influx immediately from God; but the human mind, forasmuch as it is an inferior spiritual substance, receives influx from God mediately through the spiritual world; and the body, forasmuch as it originates from the substances of nature, which are called material, receives influx from God mediately through the natural world. — *I. S. B. 8.*

640. The soul flows in into the human mind, and through this into the body, and carries life with it, which it continually receives from the Lord, and thus transfers it mediately into the body, where by the closest union it makes the body appear to live; whence, and from a thousand testimonies of experience, it is evident, that the spiritual united to the material, as a living power with a dead power, causes man to speak rationally and to act morally. It appears as if the tongue and lips spoke from a certain life in themselves, and that the arms and hands act in a like manner; but it is the thought, which in itself is spiritual, which speaks, and the will, which likewise is spiritual, which acts, both by means of their own organs, which in themselves are material, as being taken from the natural world. That this is the case appears in the light of day, provided this is attended to. Remove thought from speech, is not the tongue dumb in a moment? and remove will from action, are not the hands in a moment quiescent? — *I. S. B. 12.*

Reception of Influx according to State.

641. That man is not life, but an organ recipient of life from God, and that love together with wisdom is life; also, that God is love itself and wisdom itself, and thus life itself, has been demonstrated above. Hence it follows, that so far as a man loves wisdom, or so far as wisdom in the bosom of love is with him, so far he is an image of God, that is, a receptacle of life from God; and, on the contrary, so far as he is in opposite love, and thence in insanity, so far he does not receive life from God, but from hell, which life is called death. Love itself and wisdom itself are not life, but are the esse of life, but the delights of love and the pleasantnesses of wisdom, which are affections, constitute life, for the esse of life exists by these. The influx of life from God carries with it those delights and pleasantnesses, like the influx of light and heat, at the time of spring, into human minds, and also into birds and beasts of every kind, yea, into vegetables, which then germinate and become prolific; for the delights of love and the pleasantnesses of wisdom expand men's minds (*animi*) and adapt them to reception, as joy and gladness expand the face and adapt it to the influx of the hilarities of the soul.

642. This influx may further be illustrated by the influx of light and heat into vegetables, which blossom and bear fruit according to the structure of the fibres which form them, thus according to reception; it may also be illustrated by the influx of the rays of light into precious stones, which modify them into colors according to the situation of the parts composing them, thus also according to reception; and likewise by optical glasses and the drops of rain, which exhibit rainbows according to the incidences, refractions, and thus the receptions, of light. The case is similar with human minds in respect to spiritual light, which proceeds from the Lord as a sun, and perpetually flows in, but is variously received. — *I. S. B. 13.*

Memorable Relation concerning Influx between Soul and Body.

643. I will here subjoin this RELATION. After these pages were written, I prayed to the Lord that I might be permitted to converse with some disciples of Aristotle, and at the same time with some disciples of Des Cartes, and with some disciples of Leibnitz, in order that I might learn the opinions of their minds concerning the intercourse between the soul and the body. After my prayer there were present nine men, three Aristotelians, three Cartesians, and three Leibnitzians; and they stood round about me, the admirers of Aristotle being on the left side, the followers of Des Cartes on the right side, and the favorers of Leibnitz behind. At a distance off, and at intervals from each other, were seen three persons crowned with laurel, and I knew from an influent perception that they were those three great leaders or teachers themselves. Behind Leibnitz there stood a person holding the border of his garment, and I was told that it was Wolff. Those nine men, when they beheld one another, at first saluted and spoke to each other in a gentle tone of voice. But presently there arose from below a spirit with a torch in his right hand, which he shook before their faces, whereupon they became enemies, three against three, and looked at each other with a fierce countenance; for they were seized with the lust of altercation and litigation. Then the Aristotelians, who were also schoolmen, began to speak, saying, Who does not see that objects flow in

through the senses into the soul, as a man enters through the doors into a chamber, and that the soul thinks according to such influx? When a lover sees a beautiful virgin or his bride, does not his eye sparkle and transmit the love of her into the soul? When a miser sees bags of money, do not all his senses burn towards them, and thence induce this ardor into the soul, and excite the cupidity of possessing them? When a proud man hears himself praised by another, does he not prick up his ears, and do not these transmit those praises to the soul? Are not the senses of the body like outer courts, through which alone there is entrance to the soul? From these considerations, and innumerable others of a similar kind, who can conclude otherwise than that influx is from nature, or is physical? While they were speaking thus, the followers of Des Cartes held their fingers on their foreheads; and now withdrawing them they replied, saying, Alas, ye speak from appearances. Do ye not know that the eye does not love a virgin or bride from itself, but from the soul? and likewise that the senses of the body do not covet the bags of money from themselves, but from the soul? and also that the ears do not devour the praises of flatterers in any other manner? Is not perception what causes sensation? and perception is of the soul, and not of the organs of the body. Tell, if you can, what makes the tongue and lips to speak but the thought? and what makes the hands to work but the will? and thought and will are of the soul, and not of the body. Thus what makes the eye to see, and the ear to hear, and the other organs to feel, but the soul? From these considerations, and innumerable others of a similar kind, every one, whose wisdom is elevated above the sensuals of the body, concludes, that influx does not take place from the body into the soul, but from the soul into the body, which influx we call occasional influx, and also spiritual influx. When these had finished, the three men who stood behind the former triads, who were the favorers of Leibnitz, began to speak, saying, We have heard the arguments on both sides, and have compared them, and we have perceived that in many particulars the latter are stronger than the former, and that in many others the former are stronger than the latter; therefore if it is permitted, we will compromise the dispute. And on being asked how, they replied, There is not any influx from the soul into the body, nor from the body into the soul, but there is a unanimous and instantaneous operation of both together, to which a celebrated author has assigned an elegant name, calling it preestablished harmony. After this the spirit with the torch appeared again, but the torch was now in his left hand, and he shook it behind the back of their heads, whence their ideas of every thing became confused, and they cried out together, Neither our soul nor body knows what part to take, wherefore let us settle this dispute by lot, and we will abide by the lot which comes out first. And they took out three pieces of paper, and wrote on one of them, **PHYSICAL INFLUX**, on another, **SPIRITUAL INFLUX**, and on the third, **PREESTABLISHED HARMONY**; and they put them all into the crown of a hat. Then they chose one of their number to draw, and when he put in his hand he took hold of that on which was written *spiritual influx*; which being seen and read, they all said, yet some with a clear and open, some with a faint and retracted voice, Let us abide by this because it came out first. But then an angel suddenly stood by, and said, Do not believe that the paper in

favor of spiritual influx came out by chance, but from providence; for you do not see the truth of it, on account of the confusion of your ideas, but the truth itself offered itself to the hand of him that drew the lots, that you might assent to it. — *I. S. B. 19.*

PART IV.

THE ETERNAL WORLD AND STATE.

Process of Dying, Resurrection, &c.

644. When the body is no longer able to perform its functions in the natural world, corresponding to the thoughts and affections of its spirit, which it has from the spiritual world, then man is said to die. This takes place when the respiratory motions of the lungs and the systolic motions of the heart cease; but still man does not die, but is only separated from the corporeal part which was of use to him in the world; for man himself lives. It is said that man himself lives, because man is not man from the body, but from the spirit, since the spirit thinks in man, and thought with affection makes man. Hence it is evident, that man, when he dies, only passes from one world into another. Hence it is that death, in the Word, in its internal sense signifies resurrection and continuation of life. The inmost communication of the spirit is with the respiration and with the motion of the heart, its thought with the respiration, and the affection which is of love with the heart; wherefore, when these two motions cease in the body, there is immediately a separation. Those two motions, namely, the respiratory motion of the lungs, and the systolic motion of the heart, are the very bonds, which being broken, the spirit is left to itself, and the body, being then without the life of its spirit, grows cold and putrefies. That the inmost communication of the spirit of man is with the respiration and with the heart, is because all the vital motions thence depend, not only in general, but also in every part. The spirit of man, after the separation, remains a little while in the body, but not longer than till the total cessation of the heart's action, which takes place with variety according to the state of the disease of which man dies; for the motion of the heart with some continues a long while, and with some not long: as soon as this motion ceases, the man is resuscitated; but this is done by the Lord alone. By resuscitation is meant the drawing forth of the spirit of man from the body, and its introduction into the spiritual world, which is commonly called resurrection. The reason why the spirit of man is not separated from the body before the motion of the heart has ceased, is, because the heart corresponds to affection which is of love, which is the very life of man; for from love every one has vital heat: wherefore, as long as this conjunction continues, so long there is correspondence, and thence the life of the spirit in the body. How resuscitation is effected, has not only been told me, but also shown by living experience. The experiment itself was made with me, in order that I might fully know how it is done. I was brought into a state of insensibility as to the bodily senses, thus almost into the state of the dying; yet the interior life with thought remaining entire, so that I perceived and retained in memory the things which occurred, and which occur to those who are resuscitated from the dead I perceived that the respiration of the body was almost taken away, the interior respiration, which is of the spirit, remaining, conjoined with a slight

and tacit respiration of the body. Then there was first given communication as to the pulse of the heart with the celestial kingdom, since that kingdom corresponds to the heart with man. Angels thence were also seen, some at a distance, and two near the head, at which they were seated. Thence all proper affection was taken away, but still there remained thought and perception: I was in this state for some hours. The spirits then who were around me, removed themselves, supposing that I was dead; there was also perceived an aromatic odor, as of an embalmed corpse, for when the celestial angels are present, then what is cadaverous is perceived as aromatic, and when spirits perceive this they cannot approach; thus also evil spirits are kept away from the spirit of man when he is first introduced into eternal life. The angels who were seated at the head were silent, only communicating their thoughts with mine, and when these are received, the angels know that the spirit of man is in such a state, that it can be drawn forth from the body. The communication of their thoughts was made by looking into my face, for thus communications of the thoughts are made in heaven. Because thought and perception remained with me, in order that I might know and remember how resurrection is effected, I perceived that those angels first inquired what my thought was, whether it was like the thought of those who die, which is usually about eternal life; and that they wished to keep my mind in that thought. It was afterwards said, that the spirit of man is held in its last thought when the body expires, until it returns to the thoughts which are from its general or ruling affection in the world. Especially it was given to perceive, and also to feel, that there was a drawing, and as it were a pulling out of the interiors of my mind, thus of my spirit, from the body; and it was said that this was from the Lord, and that thence is resurrection. When the celestial angels are with a resuscitated person, they do not leave him, because they love every one; but when the spirit is such that he can no longer be in company with the celestial angels, he desires to depart from them; and when this is the case, angels come from the Lord's spiritual kingdom, by whom is given to him the use of light; for before he saw nothing, but only thought. It was also shown how this is done. Those angels seemed as it were to roll off the coat of the left eye towards the septum of the nose, that the eye might be opened, and be enabled to see; the spirit does not perceive otherwise than that it is so done, but it is an appearance. When the coat seems to have been rolled off, there appears something lucid, but obscure, as when a man at first awaking looks through the eyelashes: this obscure lucidity seemed to me of a heavenly color, but afterwards it was said that this takes place with variety. Afterwards something is felt to be rolled off softly from the face, and when this is done, spiritual thought is induced: that rolling off from the face is also an appearance, for by it is represented that he comes from natural thought into spiritual thought. The angels are extremely cautious, lest any idea should come from the resuscitated person but what savors of love: they then tell him that he is a spirit. The spiritual angels, after the use of light has been given, perform for the new spirit all the offices which he can ever desire in that state, and instruct him concerning the things of another life, but so far as he can comprehend them. But if he is not such as to be willing to be instructed, the resuscitated person then desires to depart from the company of those angels:

but still the angels do not leave him, but he dissociates himself from them; for the angels love every one, and desire nothing more than to perform kind offices, to instruct, and to introduce into heaven; their highest delight consists in that. When the spirit thus dissociates himself, he is received by good spirits, and when he is in their company also, all kind offices are performed for him: but if his life in the world had been such that he could not be in the company of the good, then also he wishes to remove from them, and this even until he associates himself with such as agree altogether with his life in the world, with whom he finds his own life, and then, what is wonderful, he leads a similar life to what he led in the world. — *H. H.* 445–450.

The World of Spirits.

645. The world of spirits is not heaven, nor is it hell, but it is a middle place or state between both: for thither man after death first comes, and then after some time he is, according to his life in the world, either elevated into heaven, or cast into hell. The world of spirits is a middle place between heaven and hell, and also it is a middle state of man after death. That it is a middle place, was manifest to me from this, that the hells are beneath and the heavens above; and that it is a middle state, from this, that man, so long as he is there, is not yet in heaven nor in hell. The state of heaven with man is the conjunction of good and truth with him, and the state of hell is the conjunction of evil and the false with him. When with a man-spirit good is conjoined to truth, then he comes into heaven, because, as was said, that conjunction is heaven with him; but when with a man-spirit evil is conjoined with the false, then he comes into hell, because that conjunction is hell with him. This conjunction is made in the world of spirits, since man is then in a middle state. It is alike, whether you say the conjunction of the understanding and the will, or the conjunction of truth and good. — *H. H.* 421, 422.

646. Almost every man at this day is in such a state, that he knows truths, and from science and also from understanding thinks them, and either does much of them, or little of them, or nothing of them, or contrary to them, from the love of evil and thence the faith of what is false; therefore, in order that he may have either heaven or hell, he is after death first brought into the world of spirits, and there a conjunction of good and truth is made with those who are to be elevated into heaven, and a conjunction of evil and the false with those who are to be cast into hell. For it is not permitted to any one, in heaven nor in hell, to have a divided mind, that is, to understand one thing and to will another; but what he wills, he must also understand, and what he understands, he must also will. Wherefore in heaven he who wills good must understand truth, and in hell he who wills evil must understand what is false; therefore with the good falses are there removed, and truths are given agreeable and conformable to their good, and with the evil truths are there removed, and falses are given agreeable and conformable to their evil. From these things it is evident what the world of spirits is. In the world of spirits there is a vast number because the first meeting of all is there, and all are there explored and prepared. There is no fixed term for their continuance there; some only enter that world, and are presently either taken away into heaven, or cast down into hell; some remain there only for several weeks: some for several

years, but not more than thirty. The varieties of duration exist from the correspondence and want of correspondence of the interiors and exteriors with man. But how a man in that world is brought from one state into another, and prepared, will be told in what follows. Men after their decease, as soon as they come into the world of spirits, are well distinguished by the Lord; the evil are immediately bound to the infernal society in which they were in the world as to their ruling love; and the good are immediately bound to the heavenly society in which they were in the world as to love, charity, and faith. But although they are thus distinguished, still they who have been friends and acquaintances in the life of the body, all meet together in that world, and converse one with another, when they desire it, especially wives and husbands, and also brothers and sisters. I have seen a father speak with six sons and recognize them; and I have seen several others with their relatives and friends; but because they were of diverse dispositions, from the life in the world, after a short time they were disjoined. But those who come from the world of spirits into heaven, and those who come into hell, afterwards see each other no more, nor know each other, unless they are of a similar disposition, from similar love. The reason that they see each other in the world of spirits, and not in heaven and hell, is, because those who are in the world of spirits are brought into similar states with those which they had in the life of the body, from one into another; but afterwards all are reduced to a constant state similar to the state of their ruling love, in which one knows another only from similitude of love; for similitude conjoins, and dissimilitude disjoins. — *H. H.* 425-427.

647. The world of spirits is like a forum or place of resort, where all are at first assembled, and is as a stomach, in which the food is at first collected; the stomach, moreover, corresponds to that world. — *A. R.* 791.

648. The world of spirits, into which every man first comes after death, and is there prepared, corresponds to the stomach, in which all the ingesta are prepared for being converted either into blood and flesh, or excrement and urine, the latter having a correspondence with hell, but the former with heaven. — *A. R.* 204.

649. The world of spirits, as it is a middle state between heaven and hell with man, so also it is a middle place: beneath are the hells, and above are the heavens. All the hells are shut towards that world; they are open only through holes and clefts as of rocks, and through wide openings, which are guarded, to prevent any one coming out except by permission, which also is granted when there is urgent necessity, of which in what follows. Heaven also is enclosed on all sides, nor is there a passage open to any heavenly society, except by a narrow way, the entrance of which is also guarded. Those outlets and these inlets are what in the Word are called the gates and doors of hell and of heaven. — *H. H.* 428.

650. The world of spirits is at this day full of evil genii and evil spirits, chiefly from the Christian world; amongst whom there reign nothing but hatred, revenge, cruelty, and obscenity, of all kinds; and also, treacherous machinations. Nor is this the case only with the world of spirits, whither souls recently deceased first go, but also with the interior sphere of that world, where those dwell, who, as to their intentions and ends of life, had been inwardly wicked. This sphere, in like

manner, is at this day so crowded, that I have wondered that such an abundance of wicked spirits could possibly be collected together. — *A. C.* 2121.

Memory in the other Life.

651. It has hitherto been scarcely known to any one, that every man has two memories, one exterior, the other interior; and that the exterior is proper to his body, but the interior proper to his spirit. Man, while he lives in the body, can scarcely know that he has an interior memory, because then the interior memory almost acts as one with the exterior memory; for the ideas of thought, which are of the interior memory, flow into the things which are of the exterior memory, as into their vessels, and are there conjoined. This case is the same as when angels and spirits speak with man; then their ideas, by which they converse with each other, flow into the expressions of man's language, and so conjoin themselves with these, that they know no otherwise than that they themselves speak in man's mother tongue, when yet the ideas alone are theirs, and the expressions into which they flow are man's, concerning which circumstance I have frequently discoursed with spirits. These two memories are altogether distinct from each other; to the exterior memory, which is proper to man when he lives in the world, pertain all expressions of languages, also all objects of the external things of the senses, and likewise the scientifics which are of the world. To the interior memory pertain the ideas of the speech of spirits, which are of the interior sight, and all rational things, from the ideas whereof thought itself exists. That these things are distinct from each other, man does not know, as well because he does not reflect thereupon as because he is in corporals, and cannot so easily withdraw his mind from them. Hence it is that men, while they live in the body, cannot speak with each other, but by languages distinguished into articulate sounds, or expressions, and cannot understand each other, unless they are acquainted with those languages; the reason is, because this is done from the exterior memory. Whereas spirits converse with each other by a universal language distinguished into ideas, such as are the ideas of thought itself, and thus can converse with every spirit, of whatever language or nation he had been in the world; the reason is, because this is done from the interior memory. Every man, immediately after death, comes into this universal language, because he comes into this interior memory, which is proper to his spirit. The interior memory vastly excels the exterior, and in comparison is as many thousands to one, or as what is lucid to what is dark; for myriads of ideas of the interior memory flow into one of the exterior memory, and there form a sort of general obscure [principle]; hence all the faculties of spirits, and especially of angels, are in a more perfect state, as well their sensations as their thoughts and perceptions. The superior excellence of the interior memory to the exterior, may appear from examples: suppose one man to call another man, friend or enemy, to his remembrance, whose quality is known from the conversation of many years, in such case, whatever he then thinks concerning him, is presented as one obscure [principle], and this because he thinks from his exterior memory; but when the same man becomes a spirit, and recollects him, then whatever he thinks concerning him is presented as to all the ideas which he ever conceived respecting him, and this

because he thinks from the interior memory. The case is similar in regard to every thing; the thing itself, of which many things are known, presents itself in the exterior memory as one general something; but in the interior memory, it is presented as to all the particulars, the idea whereof had ever been suggested to him concerning that thing, and this in a wonderful form. Whatever things a man hears and sees, and is affected with, these are insinuated, as to ideas and ends, into his interior memory, without his being aware of it, and in that they remain, so that not any thing perishes; although the same things are obliterated in the exterior memory. The interior memory therefore, is such, that there are inscribed in it all the particular things, yea the most particular, which man has at any time thought, spoken, and done, yea which have appeared to him as a shadow, with the most minute circumstances, from his earliest infancy to extreme old age. Man has with him the memory of all these things when he comes into another life, and is successively brought into all recollection of them; this is the *BOOK OF HIS LIFE*, which is opened in another life, and according to which he is judged; man can scarce believe this, but still it is most true: all his ends, which were to him in obscurity, all that he had thought, and likewise all that he had spoken and done, as derived from those ends, are to the most minute point, in that book, that is, in the interior memory, and are made manifest before the angels, in a light as clear as day, whenever the Lord concedes it: this has at times been shown me, and evidenced by so much and various experience, that not the least of doubt is left. It is known to no one hitherto, what the state of souls after death is in respect to the memory; but it has been given me to know, by much and daily experience now during several years, that man after death does not lose the least of those things which have been in his memories, as well in the exterior, as in the interior, so that no circumstance can be conceived so small or trifling, that it is not reserved with him; he leaves nothing at all therefore behind him at death, but only bones and flesh, which, while he lived in the world, were not animated of themselves, but by the life of his spirit, which was his purer substance annexed to corporeals. But with his exterior memory the case is this, that he has with him all and single things of it, yet it is not permitted him to use that memory, but only the interior. The causes are many: the first is, what was stated, that from the interior memory, in another life, man is able to speak and converse with all throughout the universe: a second reason is, that this memory is proper to a spirit, and adequate to his state, in which he then is; for exterior things, namely, scientific, worldly, and corporeal things, are adequate to man, and correspond to his state, when he is in the world and the body; whereas interior things, namely, rational, spiritual, and celestial things, are adequate and correspond to a spirit. — *A. C.* 2469-2476.

652. That man, when he passes out of the world, has also with him all his memory, has been shown by many circumstances; concerning which many things worthy to be mentioned have been seen and heard, some of which I will relate in order. There were those who denied their crimes and villainies which they had perpetrated in the world; wherefore, lest they should be believed innocent, all were disclosed, and were recounted from their memory in order, from their earliest age to the latest; they were principally adulteries and whore-

doms. There were some who had deceived others by wicked arts, and who had stolen: their deceits and thefts were also enumerated in a series, many of which were known to scarcely any one in the world, except to themselves alone; they also acknowledged them, because they were made manifest as in the light, with every thought, intention, delight, and fear, which then together agitated their minds. There were some who had accepted bribes, and had made gain of judgment; they from their memory were in like manner explored, and from it were recounted all things, from the first period of their office to the last; every particular, as to quantity and quality, together with the time, and their state of mind and intention, all which things were at the same time brought to their recollection, and shown to their sight, which were more than several hundreds. This was done with some; and what is wonderful, their memorandum books themselves, in which they had written such things, were opened and read before them, from page to page. There were some who had enticed virgins to acts of fornication, and who had violated chastity, and they were called to a similar judgment; and every particular of their crimes was drawn forth and recited from their memory: the very faces of the virgins and women were also exhibited as present, with the places, conversation, and purposes, and this as suddenly as when any thing is presented to view; the manifestations continued sometimes for hours together. There was one who had esteemed backbiting others as nothing, and I heard his backbitings recounted in order, and defamations also, with the very words, the persons concerning whom and before whom; all which were produced and presented to the life at the same time; and yet every thing was studiously concealed by him when he lived in the world. There was a certain one who had deprived a relative of his inheritance, under a fraudulent pretext: he also was in like manner convicted and judged, and what was wonderful, the letters and papers which passed between them were read in my hearing, and it was said that not a word was wanting. The same person also, shortly before his death, clandestinely destroyed his neighbor by poison, which was disclosed in this manner. He appeared to dig a hole under feet, from which a man came forth, as out of a sepulchre, and cried out to him, What hast thou done to me? Then every thing was revealed, how the murderer talked with him in a friendly manner, and held out the cup, also what he thought before, and what afterwards came to pass; which things being disclosed, he was sentenced to hell. In a word, all evils, villainies, robberies, artifices, deceits, are manifested to every evil spirit, and brought forth from their very memory, and they are convicted; nor is there any room given for denial, because all the circumstances appear together. I have heard also from the memory of a certain one, when it was seen and surveyed by the angels, what his thoughts had been during a month, one day after another, and this without fallacy; which were recalled as he himself was in them on those days. From these examples it may be manifest, that man carries along with him all his memory, and that there is nothing so concealed in the world, that it is not manifested after death; and this in the company of many, according to the Lord's words: "There is nothing hidden which shall not be uncovered, and nothing concealed which shall not be known; therefore the things which ye have said in darkness shall be heard in light, and what ye have

spoken into the ear shall be preached on the house tops." Luke xii. 2, 3. When man's acts are disclosed to him after death, the angels, to whom is given the office of inquisition, look into his face, and the search is extended through the whole body, beginning from the fingers of one hand, and of the other, and thus proceeding through the whole. Because I wondered whence this was, it was disclosed to me, namely, that as all things of the thought and will are inscribed on the brain, for their principles are there, so also they are inscribed on the whole body; since all the things of thought and will proceed thither from their principles, and there terminate, as in their ultimates. Hence it is, that the things which are inscribed on the memory, from the will, and thence its thought, are not only inscribed on the brain, but also on the whole man, and there exist in order, according to the order of the parts of the body. Hence it was made evident, that man in the whole is such as he is in his will and thought thence, so that an evil man is his own evil, and a good man his own good. From these things also it may be manifest what is meant by the book of man's life, spoken of in the Word, namely, this, that all things, both which have been acted and which have been thought, are inscribed on the whole man, and that they appear as if read in a book when they are called forth from the memory, and as if seen in effigy, when the spirit is viewed in the light of heaven. To these things I would add something memorable concerning the memory of man remaining after death; by which I was confirmed, that not only general things, but also the most singular, which have entered the memory, remain, and are never obliterated. There appeared to me books with writings therein as in the world, and I was instructed that they were from the memory of those who wrote, and that there was not a single word wanting there, which was in the book written by the same person in the world; and that thus from the memory of another may be taken the minutest particulars, even those which he himself in the world had forgotten. The reason was also disclosed, namely, that man has an external and an internal memory, an external memory which is of his natural man, and an internal which is of his spiritual man; and that every thing which man has thought, willed, spoken, done, also which he has heard and seen, is inscribed on his internal or spiritual memory; and that the things which are there are never erased, since they are inscribed at the same time on the spirit itself, and on the members of its body, as was said above; and thus that the spirit is formed according to the thoughts and acts of its will. I know that these things appear as paradoxes, and thence are scarcely believed, but still they are true. Let not man therefore believe, that any thing which a man has thought in himself, and has done in secret, is concealed after death: but let him believe that each and all things then appear as in clear day. — *H. H.* 462, 463.

553. A certain female of the siren class, because she persisted in denying that she had been such in the life of the body, was let into a state of corporeal memory, and then her adulteries and enormities, which were scarce known to any one in her lifetime, were laid open, and recited in a series, amounting nearly to a hundred, as to the place where, and the persons with whom she had committed adultery, and what contrivances she had then used, and all this to the life, as in open day, whereby she was convicted. Such particulars are produced from the exterior memory, and indeed to

the life, with every circumstance, when any one is desirous to exculpate himself from what he has been. — *A. C.* 2484.

654. The quality of the memories is sometimes presented visible in another life, in forms which there alone appear (many things are there presented visible, which otherwise with men fall only into ideas); the exterior memory is thus presented to appearance like a callous substance, the interior like a medullary substance, such as is in the human brain; hence also it is given to know what is their quality. The callosity of those, who, in the life of the body, have exercised the faculty of memory alone, and thus have not cultivated their rational, appears hard, and inwardly striated. With those who have filled the memory with falsities, it appears hairy and rough, and this from the confused heap of things stored therein. With those who have exercised the memory from motives of self-love and the love of the world, it appears conglutinated and hardened. With those who, by scientifics, especially by such as pertain to philosophy, have desired to penetrate into Divine arcana, and were unwilling to believe any thing until persuaded by such scientifics, it appears dark, and is of such a nature as to absorb the rays of light and turn them into darkness. With those who have been deceitful and hypocritical, it appears as if formed of bone and ebony, which reflect the rays of light. But with those who have been in the good of love and the truth of faith, no such callous substance appears, because their interior memory transmits the rays of light into the exterior, in the objects or ideas of which, as in their basis, or as in their ground, the rays are terminated, and there find delightful receptacles; for the exterior memory is the ultimate of order, in which things spiritual and celestial are softly terminated and reside, when goods and truths are therein. — *A. C.* 2492.

The ruling Love unchanged to Eternity.

655. That man, after death, is his own love, may likewise be manifest from this, that those things are then removed, and as it were taken away from him, which do not make one with his ruling love: if he be a good spirit, all things discordant or disagreeing are removed, and as it were taken away, and thus he is let into his own love: in like manner an evil spirit, but with this difference, that from the latter truths are taken away, and from the good falses are taken away, until at length each becomes his own love. — *H. H.* 479.

656. Man, after death, puts off all that does not agree with his love, and successively puts on the face, the tone of voice, the speech, the gestures, and the manners, of the love of his life. — *C. L.* 36.

657. That man, after death, remains to eternity such as he is as to his will or reigning love, has also been confirmed by abundant experience. It has been given me to speak with some who lived two thousand years ago, and whose lives are described in history, and thence known: they were found to be still like themselves, and altogether such as they were described, thus the same as to the love from which and according to which their lives were. There were others who lived seventeen centuries ago, who were also known from history; and there were others who lived four centuries ago, and some three, and so on, with whom also it has been given to converse; and it was found that a similar affection still reigned with them, with no other difference than that the de-

lights of their love were turned into such things as correspond. It was said by the angels; that the life of the reigning love is never changed with any one to eternity, since every one is his own love; wherefore, to change that love, in a spirit, would be to deprive him of his life, or to annihilate him. They also told the reason, namely, that man, after death, can no longer be reformed by instruction, as in the world, because the ultimate plane, which consists of natural knowledges and affections, is then quiescent, and cannot be opened, because it is not spiritual, and that upon that plane the interiors which are of the mind rest, as a house on its foundation, and that thence it is that man remains to eternity such as the life of his love had been in the world. — *H. H.* 480. See also, 1161, 1178.

Delights of every One after Death.

658. All the delights that man has, are of his reigning love, for man feels nothing else delightful than what he loves, thus especially that which he loves above all things: whether you say the reigning love, or that which is loved above all things, it is the same thing. Those delights are various; they are as many in general, as there are reigning loves, consequently as many as there are men, spirits, and angels, for the reigning love of one is not in every respect like that of another: hence it is that no one has a face exactly like that of another; for the face is an image of the mind of every one, and in the spiritual world is an image of every one's reigning love. The specific delights of every man are also of infinite variety; nor is one delight of a man altogether like to or the same with another, whether they succeed one after another, or are together one with the other, for no one is given the same with another. But still these specific delights with every one refer themselves to his own love, which is the reigning love, for they compose it, and thus make one with it: in like manner all delights in general refer themselves to one universally reigning love, in heaven to love to the Lord, and in hell to the love of self. — *H. H.* 486.

659. How the delights of every one's life, after death, are turned into corresponding delights, may indeed be known from the science of correspondences; but because that science is not as yet generally known, I will illustrate the subject by some examples of experience. All those who are in evil, and have confirmed themselves in falses, against the truths of the church, especially those who have rejected the Word, shun the light of heaven, and get into hiding-places, which in the apertures appear very dark, and into clefts of rocks, where they hide themselves; and this is because they have loved falses and hated truths; for such hiding-places, and also the clefts of rocks, and also falses, correspond to darkness, and light to truths: it is their delight to dwell there, and it is undelightful to them to dwell in open plains. In like manner do those who have taken delight in insidious and clandestine plots, and in treacherous machinations: these also are in those hiding places, and enter into rooms so dark that they cannot even see one another, and they in the corners whisper in each other's ears: into this is turned the delight of their love. Those who have studied the sciences, without any other end than that they might be esteemed learned, and have not cultivated the rational by those sciences, and have taken delight in the things of memory from pride thence, love sandy places, which they choose in preference to fields and gardens, because sandy places corre-

spond to such studies. Those who have been in the science of the doctrinals of their own church, and of others, and have not applied anything to life, choose for themselves rocky places, and dwell among heaps of stones; they shun places that are cultivated, because they hold them in aversion. Those who have ascribed all things to nature, and also those who have ascribed all things to their own prudence, and by various arts have raised themselves to honors, and have acquired wealth, in the other life apply to the study of magical arts, which are abuses of divine order, in which they perceive the highest delight of life. Those who have applied divine truths to their own loves, and thus have falsified them, love urinous things, because such things correspond to the delights of such love. Those who have been sordidly avaricious dwell in cells, and love swinish filth, and such stench as are exhaled from undigested food in the stomach. Those who have passed their life in mere pleasures, and have lived delicately, and indulged their appetite, loving those things as the highest good of life, in the other life love excrementitious things and privies, which to them are objects of delight; this is because such pleasures are spiritual filth; they shun clean places which are void of filth, because such places are undelightful to them. Those who have taken delight in adulteries, pass their time in brothels, where all things are vile and filthy: these they love, and they shun chaste houses: as soon as they come into the latter, they fall into a swoon: nothing is more delightful to them than to break asunder marriages. Those who have been desirous of revenge, and thence have contracted a savage and cruel nature, love cadaverous substances; and also they are in such hells. So in other instances. — *H. H.* 488.

660. I will also adduce some particulars concerning the heavenly delights into which natural delights are turned with those who live in heavenly love in the world. Those who have loved divine truths, and the Word, from interior affection, or from the affection of truth itself, in the other life dwell in light, in elevated places, which appear as mountains, and are there continually in the light of heaven: they do not know what darkness is, like that of the night in the world; and they also live in a vernal temperature: there are presented to their view as it were fields and standing corn, and also vineyards; in their houses every thing is refulgent, as if from precious stones; when they look through the windows, it is as it were through pure crystals. These are the delights of their sight, but the same things are interiorly delightful from correspondence with divine celestial things; for the truths derived from the Word, which they have loved, correspond to standing corn, vineyards, precious stones, windows and crystals. Those who have applied the doctrinals of the church, which are from the Word, immediately to life, are in the inmost heaven, and excel the rest in the delight of wisdom: in every object they see things divine; the objects indeed they see, but the corresponding divine things flow in immediately into their minds, and fill them with blessedness, with which all their sensations are affected; thence all things to their eyes as it were laugh, sport, and live. Those who have loved the sciences, and by them have cultivated their rational, and have thence procured to themselves intelligence, and at the same time have acknowledged the Divine, have their pleasure of the sciences and rational delight turned, in the other life, into spiritual

delight, which is that of the knowledges of good and of truth. They dwell in gardens, where there appear beds of flowers, and grass plots beautifully arranged, and rows of trees round about, with porticoes and walks: the trees and flowers are varied every day. The sight of all in general presents delights to their minds, and the varieties in particular continually renew those delights; and because these correspond to things divine, and they are in the science of correspondences, they are always filled with new knowledges, and thereby their spiritual-rational is perfected: these are their delights, because gardens, beds of flowers, grass plots, and trees, correspond to sciences, to knowledges, and thence to intelligence. Those who have ascribed all things to the Divine, and have regarded nature respectively as dead, only subservient to things spiritual, and have confirmed themselves in this, are in heavenly light; and all things which appear before their eyes derive from that light a transparency, in which they behold innumerable variegations of light, which their internal sight as it were immediately imbibes: thence they perceive interior delights. The things which appear in their houses are as it were of diamond, in which are similar variegations. It was said that the walls of their houses are as it were crystalline, thus also transparent, and in them appear as it were flowing forms representative of heavenly things, and this also with perpetual variety; and those things exist, because such transparency corresponds to an intellect enlightened by the Lord, the shadows being removed which arise from the faith and love of natural things. Such are the things, and infinite others, concerning which it is said, by those who have been in heaven, that they have seen what eye has never seen, and, from the perception of divine things communicated to them from those things, that they have heard what the ear has never heard. Those who have not acted clandestinely, but have been desirous that all things which they thought should be exposed to view, so far as civil life permitted, because they have thought nothing but what was sincere and just from the Divine, in heaven they have lucid faces, and in the face from that light each of their affections and thoughts appear as in a form, and as to speech and actions, they are as it were the effigies of their affections; hence they are loved more than others. When they speak, the face becomes somewhat obscure, but when they have done speaking, the same things which they spoke appear together in the face fully exposed to view: all things, also, which exist around them, because they correspond to their interiors, are in such an appearance, that it is perceived clearly by others what they represent and signify. The spirits whose delight has been to act clandestinely, when they see them at a distance, shun them, and appear to themselves to creep away from them like serpents. Those who have regarded adulteries as most wicked, and have lived in the chaste love of marriage, are beyond all others in the order and form of heaven, and thence in all beauty, and continually in the flower of youth. The delights of their love are ineffable, and they increase to eternity; for into that love all the delights and joys of heaven flow, because that love descends from the conjunction of the Lord with heaven and with the church, and in general from the conjunction of good and truth, which conjunction is heaven itself in general, and with every individual angel in particular: their external delights are such that they cannot be described by human words. But these are

only a few of the things which have been told concerning the correspondences of the delights with those who are in heavenly love. — *H. H.* 489.

First State of Man after Death.

661. There are three states which man passes through after death, before he comes either into heaven or into hell: the first state is that of his exteriors; the second state is that of his interiors; and the third state is that of his preparation. Man passes through these states in the world of spirits. But there are some who do not pass through these states, but immediately after death are either taken up into heaven, or cast into hell. Those who are immediately taken up into heaven, are those who have been regenerated, and thus prepared for heaven, in the world: those who are so regenerated and prepared that they have need only to reject natural impurities with the body, are immediately conveyed by the angels into heaven: I have seen them taken up soon after the hour of death. But those who have been interiorly wicked, and exteriorly as to appearance good, thus who have filled their malignity with deceit, and have used goodness as a means of deceiving, are immediately cast into hell: I have seen some who were such cast into hell directly after death; one of the most deceitful, with his head downwards and feet upwards, and others in other ways. There are also some who, immediately after death, are cast into caverns, and are thus separated from those who are in the world of spirits, and are taken out thence, and let in thither by turns: these are they, who, under civil pretences, have dealt wickedly with the neighbor. But the latter and the former are few in comparison to those who are kept in the world of spirits, and there, according to divine order, are prepared for heaven or for hell. — *H. H.* 491.

662. The first state of man after death is similar to his state in the world, because then in like manner he is in externals; he has also a similar face, similar speech, and a similar mind (*animus*), thus a similar moral and civil life: hence it is that he then knows no otherwise than that he is still in the world, unless he adverts to those things which present themselves, and to those which were said to him by the angels when he was raised up, that he is now a spirit. Thus one life is continued into the other, and death is only the passage.

663. Because the spirit of man recently departed from the world is such, therefore he is then recognized by his friends, and by those whom he had known in the world; for spirits perceive this, not only from his face and speech, but also from the sphere of his life when they approach. Every one, in the other life, when he thinks of another, presents also to himself his face in thought, and at the same time some things which are of his life, and when he does this, the other becomes present, as if he was sent for and called: this exists in the spiritual world from the fact, that thoughts are there communicated, and that there are no spaces there, such as exist in the natural world. Hence it is that all, when they first come into the other life, are recognized by their friends, their relatives, and those known to them in any way; and also that they talk together, and afterwards consociate according to their friendship in the world. I have frequently heard that those who have come from the world have rejoiced at seeing their friends again, and that their friends in turn have rejoiced that they had come to them. This is common, that a married person meets his or her former

spouse, and that they congratulate each other; they also remain together, but a longer or shorter time, according to the delight of cohabitation in the world: nevertheless, if love truly conjugal, which love is the conjunction of minds from heavenly love, has not joined them together, after remaining together some time they are separated. But if the minds of the parties were in disagreement, and interiorly loathed each other, they burst forth into open enmity, and sometimes into combat; notwithstanding which they are not separated until they enter the second state, which will be treated of in what presently follows.

664. Because the life of spirits recently deceased is not unlike their life in the natural world, and because they do not know any thing about the state of their life after death, nor any thing about heaven and hell, except what they have learned from the sense of the letter of the Word, and preaching thence; therefore, after they have wondered that they are in a body, and in every sense which they had in the world, and that they see similar objects, they come into a desire of knowing what heaven is, and what hell is, and where they are; wherefore they are instructed by their friends concerning the state of eternal life, and are likewise led about to various places, and into various companies, and some into cities, and also into gardens and paradises, generally to magnificent things, since such things delight the externals, in which they are. They are brought, then, by turns, into their own thoughts, which they had entertained in the life of the body, concerning the state of their souls after death, and concerning heaven and concerning hell; and this even till they feel indignant that they had been entirely ignorant of such things, and likewise at the ignorance of the church. Almost all desire to know whether they shall come into heaven; most persons believe that they shall come into heaven, because in the world they have led a moral and civil life; not considering that the bad and the good lead a similar life in externals, alike doing good to others, and alike frequenting places of public worship, hearing sermons and praying; not knowing at all that external acts and the externals of worship do nothing, but the internals, from which externals proceed. Out of some thousands, scarcely one knows what internals are, and that in them is heaven and the church for man; and still less that external acts are such as the intentions and thoughts are, and that in these are love and faith, from which they are; and when they are instructed, they do not comprehend that thinking and willing are of any avail, but only speaking and acting: such, for the most part, are they, who at this day come from the Christian world into the other life.

665. Nevertheless, they are explored by good spirits, as to their quality, and this by various methods, since, in this first state, the wicked, equally as the good, speak truths, and do good actions: this is from the cause mentioned above, because they have alike lived morally in the external form, since they have lived in governments and under laws, and since they have thereby acquired the reputation of being just and sincere, and have secured favor, and thus been exalted to honors and obtained wealth. But evil spirits are distinguished from the good principally by this, that the evil attend eagerly to what is said about external things, and little to what is said about internal things, which are the truths and goods of the church and of heaven: these things indeed they hear, but not with attention and joy. They are also distin-

guished by this, that they frequently turn themselves to certain quarters, and, when left to themselves, they go into the paths which are in that direction; from the quarters to which they turn, and the paths in which they go, it is ascertained what the love is which leads them.

666. All the spirits who arrive from the world are indeed attached to some society in heaven, or to some society in hell, but only as to their interiors: but the interiors are not manifested to any one, so long as they are in externals, for external things hide and cover things internal, especially with those who are in interior evil: nevertheless, afterwards they appear manifest, when they come into the second state, because then their interiors are opened, and the externals laid asleep.

667. This first state of man after death continues with some for days, with some for months, and with some for a year; and seldom with any one beyond a year: in each case with a difference according to the agreement and disagreement of the interiors with the externals. For with every one, the externals and interiors must act in unity, and must correspond, it not being allowed to any one, in the spiritual world, to think and will in one way, and to speak and act in another: every one, then, must be the effigy of his own affection or of his own love, and therefore such as he is in the interiors, such he must be in the externals. For which reason the externals of a spirit are first uncovered and reduced to order, that they may serve as a plane corresponding to the interiors. — *H. H.* 493-498.

Second State after Death.

668. When the first state is passed through, which is the state of the externals, treated of in the preceding article, the man-spirit is let into the state of his interiors, or into the state of his interior will and the thought thence, in which he had been in the world, when left to himself he thought freely and without restraint. Into this state he glides without being aware of it, in like manner as in the world, when he withdraws the thought which is nearest to the speech, or from which the speech is, towards his interior thought, and abides in that. Wherefore, when the man-spirit is in this state, he is in himself, and in his own very life; for to think freely from his own proper affection is the very life of man, and is himself. — *H. H.* 502.

669. All men whatever are let into this state after death, because it is proper to their spirit: the former state is of a quality such as the man put on as to the spirit when in company, which state is not proper to him. — *H. H.* 504.

670. When the spirit is in the state of his interiors, it then manifestly appears of what quality the man was in himself, when in the world, for he then acts from his own proprium: he who was interiorly in good in the world, then acts rationally and wisely, yea, more wisely than in the world, because he is released from connection with the body, and thence with terrestrial things, which caused obscurity, and as it were interposed a cloud. But he who was in evil in the world then acts foolishly and insanely, yea, more insanely than in the world, because he is in freedom, and under no restraint; for when he lived in the world, he was sane in externals, since he thereby assumed the appearance of a rational man; wherefore, when external things are taken away from him, his insanities are revealed. — *H. H.* 505.

671. All who have lived in good in the world, and have acted from conscience, who are those

that have acknowledged the Divine and have loved divine truths, especially those who have applied them to life, appear to themselves, when let into the state of their interiors, like those who are awakened out of sleep, and like those who from shade enter into light. They think also from the light of heaven, thus from interior wisdom, and they act from good, thus from interior affection: heaven also flows in into their thoughts and affections, with interior blessedness and delight, of which before they knew nothing; for they have communication with the angels of heaven. Then, also, they acknowledge the Lord, and worship Him from their very life, for they are in their own proper life when in the state of their interiors; and they likewise acknowledge and worship Him from freedom, for freedom is of interior affection: they recede also thus from external sanctity, and come into internal sanctity, in which essential worship truly consists. Such is the state of those who have lived a Christian life according to the precepts in the Word. But altogether contrary is the state of those who in the world have lived in evil, and who have had no conscience, and thence have denied the Divine; for all who live in evil, interiorly in themselves deny the Divine, howsoever they may think that they do not deny but acknowledge, when they are in externals; for to acknowledge the Divine, and to live wickedly, are opposites. Such persons appear in the other life, when they come into the state of their interiors, and are heard to speak and seen to act, as infatuated; for, from their evil lusts, they burst forth into all abominations, into contempt of others, into ridicule and blasphemy, into hatred and revenge; they contrive plaus of mischief, some of them with such cunning and malice, that it can scarcely be credited that any thing of the kind could exist in any man; for they are then in a free state to act according to the thoughts of their will, because they are separated from exterior things, which restrained and checked them in the world: in a word, they are deprived of rationality, because in the world the rational had not resided in their interiors, but in their exteriors: nevertheless, they then appear to themselves wiser than others. Such being their character, therefore, when they are in this second state, they are remitted, by short intervals, into the state of their exteriors, and then into the memory of their actions when they were in the state of their interiors. Some of them are then ashamed, and acknowledge that they have been insane; some are not ashamed; some are indignant at not being allowed to be continually in the state of their exteriors. But it is shown to these latter what their quality would be if they were continually in this state, namely, that they would clandestinely attempt similar things, and by appearances of goodness, of sincerity, and justice, would seduce the simple in heart and faith, and would wholly destroy themselves, for their exteriors would burn at length with a similar fire as their interiors, which would consume all their life.

672. When spirits are in this second state, they appear altogether such as they had been, in themselves, in the world, and the things which they had done and spoken in concealment are also published; for then, inasmuch as external things do not restrain them, they speak similar things openly, and likewise endeavor to act similar things, not being afraid for their reputation, as in the world. They are also then brought into several states of their own evils, that their quality may appear to angels and good spirits. Thus hidden

things are laid open, and secret things are uncovered, according to the Lord's words: "There is nothing covered which shall not be uncovered, and hidden which shall not be known: what ye have said in darkness shall be heard in light, and what ye have spoken into the ear, in closets, shall be preached on the house tops," Luke xii. 2, 3. And in another place: "I say unto you, whatsoever useless word men have spoken, they shall give an account thereof in the day of judgment," Matt. xii. 36. — *H. H.* 506, 507.

673. Evil spirits, when they are in this second state, inasmuch as they rush headlong into evils of every kind, are wont to be frequently and grievously punished. Punishments, in the world of spirits, are manifold, nor is any respect had to person, whether the culprit had been in the world a king or a servant. Every evil brings along with it punishment, they being conjoined; wherefore, whoever is in evil, is also in the punishment of evil. But still no one there suffers punishment on account of the evils which he had done in the world, but on account of the evils which he then does: yet it amounts to the same, and is the same thing, whether it be said that men suffer punishment on account of their evils in the world, or that they suffer punishment on account of the evils which they do in the other life, inasmuch as every one, after death, returns into his own life, and thus into similar evils; for the quality of the man is such as it had been in the life of his body. That they are punished, is because the fear of punishment is the only means of subduing evils in this state: exhortation is no longer of any avail, neither information, nor the fear of the law and for reputation, since the spirit now acts from his nature, which cannot be restrained nor broken except by punishments. But good spirits are never punished, although they have done evils in the world, for their evils do not return: and it is likewise given to know, that their evils were of another kind or nature, not being done purposely contrary to the truth, and not from any other evil heart than what they received hereditarily from their parents, into which they had been carried from a blind delight, when they were in externals separate from internals. — *H. H.* 509.

674. An evil spirit, when he is in the state of his interiors, is turned by degrees to his own society, and at length directly to it, before this state is ended; and when this state is ended, then the evil spirit himself casts himself into the hell where his like are. The act itself of casting appears to the sight like one falling headlong, with the head downwards and the feet upwards; the reason that it so appears is, because he is in inverted order, having loved infernal things and rejected heavenly things. Some evil spirits in this second state by turns enter the hells, and likewise come out again, but these do not appear on the occasion to fall headlong, as when they are fully vassated. The society itself, in which they had been as to their spirit in the world, is likewise shown to them when they are in the state of their exteriors, that they may thence know that they have been in hell even in the life of the body; but still not in a similar state with those who are in hell itself, but in a similar state with that of those who are in the world of spirits: concerning whose state, in respect to that of those who are in hell, more will be said in what follows. — *H. H.* 510.

675. The separation of evil spirits from good spirits is effected in this second state; for in the first state they are together, since while a spirit is

in his exteriors he is as he was in the world, thus as an evil person with a good one there, and as a good person with an evil one; but it is otherwise when he is brought into his interiors, and left to his own nature or will. The separation of the good from the evil is effected by various means; generally by their being led about to those societies with which they had had communication by good thoughts and affections in their first state, and so to those which they had induced to believe, by external appearances, that they were not evil. They are most usually led about through a wide circle, and are every where shown to good spirits such as they are in themselves: at the sight of them then the good spirits turn themselves away, and as they turn themselves away, so likewise the evil spirits who are carried about, are averted from them, as to their faces, to the quarter where their infernal society is, into which they are about to come. Not to mention other methods of separation, which are several. — *H. H. 511.*

Third State after Death.

676. The third state of man after death, or of his spirit, is a state of instruction: this state is for those who come into heaven, and become angels, but not for those who come into hell, since these cannot be instructed. Wherefore the second state of these latter is likewise their third, which is ended in this, that they are altogether turned to their own love, thus to the infernal society which is in similar love. When this is effected, they then think and will from that love; and because that love is infernal, they will nothing but what is evil, and think nothing but what is false, these things being their delights, because they are of their love; and hence they reject all the good and true, which they had before adopted because they served as means for their love. But the good are brought from the second state into the third, which is the state of their preparation for heaven, by instruction. For no one can be prepared for heaven, except by the knowledges of what is good and true, thus except by instruction; since no one can know what spiritual good and truth are, and what the evil and the false, which are opposite to them, unless he be instructed.

677. Instructions are effected by the angels of several societies, especially by those which are in the northern and southern quarters, for those angelic societies are in intelligence and wisdom from the knowledges of good and truth. The places of instruction are to the north, and are various, arranged and distinguished according to the genera and species of heavenly goods, that all and each may be there instructed according to their genius and faculty of reception; those places extend in all directions there to a considerable distance. The good spirits who are to be instructed are conveyed thither by the Lord, when they have passed through their second state in the world of spirits; but still not all; for they who have been instructed in the world were there also prepared by the Lord for heaven, and are conveyed into heaven by another way; some immediately after death; some after a short stay with good spirits, where the grosser things of their thoughts and affections, which they contracted from honors and riches in the world, are removed, and thus they are purified. Some are first devastated, which is effected in places under the soles of the feet, which are called the lower earth, where some suffer severely; these are they who have confirmed themselves in falses,

and still have led good lives; for falses confirmed inhere with much force, and until they are dispersed, truths cannot be seen, thus cannot be received.

678. All who are in places of instruction dwell distinct among themselves; for they are severally as to their interiors connected with the societies of heaven to which they are about to come. Wherefore since the societies of heaven are arranged according to a heavenly form, so likewise are the places where instructions are given; it is on this account, that when those places are viewed from heaven, there appears there as it were a heaven in a lesser form. They extend themselves there in length from east to west, and in breadth from south to north: but the breadth to appearance is less than the length. The arrangements in general are as follows. In front are those who died infants, and have been educated in heaven to the age of first adolescence, who, after passing the state of their infancy with the females appointed to educate them, are brought thither by the Lord and instructed. Behind them are the places where those are instructed who died adults, and who in the world were in the affection of truth from the good of life. Behind them are they who have professed the Mahomedan religion, and in the world have led a moral life, and acknowledged one Divine, and the Lord as the very Prophet; these, when they recede from Mahomed, because he is not able to help them, accede to the Lord, and worship Him, and acknowledge his Divine, and then are instructed in the Christian religion. Behind these, more to the north, are the places of instruction of various nations, (or heathen,) who in the world have led a good life in conformity with their religion, and have thence acquired a species of conscience, and have done what is just and right, not so much on account of the laws of their government, but on account of the laws of religion, which they believed ought to be devoutly observed, and in no way to be violated by deeds; all these, when they are instructed, are easily led to acknowledge the Lord, because it is impressed on their hearts that God is not invisible, but visible under a human form: these in number exceed all the rest; the best of them are from Africa.

679. But all are not instructed in a similar manner, nor by similar societies of heaven. They who from infancy have been educated in heaven, are instructed by angels of the interior heavens, inasmuch as they have not imbibed falses from falses of religion, nor have defiled their spiritual life by grossness from honors and riches in the world. They who have died adult, are mostly instructed by angels of the ultimate heaven, because these angels are more suited to them than the angels of the interior heavens, for the latter are in interior wisdom, which is not as yet received. But the Mahomedans are instructed by angels who had before been in the same religion, and had been converted to Christianity. The nations (or heathen) likewise, are instructed by their respective angels.

680. All instruction is there effected from doctrine derived from the Word, and not from the Word without doctrine. Christians are instructed from heavenly doctrine, which is in perfect agreement with the internal sense of the Word. All others, as the Mahomedans, and the nations (or heathen) are instructed from doctrines adequate to their apprehension, which differ from heavenly doctrines only in this, that spiritual life is taught

by moral life, in agreement with the good dogmas of their religion, from which they have derived their life in the world.

681. Instructions in the heavens differ from instructions on earth in this, that knowledges are not committed to the memory, but to the life; for the memory of spirits is in their life, inasmuch as they receive and imbibe all things which are in agreement with their life, and do not receive, still less imbibe, those things which are not in agreement; for spirits are affections, and thence in a human form similar to their affections. This being the case with them, the affection of truth is continually inspired for the sake of the uses of life; for the Lord provides that every one may love the uses suited to his genius, which love is also exalted by the hope of becoming an angel. And whereas all the uses of heaven have reference to the common use, which is for the Lord's kingdom, this kingdom being their country, and whereas all special and singular uses are excellent in proportion as they more nearly and more fully regard that common use, therefore all special and singular uses, which are innumerable, are good and heavenly. With every one therefore the affection of truth is conjoined with the affection of use, inasmuch that they act as one; truth is thus implanted in use, so that the truths which they learn are truths of use. Thus angelic spirits are instructed, and prepared for heaven. The affection of truth suitable to use is insinuated by various means, most of which are unknown in the world; principally by representatives of uses, which in the spiritual world are exhibited by a thousand methods, and with such delights and pleasantnesses, that they penetrate the spirit, from the interiors which are of his mind to the exteriors which are of his body, and thus affect the whole: hence the spirit becomes as it were his own use; wherefore, when he comes into his own society, into which he is initiated by instruction, he is in his own life when in his own use. From these things it may be manifest, that knowledges, which are external truths, do not introduce any one into heaven, but the life itself, which is the life of use, implanted by knowledges. — *H. H.* 512-517.

682. After spirits have been by instructions prepared for heaven in the above-mentioned places, which is effected in a short time, by reason that they are in spiritual ideas, which comprehend several things together, they are then clothed with angelic garments, which for the most part are white, as of fine linen; and thus they are brought to the way which tends upwards to heaven, and are delivered to the angel guards there, and are afterwards received by other angels, and are introduced into societies, and into many gratifications there. Every one is next led by the Lord into his own society, which also is effected by various ways, sometimes by winding paths: the ways by which they are led are not known to any angel, but to the Lord alone. When they come to their own society, their interiors are then opened, and since these are conformable to the interiors of the angels who are in that society, they are therefore immediately acknowledged, and received with joy. — *H. H.* 519.

State of Idiots and the Insane after death.

683. "As there are no natural diseases among spirits in the spiritual world, (though there exist spiritual diseases and spiritual uses, which correspond with the natural diseases and cures in this world,) there are neither any hospitals; but in-

stead of them, there are spiritual madhouses, 11 some of which are those who theoretically denied God; and in others, such as practically did the same. Those who in the world were idiots, at their arrival in the other world, are also foolish and idiotic; but being divested of their externals, and their internals opened, as is the case with them all, they acquire an understanding agreeable to their former quality and life, inasmuch as the *actual follies and madness* dwell in the *external natural man*, and not in the internal spiritual." — *Letter to Dr. Beyer.*

The Case with executed Criminals.

684. "One day a prisoner was publicly executed; Mr. Robsahm went in the evening to visit Swedenborg, and asked him, how a malefactor, in the moment of his execution, finds himself on entering the world of spirits. He answered, 'When he lays his head on the block, he loses his senses, and that, after the beheading, when the spirit enters the world of spirits, the prisoner finds himself alive, tries to make his escape, is in expectation of death, and in a great fright, as thinking either on the happiness of heaven, or the miseries of hell in that moment. At last, such a one is associated with the good spirits, who discover to him, that he is really departed from the natural world. And then he is left to the exercise of his own inclinations, which lead him to the eternal place of his abode.' Swedenborg added, 'that a man ripened in evil, whom the law and the axe, or halter, removes from earth, although apparently repenting, always remains evil to eternity; because his conversion is forced, and not performed out of his own free will, which God requires. For unless his crimes had thrown him into prison, where he sees death impending, he would not have turned his thoughts to God, much less his heart, which is hardened by custom to a wicked life; and perceiving himself, after death, to live as before, he rushes headlong into the same wicked practices, as he did in the world, and thus is quickly led on to the hell, with the spirits of which he was in conjunction while on earth. It is a very different case,' added he, 'with those who indeed are executed for some crime, which they have committed in drunkenness or passion, but without any design; such persons repent earnestly of their actions; and unless they have, in the course of their life, confirmed themselves in opposition to the commandments of God, they become after death, when divested of their infirmities, happy spirits.'" — *Documents Concerning the Life and Character of Swedenborg*, p. 69.

Case of a Suicide.

685. A certain person, in the life of the body, had been reduced by melancholy to despair, until, being instigated by diabolical spirits, he destroyed himself, by thrusting a knife into his body. This spirit came to me, complaining that he was miserably treated by evil spirits, saying that he was amongst furies, who continually infested him. The place where he was, namely, in the lower earth, was a little to the left, where he was also seen by me, holding a knife in his hand, as though he would plunge it into his breast, but with which he strove hard, as if wishing rather to cast it from him, but in vain. For what happens in the hour of death, remains a long time before it vanishes away, as was told me.* — *S. D.* 1336, 1337.

* The circumstance here related by our author teaches, in a manner not to be forgotten, the folly, as well as sin, of committing suicide, to escape from wretchedness.

Case of an eloquent Preacher.

686. "Mr. Robsahm having asked Swedenborg if a certain curate, who was greatly esteemed in the capital on account of his flowery sermons, and who was lately deceased, had a place in heaven, 'No,' said he, 'he went directly into the abyss; for this ecclesiastic left his devotion in the pulpit: he was not pious, but a hypocrite, proud, and greatly vain of the gifts he had received from nature, and the goods of fortune he was continually seeking to acquire. Truly, said he, false appearances will stand us in no stead hereafter; they were all separated from him after his decease; the mask has fallen off from him; and at that period it is manifest to all, whether the man is inwardly evil or good.'" — *Documents, &c.*, p. 75.

Case of a certain Restorationist.

687. "A merchant of Elberfeld went to see Swedenborg, and requested a proof of his intercourse with the spiritual world. The test he proposed was, that Swedenborg should learn from the deceased spirit of his (the merchant's) friend, who was a student of divinity, the subject of conversation which he had with him, on an important topic, a short time before he died. Swedenborg complied with the request, and desired him to call again in a few days, stating that in the mean time he would see if he could find his friend. The merchant took his leave, and despatched his business. Some days after, he went again to Swedenborg, in anxious expectation. The old gentleman met him with a smile, and said, 'I have spoken with your friend; the subject of your discourse was, *the restitution of all things.*' He then related to the merchant, with the greatest precision, what he, and what his deceased friend, had maintained. My friend turned pale; for this proof was powerful and invincible. He inquired further, 'How fares it with my friend? Is he in a state of blessedness?' Swedenborg answered, 'No, he is not yet in heaven; he is still in Hades, and torments himself continually with the idea of the restitution of all things.' This answer caused my friend the greatest astonishment. He ejaculated, 'My God! what, in the other world?' Swedenborg replied, 'Certainly; a man takes with him his favorite inclinations and opinions; and it is very difficult to be divested of them. We ought, therefore, to lay them aside here.'" — *Documents, &c.*, p. 105.

Both Friends and Enemies meet in the other Life.

688. When souls first arrive in the other life, the things of earth adhere to them, for they do not know otherwise than that they are still in the world, and living there, which has been made evident to me by many things; nor could they perceive it to be otherwise, unless previously demonstrated to them, when they confessed it. Wherefore they also remember the associates whom they had in the life of the body, and it is there permitted them by the Lord to find them and converse with them, as when upon earth, but no otherwise than as it is permitted and granted them to do so. Thus every one can find his friends, parents, and children; they remain, however, no longer together than is granted by the Lord.

689. Moreover, as they find their friends, they also meet with their enemies, especially when from hatred they have persecuted them: hence it may be concluded how dangerous it is to persecute any one from hatred. For no one there can dissemble, or have one thing in his mind and say

another thing in words, and put on a feigned countenance; but what is felt in the mind appears as in clear day: thus dissimulation breaks out into open hatred. Hence every one may judge how impossible it is for such to be admitted into heaven. — *S. D.* 610, 611.

States of the Good and Evil reversed in the next Life.

690. A man who is in the love of self and of the world, so long as he lives in the body, feels delight from those loves, and also in each of the pleasures which are from them. But a man who is in love to God and in love towards the neighbor, so long as he lives in the body, does not feel manifestly delight from those loves, and from the good affections which are from them, but only a blessedness almost imperceptible, because it is stored up in his interiors, and veiled by the exteriors which are of the body, and blunted by the cares of the world. But the states are entirely changed after death; the delights of the love of self and of the world are then turned into what is painful and direful, because into such things as are called infernal fire and by turns into things defiled and filthy, corresponding to their unclean pleasures, which, wonderful to tell, are then delightful to them. But the obscure delight, and almost imperceptible blessedness, which had been with those in the world who were in love to God and in love towards the neighbor, is then turned into the delight of heaven, which is in every way perceptible and sensible: for that blessedness, which was stored up and lay hid in their interiors when they lived in the world, is then revealed and brought forth into manifest sensation, because they are then in the spirit, and that was the delight of their spirit. — *H. H.* 401.

Vastations in the Lower Earth.

691. The lower earth is proximately beneath the feet, and the region round about to a small distance; there most persons are after death, before they are elevated into heaven; mention is made also of this earth in the Word throughout; beneath it are the places of vastation, which are called pits; below those places, and round about to much extent, are hells. Hence it is in some measure evident, what is meant by hell, what by the lower earth, and what by pit, when they are mentioned in the Word. As in Isaiah: "Thou wast let down to hell, to the sides of the pit; thou wast cast forth from thy sepulchre as an abominable twig; the garment of the slain, of the thrust through with the sword, who go down to the stones of the pit," xiv. 15, 19. So in Ezekiel: "When I shall cause thee to go down with those who go down to the pit to the people of the age, and shall cause thee to dwell in the earth of things below; that thou mayest not dwell in desolations from the age with them who go down to the pit; then I will give gracefulness in the land of the living," xxvi. 20. — *A. C.* 4728.

692. The lower earth is beneath the soles of the feet encompassed by the hells, on the front by those who have falsified truths and adulterated goods; to the right by those who pervert divine order, and hence study to acquire to themselves power; at the back by evil genii, who from self-love have secretly contrived evil against the neighbor: at a depth beneath them are they who have altogether despised the Divine, and have worshipped nature, and hence have removed every thing spiritual from themselves. With such are they encompassed

who are in the lower earth. At this day also, they who are of the church, and have filled their ideas with worldly things, and also with earthly things, and have caused the truths of faith to be adjoined to such things, are let down to the inferior earth, and there also are in combats; and this until those worldly and earthly things are separated from the truths of faith, and such things insorted, that they can no more be conjoined. When this is accomplished, they are then elevated thence into heaven; for until such things are removed, they cannot in any wise be with the angels, inasmuch as those things are darkness and defilements, which do not accord with the light and purity of heaven. — *A. C.* 7090.

693. There are many persons who during their abode in the world, through simplicity and ignorance, have imbibed falses as to faith, and have formed a certain species of conscience according to the principles of their faith, and have not, like others, lived in hatred, revenge, and adulteries. These in another life, so long as they are principled in what is false, cannot be introduced into the heavenly societies, lest they should contaminate them, and therefore they are kept for a certain time in the lower earth, in order that they may put off these false principles. The periods of their continuation there are longer or shorter according to the nature of the falsity, the life which they have thereby contracted, and the principles which they have confirmed in themselves; and some of them suffer severely, but others only in a trifling degree. These states are denominated vastations, and are frequently mentioned in the Word. When the time of vastation is over they are taken up into heaven, and being novitiates, are instructed in the truths of faith by the angels amongst whom they are received.

694. There are some who willingly endure vastations, that they may thereby put off the false principles which they had contracted in the world; but it is impossible for any one to get rid of them in the other life, except after some delay, and by means provided by the Lord. During their continuance in the lower earth they are kept by the Lord in the hope of deliverance, and in the consideration of the end proposed, which is their amendment and preparation for the reception of heavenly happiness.

695. Some are kept in a state intermediate between sleep and wakefulness, and think very little, except when they are, as it were, occasionally roused to the recollection of what they had thought and done during the life of the body, when they again relapse into the state just described, and thus become vastated. These are beneath the left foot, a little in front.

696. Those who have fully confirmed themselves in false principles, are reduced to a state of absolute ignorance; when such is their obscurity and confusion, that if they only think of the notions in which they have previously fortified themselves, they are seized with inward pain. After a stated time, however, they are as it were created anew, and become principled in the truths of faith.

697. Those who have placed righteousness and merit in good works, and thus have attributed salvation to themselves instead of to the Lord and his righteousness and merit, and have confirmed themselves herein both by thought and life, have their false principles changed in another life into fantasies, in consequence of which it actually appears to them as if they were cutting wood. I have conversed with them whilst thus occupied,

when, if they be asked whether they are not fatigued, they reply that they have not yet done work enough to merit heaven. It appears, whilst they are cutting the wood, as though something of the Lord was in it, so that the wood is merit. The more of the Lord there seems to be in the wood, so much the longer they continue in that state; but as this disappears, they draw nigh to the end of their vastation. At length they become so improved as to be capable of admission into good societies; still, however, they fluctuate for a long while between truth and falsity. The Lord takes much care of them, because they have led a pious life, and occasionally sends his angels to them. These are they who are represented in the Jewish church by the hewers of wood, Joshua ix. 23, 27.

698. Those who have lived a good civil and moral life, but have persuaded themselves that they might merit heaven by their works, and thought it enough to acknowledge the only God, the Creator of the universe, have their false principles changed in the other world into such fantasies that they seem to themselves to cut grass, and are called grass sawers. They feel cold, and by this sawing endeavor to warm themselves. Sometimes they go about, requesting those they meet to warm them, which indeed spirits are enabled to do; but the heat which they receive does them no good, because it is external, and they want internal heat; wherefore they return to their sawing, and thus warm themselves by labor. I have been made sensible of their cold. They always entertain hopes of being taken up into heaven, and occasionally consult how by their own power they may introduce themselves there. These, as having performed good works, are amongst those who are vastated; and at length, when the time is fulfilled, they are introduced into good societies, and are instructed.

699. Those, however, who have been principled in the goods and truths of faith, and have thereby acquired conscience and the life of charity, are elevated by the Lord into heaven immediately after death.

700. There are young girls who have been enticed to prostitution, and persuaded that there was no evil in it, who in other respects were uprightly disposed. These, as having not yet attained to an age capable of knowing and judging correctly of the nature of this kind of life, have a certain instructor set over them, who is very severe, and chastises them whenever they give their thoughts to such wantonness: they are much afraid of him, and are thus vastated. Adult women, however, who have been prostitutes, and have enticed others to commit the same crime, do not undergo vastation, but are in hell. — *A. C.* 1106-1113.

Vastation twofold with the Good and Evil, even to a full State.

701. As to what concerns vastation, it is twofold, namely, the vastation of evil and of the false, and the vastation of good and of truth: with those who are damned, it is the vastation of good and of truth, but with those who are saved, it is the vastation of evil and of the false: vastation is privation. But the good are vastated as to the evil and the false: these are with them successively separated, that is, rejected to the sides, and goods and truths are collected together to the midst. This collection or gathering together of good and truth is meant by remains: and when they have a full state of remains, they are then elevated into heaven. The vastation of evil and the false, and

the insinuation of good and truth with the good, is effected by infestations, and by temptations: by the former and the latter, falses and evils are removed, and goods and truths are put on; and this until the state is full. It may be also told briefly what is meant by a full state. Every one, who is either damned or saved, has a certain measure which is capable of being filled: the evil, or they who are damned, have a certain measure of evil and the false; and the good, or they who are saved, have a certain measure of good and of truth. This measure with every one is filled in the other life; but some have a greater measure, some a lesser. This measure is procured in the world by the affections which are of the love: by how much the more any one had loved evil and the false thence, so much the greater measure he had procured to himself; and by how much the more any one had loved good and the truth thence, so much the greater is his measure. The limits and degrees of the extension of that measure appear manifestly in the other life, and cannot there be transcended, but may be filled, and also actually are filled, namely, with goods and truths in the case of those who have been in the affection of good and truth, and with evils and falses in the case of those who have been in the affection of evil and the false: hence it is evident, that that measure is the faculty of receiving either evil and the false, or good and truth, procured in the world. That every one's measure is filled, the Lord also teaches in another place in Luke: "Give, and it shall be given to you, good measure, pressed, shaken, and overflowing, shall they give into your bosom," vi. 38. From these considerations now it is evident what is meant by a full state. — *A. C. 7984.*

HEAVEN.

Heaven divided into two Kingdoms.

702. Since there are in heaven infinite varieties, and one society is not exactly similar to any other, nor indeed one angel to another, therefore heaven is distinguished generally, specifically, and particularly; generally into two kingdoms, specifically into three heavens, and particularly into innumerable societies. — *H. H. 20.*

703. There are angels who more and less interiorly receive the Divine proceeding from the Lord: those who receive more interiorly are called celestial angels; but those who receive less interiorly are called spiritual angels: thence heaven is distinguished into two kingdoms, one of which is called the Celestial Kingdom, the other the Spiritual Kingdom. — *H. H. 21.*

704. The love in which those are who are in the celestial kingdom, is called celestial love; and the love in which those are who are in the spiritual kingdom, is called spiritual love. Celestial love is love to the Lord, and spiritual love is charity towards the neighbor. And because all good is of love, for what any one loves is to him good, therefore also the good of one kingdom is called celestial, and the good of the other spiritual. Hence it is manifest in what those two kingdoms are distinguished; namely, that they are distinguished as the good of love to the Lord, and the good of charity towards the neighbor; and because the former good is more interior good, and the former love is more interior love, therefore the celestial angels are more interior angels, and are called superior. — *H. H. 23.*

705. The angels in the celestial kingdom of the Lord very much excel in wisdom and glory the angels who are in the spiritual kingdom, because

they receive the Divine of the Lord more interiorly; for they are in love to Him, and thence nearer and more conjoined to Him. That those angels are such, is because they have received and do receive divine truths immediately into life, and not, as the spiritual, in previous memory and thought; wherefore they have them inscribed on their hearts, and perceive them, and as it were see them in themselves, nor do they ever reason about them, whether it be so or not so. They are such as are described in Jeremiah: "I will put my law in their mind, and write it on their heart; they shall not teach any more every one his friend and every one his brother, saying, Know ye Jehovah: they shall know me, from the least of them to the greatest of them," xxxi. 33, 34. And they are called in Isaiah, *the taught of Jehovah*, liv. 13. That those who are taught by Jehovah are those who are taught by the Lord, the Lord Himself teaches in John, vi. 45, 46. — *H. H. 25.*

706. Because there is such a distinction between the angels of the celestial kingdom and the angels of the spiritual kingdom, therefore they are not together, nor do they have intercourse with each other; there is given communication only by intermediate angelic societies, which are called celestial-spiritual; through these the celestial kingdom flows into the spiritual. Hence it is, that although heaven is divided into two kingdoms, still it makes one. The Lord always provides such intermediate angels, through whom is communication and conjunction. — *H. H. 27.*

There are three Heavens.

707. There are three heavens, and those most distinct from each other; the inmost or third, the middle or second, and the ultimate or first. They follow in succession, and subsist together, as the highest of man, which is the head, his middle, which is the body, and the ultimate, which is the feet; and as the highest part of a house, its middle, and its lowest. In such order also is the Divine which proceeds and descends from the Lord: thence, from the necessity of order, heaven is threefold. The interiors of man, which are of his mind (*mens*) and mind (*animus*), are also in similar order; he has an inmost, a middle, and an ultimate: for into man when he was created, all things of divine order were collated, so that he was made divine order in form, and thence a heaven in its least effigy. Therefore also man communicates with the heavens as to his interiors, and likewise comes among the angels after death; among the angels of the inmost heaven, or of the middle, or of the ultimate, according to his reception of divine good and truth from the Lord, while he lived in the world. The Divine which flows in from the Lord, and is received in the inmost or third heaven, is called celestial, and thence the angels who are there are called celestial angels. The Divine which flows in from the Lord, and is received in the second or middle heaven, is called spiritual, and thence the angels who are there are called spiritual angels. But the Divine which flows in from the Lord, and is received in the ultimate or first heaven, is called natural. But because the natural of that heaven is not as the natural of the world, but has in it a spiritual and a celestial, therefore that heaven is called spiritual and celestial-natural; and thence the angels who are there are called spiritual and celestial-natural. Those are called spiritual-natural who receive influx from the middle or second heaven, which is the spiritual heaven; and those are called celestial-natural who

receive influx from the third or inmost heaven, which is the celestial heaven. The spiritual-natural angels and the celestial-natural are distinct from each other, but still they constitute one heaven, because they are in one degree. — *H. H.* 29-31.

708. Because there is such a distinction, an angel of one heaven cannot enter to the angels of another heaven; or any one cannot ascend from an inferior heaven, nor can any one descend from a superior heaven. Whoever ascends from an inferior heaven, is seized with anxiety even to pain, nor can he see those who are there, still less speak with them; and whoever descends from a superior heaven, is deprived of his wisdom, falters in his voice, and despairs. There were some from the ultimate heaven, who had not yet been instructed that heaven consists in the interiors of the angels, believing that they should come into superior heavenly happiness, should they only come into the heaven where those angels are. It was also permitted that they should enter to them: but when they were there, they saw no one, howsoever they searched, although there was a great multitude; for the interiors of the strangers were not opened to such a degree as the interiors of the angels who were there; hence neither their sight. And a little after they were seized with anguish of heart, insomuch that they scarcely knew whether they were in life or not. Wherefore they hastily betook themselves thence to the heaven whence they were, rejoicing that they were come among their own, and promising that they would no more covet higher things than such as were in agreement with their life. I have also seen some let down from a superior heaven, and deprived of their wisdom, so that they did not know what their own heaven was. The case is otherwise when the Lord elevates any from an inferior heaven into a superior one, that they may see the glory there, which is often done; then they are first prepared, and encompassed by intermediate angels, by whom is communication. From these things it is manifest, that those three heavens are most distinct from each other. — *H. H.* 35.

709. But, although the heavens are so distinct, that the angels of one heaven cannot associate with the angels of another heaven, still the Lord conjoins all the heavens by immediate and mediate influx; by immediate influx from Himself into all the heavens, and by mediate influx from one heaven into another: and thus He causes the three heavens to be one, and all to be in connection from the first to the last, so that not any thing is given unconnected: what is not connected by intermediates with the first, does not subsist, but is dissipated and becomes nothing. — *H. H.* 37.

The Heavens before the Lord's Coming.

710. As to what further concerns this subject, it is to be known, that before the Lord's coming, heaven was not distinguished into three heavens, namely, into the inmost or third, into the middle or second, and into the ultimate or first, as after the Lord's coming, but was one; the spiritual heaven was not as yet: the region where the spiritual heaven was about to be, was occupied by those who were in the false and evil, but who could be kept in some truth and good by external means, especially by ideas of eminence and dignity, in like manner as is the case in the world, where they who are in evil and the false, are still obliged, as it were, to think and speak truths, and, as it were, to will and do goods, by external means, which are

honors and gains. The reason why that region of heaven was then occupied by such, was, because the good were wanting, and they who were of the spiritual church were not as yet prepared, and yet it ought every where to be filled by spirits, that there might be a continuity from the Lord even to man, for in case of discontinuity, man would have perished. There are also at this day some regions of heaven occupied by such, but they who are there are withheld by a strong force from doing evil; immediately above the head are they who deceive and seduce by innocence, but above them are the celestial from the most ancient church, who keep them in bonds by such a force, that they cannot in any wise occasion evil to any one; behind the hinder part of the head there is also at this day a region, which had been [a region] of heaven, occupied by the evil; and likewise in front towards the left. There is also a continual endeavor of the evil to invade the places where the good are, and they actually do invade, as soon as they are not filled by the good, which endeavor it has been often given to apperceive. Those regions are occupied when the evil are increased in the world, and the good are diminished, for in this case evil spirits accede to man, and good spirits recede from him, and so far as these latter recede, so far the regions proximate to man are occupied by the evil; when this is generally the case, the inhabitants of those regions are changed. This is the case when the church is near its end, for then evil and the false prevail: but about the end of the church they are cast down, and the regions occupied are given to the good, who in the mean time have been prepared for heaven. This is meant by these words in the Apocalypse: "War was made in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels, but did not prevail, neither was their place found any more in heaven," xii. 7, 8. — *A. C.* 8054.

Expanses of the Heavens.

711. "And no one in heaven, nor in earth, neither under the earth, was able to open the book," Rev. v. 3. "In heaven, in earth, neither under the earth" means in the superior and inferior heavens; in like manner, as in the thirteenth verse, where it is said, "And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying." Since he heard them all speaking, it is evident that it was angels and spirits that spake; for John was in the spirit, as he himself says in the preceding chapter (verse 2) — in which state no other earth appeared to him than the earth of the spiritual world: for there are earths there as well as in the natural world, (as may appear from the description of that world in the work "Concerning Heaven and Hell.") The superior heavens appear there upon mountains and hills, the inferior heavens in the earth beneath, and the ultimate heavens as it were under the earth. For the heavens are expanses, one above another, and each expanse is like the earth, under the feet of those who are there. The uppermost expanse is like the top of a mountain; the next expanse is under it, but extending itself on all sides round about; the lowest expanse is still more extensive; and since this last is under the other, they who are there are "under the earth." The three heavens also appear thus to the angels who are in the superior heavens, because to them there appear two heavens beneath them; in like manner they appeared to John, because he was with them, for he

had ascended to them, as is evident from its being said, "Come up hither and I will show thee the things, which must be hereafter." Those who are ignorant of the spiritual world and of the earths there, can by no means know what is meant by "under the earth," nor by "the lower parts of the earth" in the Word, as in Isaiah, "Sing, O ye heavens; shout ye lower parts of the earth, break forth into singing ye mountains, for Jehovah hath redeemed Jacob;" and in other places. Who does not see, that the earths of the spiritual world are here meant? for no man lives "under the earth" in the natural world. — *A. R.* 260.

Societies of the Heavens.

712. The angels of each heaven are not in one place together, but distinguished into societies greater and smaller, according to the differences of the good of love and faith in which they are; those who are in similar good form one society. Goods in the heavens are in infinite variety, and every angel is as his own good. The angelic societies in the heavens are also distant from each other, as the goods differ generally and specifically: for distances in the spiritual world are from no other origin than from the differences of the state of the interiors, thence in the heavens from the difference of the states of love; those are widely distant who differ much, and those little distant who differ little. Similarity causes them to be together. All in one society are likewise distinct from each other: those who are more perfect, that is, who excel in good, thus in love, wisdom and intelligence, are in the middle; those who excel less are round about, at a distance according to degrees, as the perfection is diminished. The case with this is as with light decreasing from the centre to the circumferences. Those who are in the middle also are in the greatest light; those who are at the circumferences, in less and less. Like ones are as if of themselves carried to like ones; for they are, with their like, as with their own, and as at home; but with others as with strangers, and as abroad. When they are with their like, they are also in their freedom, and thence in every delight of life. Hence it is manifest that good consociates all in the heavens, and that they are distinguished according to its quality. But still it is not the angels who thus consociate themselves, but the Lord, from whom is good. He leads them, conjoins them, distinguishes them, and holds them in freedom, as far as they are in good; thus every one in the life of his love, of his faith, of his intelligence and wisdom, and thence in happiness. All who are in similar good also know each other, just as men in the world know their kindred, their relations, and their friends, although they never before saw them: the reason is, because in the other life there are no other kindreds, relationships and friendships, than spiritual ones, thus those which are of love and faith. This it has been sometimes given me to see, when I have been in the spirit, and thus withdrawn from the body, and so in company with angels: then some of them I have seen as if known from infancy, but others as if not known at all. Those who seemed as if known from infancy, were those who were in a similar state with the state of my spirit; but those who were not known were in a dissimilar state. — *H. II.* 41–46.

713. Every one after death comes into the society of his own, who are those that are in like love, and he knows these as relations and as friends; and what is wonderful, when he meets

and sees them, it is as if he had known them from infancy; it is spiritual relationship and friendship, which causes this: yea, more; no one in a society can dwell in any other house but his; every one in a society has his house, which he finds ready for him, as soon as he enters the society; he can be in intercourse with others out of his house, but still not tarry elsewhere than in his: and what is still more, no one can sit in another's apartment, except in his own place; if in another, he becomes as out of his mind and dumb; and what is wonderful, every one, when he enters the apartment, knows his place: the like takes place in the temples, and also when they are congregated in assemblies. From these things it is manifest that the spiritual state is altogether different from the natural state, and such that no one can be elsewhere than where his reigning love is; for there is the delight of his life, and every one wishes to be in the delight of his life; and the spirit of man cannot be elsewhere, because that makes his life, yea, his very respiration, as also the pulse of his heart. — *D. P.* 338.

714. All who form one angelic society are of a like face in generals, but not in particular. . . . Thence also it is, that an angel who excels in wisdom, sees the quality of another instantly from his face: no one there is able to conceal his interiors by his countenance, and to feign, nor in any way to lie and deceive by cunning and hypocrisy. It sometimes happens that hypocrites insinuate themselves into societies, who have learned to conceal their interiors, and to compose their exteriors so as to appear in the form of the good in which those in the society are, and thus to feign themselves angels of light. But these cannot stay there long, for they begin to be inwardly troubled, to be tortured, to grow livid in the face, and as it were to become lifeless; they suffer thus from the contrariety of the life which flows in and operates: wherefore they quickly cast themselves down into the hell where similar ones are; nor do they desire any more to ascend. These are they who are meant by him who was found among the invited guests, not having on a wedding garment, and was cast into outer darkness, *Matt. xxii. 11*, and following verses. — *H. H.* 47, 78.

715. It was said above, that in the heavens there are societies greater and less: the greater consists of myriads, the less of some thousands, and the least of some hundreds of angels. There are also some who live solitary, as it were house by house, and family by family; these, although they live so dispersed, still are arranged in like manner as those who are in societies; that is, the wiser of them are in the midst, and the more simple in the boundaries. These are more nearly under the divine auspices of the Lord, and are the best of the angels. — *H. H.* 50.

716. The societies are distinguished from each other according to the differences of their mutual love and faith towards the Lord, which are so innumerable that it is impossible to recount even their most universal genera. Indeed, not the slightest appreciable difference exists which is not arranged in the most orderly manner, so as to conspire unanimously to the general unity, and this general oneness or unity, to the unanimity of the individuals, hence to the happiness of all as promoted by that of each, and to the happiness of each as promoted by that of all. Thus every individual angel, and every particular society, is an image of the universal heaven, and a kind of heaven in miniature. Consociations in the other life are truly wonderful, being comparatively like

relationships on earth, since they regard each other as parents, children, brethren, kinsfolk, or connections according to the degrees of their love. These varieties are indefinite, and the communicative perceptions so exquisite as to admit of no description. They are altogether irrespective of the parents, children, kinsfolk, and relations on earth, and of any particular person, whoever he may be, and consequently of dignities, riches, and the like; being regulated solely by the differences of mutual love and faith, the faculty of receiving which each had obtained from the Lord during his abode in the world. It is the Lord's mercy, or in other words, his love towards the universal heaven, and the whole human race, consequently it is the Lord alone, who determines all and each into societies. It is this mercy which produces conjugal love, and thereby the love of parents towards their children, these two being the fundamental and principal loves from which are derived all others, with indefinite variety, according to which they are most distinctly arranged into societies. Such being the nature of heaven, it is impossible for an angel or spirit to have any vitality, unless he be in some society, and thus in the harmony of united numbers — the harmonious union of many individuals constituting a society. There is no such thing in existence as life in an individual, unconnected with the life of others; nay, it is impossible for any angel, or spirit, or society, to have life, that is, to be affected with good, or to will, and to be affected with truth, or to think, unless he have conjunction by several of his society with heaven and with the world of spirits. The case is similar with all mankind, since no man whatsoever can possibly live, that is, be affected with good or be capable of willing, and with truth or be capable of thinking, unless he in like manner have conjunction with heaven by means of associated angels, and also with the world of spirits, yea, even with hell, through the medium of attendant spirits. Every one whilst he lives in the body is in some society of spirits and angels, notwithstanding his utter ignorance thereof; and it would be impossible for him to live a single moment, unless he had conjunction with heaven and the world of spirits by means of the society of which he is a member. This may be illustrated by the state of the human body, in which, whatever part has not conjunction with the rest by means of fibres and vessels, and thus by some relation as to function, ceases to be a constituent of our frame, and is straightway dissociated and rejected as a thing destitute of vitality. The societies in which and with which men have been during their life in the body, are shown to them when they come into the other life; and when they thus enter into their own society after the death of the body, they come into the very essence of the life which they had in the body, and from that commence a new life. Hence, according to the quality of the life which they lived in the body, they either descend into hell, or are elevated into heaven. As there is a conjunction of all with each, and of each with all, so also there is a similar conjunction of the most minute particulars of affection and the most minute particulars of thought. Hence there is an equilibrium of all and of each in reference to celestial, spiritual, and natural things, so that no one can think, feel, and act, except by virtue of his consociation with others, and yet every individual imagines that he thinks, feels, and acts most freely from himself. In like manner nothing exists which is not counterbalanced by its opposite, and by intermediates

between itself and its opposite; so that each individual by himself, and several individuals united, live in the most perfect equilibrium. No evil can therefore befall any one, without its being immediately counteracted; for when there is a preponderance of evil, then evil, or the evil person, is chastised by the law of equilibrium, as of itself, but solely for this end, that good may come. In this form, and hence in equilibrium, consists celestial order, which is formed, disposed, and preserved by the Lord alone to all eternity. It is further to be observed, that no one society ever entirely and absolutely resembles another, nor is one individual in any society exactly like another; but there is an agreeing and harmonizing variety in all, the varieties being so ordered by the Lord that they tend to one end, which is effected by love and faith towards Him, whence comes union. For the same reason the heaven and the heavenly joy of one person are never entirely and absolutely similar to that of another, these being according to the varieties of love and faith. This is a general description of the states of the societies constituting heaven, grounded on manifold and daily experience. — *A. C.* 684-691.

The Lord's Appearance in the Societies of Heaven.

717. When the Lord presents Himself in any society, He appears there according to the quality of the good in which the society is, thus not in the same manner in one society as in another; not that the dissimilitude is in the Lord, but in those who see Him from their own good, thus according to that. They are also affected at the sight of Him according to the quality of their love: those who love Him inmost are inmost affected; those who love Him less are less affected; the evil who are out of heaven are tortured at his presence. When the Lord appears in any society, He appears there as an angel; but He is distinguished from others by the Divine which shines through. — *H. H.* 55.

The Universal Heaven in the Form of a Man.

718. That heaven in the whole complex resembles one man, is an arcana not yet known in the world; but in the heavens it is very well known. To know that, and the specific and particular things concerning it, is the chief of the intelligence of the angels there: on that also depend many more things, which, without that as their common principle, would not enter distinctly and clearly into the ideas of their mind. Because they know that all the heavens, together with their societies, resemble one man, therefore also they call heaven the GREATEST AND THE DIVINE MAN; *divine* from this, that the Divine of the Lord makes heaven. — *H. H.* 59.

719. The angels indeed do not see heaven in the whole complex in such a form, for the whole heaven does not fall into the view of any angel; but they sometimes see remote societies, which consist of many thousands of angels, as one in such a form; and from a society, as from a part, they conclude as to the whole, which is heaven. For in the most perfect form the wholes are as the parts, and the parts as the wholes; the distinction is only as between similar things greater and less. Hence they say, that the whole heaven is such in the sight of the Lord, because the Divine from the inmost and supreme sees all things.

720. Because heaven is such, therefore also it is ruled by the Lord as one man, and thence as a one;

for it is known, that although man consists of an innumerable variety of things, as well in the whole as in part, — in the whole, of members, organs, and viscera, in part, of series of fibres, nerves, and blood vessels, — thus of members within members, and of parts within parts, yet still man, when he acts, acts as one. Such also is heaven under the auspices and guidance of the Lord.

721. That so many various things in man act as one, is because there is not any thing there which does not do something for the common weal, and perform a use. The whole performs use to its parts, and the parts perform use to the whole, for the whole is from the parts, and the parts constitute the whole: wherefore they provide for each other, they have respect to each other, and are conjoined in such a form, that all and each have reference to the whole and its good. Hence it is that they act as one. Similar are the consociations in the heavens; they are conjoined there according to uses in a similar form; wherefore those who do not perform use to the whole, are cast out of heaven, because they are things heterogeneous.

722. Because the whole heaven resembles one man, and also is a divine spiritual man in the greatest form, even in figure, therefore heaven is distinguished into members and parts, as a man, and they are also named in like manner. The angels also know in what member one society is, and in what another is; and they say, that this society is in the member or some province of the head, that in the member or some province of the breast, that in the member or some province of the loins, and so on. In general, the supreme or third heaven forms the head as far as the neck; the middle or second heaven forms the breast as far as the loins and knees; the ultimate or first heaven forms the feet as far as the soles, and also the arms as far as the fingers: for the arms and hands are ultimates of man, although at the sides. Hence again it is manifest, why there are three heavens. — *H. H.* 62–65.

723. Because heaven in the whole and in part resembles a man, from the Divine Human of the Lord, therefore the angels say that they are in the Lord, and some that they are in his body, by which they mean that they are in the good of his love; as also the Lord himself teaches, saying, “Abide in Me, and I in you; as the branch cannot bear fruit of itself, unless it abide in the vine, so neither can ye, unless ye abide in Me; for without Me ye can do nothing. Abide in my love; if ye keep my commandments, ye will abide in my love,” John xv. 4–10. — *H. H.* 81.

Correspondence of all Things of Heaven with all Things of Man.

724. The celestial kingdom in general corresponds to the heart, and to all things of the heart in the whole body; and the spiritual kingdom to the lungs, and to all things of them in the whole body. The heart and the lungs also make two kingdoms in man: the heart reigns there by the arteries and veins, and the lungs by the nervous and moving fibres, both of them in every force and action. In every man, in his spiritual world, which is called his spiritual man, there are also two kingdoms, one is of the will, and the other is of the understanding; the will reigns by the affections of good, and the understanding by the affections of truth: these kingdoms also correspond to the kingdoms of the heart and lungs in the body. In like manner in the heavens: the celestial kingdom is the voluntary of heaven, and there the good of

love reigns; and the spiritual kingdom is the intellectual of heaven, and there truth reigns: these are what correspond to the functions of the heart and lungs in man. It is from that correspondence, that heart in the Word signifies will, and also the good of love; and the breath of the lungs, understanding and the truth of faith. Hence also it is, that the affections are ascribed to the heart, although they are not there nor thence.

725. The correspondence of the two kingdoms of heaven with the heart and lungs, is the general correspondence of heaven with man; but there is a less general one with each of his members, organs, and viscera; what this is, shall also be mentioned. Those who are in the head, in the Greatest Man, which is heaven, are in all good more than the rest; for they are in love, peace, innocence, wisdom, intelligence, and thence in joy and happiness: these flow into the head and into those things which are of the head with man, and correspond to them. Those who are in the breast, in the Greatest Man, which is heaven, are in the good of charity and faith, and also they flow into the breast of man, and correspond to it. But those who are in the loins, and in the organs dedicated to generation there, in the Greatest Man or heaven, are in conjugal love. Those who are in the feet, are in the ultimate good of heaven, which good is called natural-spiritual. Those who are in the arms and hands, are in the power of truth from good. Those who are in the eyes, are in understanding. Those who are in the ears, are in hearing and obedience. Those who are in the nostrils, are in perception. Those who are in the mouth and tongue, are in discoursing from understanding and perception. Those who are in the kidneys, are in truth which examines, separates, and corrects. Those who are in the liver, pancreas, and spleen, are in the various purification of good and truth; otherwise in the other cases. They all flow into the like things of man, and correspond to them. The influx of heaven is into the functions and uses of the members; and the uses, because they are from the spiritual world, form themselves by such things as are in the natural world, and thus set themselves forth in the effect; thence is correspondence.

726. Hence it is, that by those same members, organs, and viscera, in the Word, the like things are signified; for all things there signify according to correspondences. By head is thence signified intelligence and wisdom; by breast, charity; by loins, conjugal love; by arms and hands, the power of truth; by feet, the natural; by eyes, understanding; by nostrils, perception; by ears, obedience; by kidneys, the examination of truth; and so forth. Hence also it is, that it is usual for a man to say of one who is intelligent and wise, that he has a head; of one who is in charity, that he is a bosom friend; of one who is in perception, that he has a quick scent; of one who is in intelligence, that he has a sharp sight; of one who is in power, that he has long arms; of one who wills from love, that it is from the heart. These and many other things, which are in man's speech, are from correspondence; for such things are from the spiritual world, although man is ignorant of it. — *H. H.* 95–97.

727. But although all things of man, as to the body, correspond to all things of heaven, still man is not an image of heaven as to external form, but as to the internal form; for the interiors of man receive heaven, and his exteriors receive the world. As far therefore as his interiors receive heaven, so far man as to them is a heaven in the least form,

according to the image of the greatest; but as far as his interiors do not receive, so far he is not a heaven and an image of the greatest; yet still the exteriors, which receive the world, may be in a form according to the order of the world, and hence in various beauty. For external beauty, which is of the body, derives its cause from the parents, and from formation in the womb, and afterwards is preserved by a common influx from the world: hence it is, that the form of the natural man differs very much from the form of his spiritual man. Several times it has been shown what the spirit of man was in form, and it was seen, that in some who were beautiful and handsome in the face, it was deformed, black, and monstrous, so that you would call it an image of hell, not of heaven; but in some who were not beautiful, that it was well formed, fair, and angelic. The spirit of man also appears after death, such as it had been in the body, when it lived in the world. — *H. H.* 99.

Correspondence of Heaven with Earth.

728. Without correspondence with that man, that is with heaven, or what is the same, with the spiritual world, nothing in any wise exists and subsists, by reason that it has not any connection with what is prior to itself, consequently neither with the First, that is, with the Lord; what is unconnected, and thus independent, cannot subsist even a single moment, for that it subsists is from its connection with and dependence upon that from which is the all of existence, for subsistence is perpetual existence. Hence it is, that not only all and single things in man correspond, but also all and single things in the universe. The sun itself corresponds, and likewise the moon, for in heaven the Lord is the sun and likewise the moon: the sun's flame and heat, and also light, correspond, for it is the Lord's love towards the whole human race to which the flame and heat, and the divine truth to which the light corresponds. The very stars correspond, the societies of heaven and their habitations being what they have correspondence with; not that they are there, but that they are in such an order. Whatever appears under the sun corresponds, as all and single subjects in the animal kingdom, and likewise all and single subjects in the vegetable kingdom; all and each of which would instantly decay and fall to pieces, unless there were an influx into them from the spiritual world. This has also been given me to know from much experience; for it was shown with what things in the spiritual world corresponded several things which are in the animal kingdom, and still more things which are in the vegetable kingdom, and also that they do not in any wise subsist without influx; for the prior being taken away, the posterior necessarily falls, and the case is the same when the prior is separated from the posterior. — *A. C.* 5377.

729. That all things which are in the world, exist from the Divine, and are clothed with such things in nature, that they can be there and perform use, and thus correspond, is manifestly evident from every thing which appears both in the animal and the vegetable kingdom; in each there are such things as any one, if he thinks from the interior, can see to be from heaven. For illustration, a few of the innumerable things may be mentioned: first, some things in the animal kingdom. What knowledge is as it were implanted in every animal, is known to many. The bees know how to gather honey from flowers, to build cells of wax,

in which they may store up their honey, and thus provide themselves and theirs with food, even for the coming winter. Their female lays eggs, the rest minister and cover them over, that thence a new race may be born. They live in a certain form of government, which all there instinctively know; they preserve the useful, and the useless they cast out and deprive of their wings: besides other wonderful things which they receive from heaven for the sake of use; for their wax serves mankind for candles in all parts of the globe, and the honey for sweetening food. What comes to pass with worms, which are the vilest things in the animal kingdom? They know how to nourish themselves with juice from their leaves, and afterwards at the exact time to invest themselves with a covering, and as it were put themselves in a womb, and thus hatch an offspring of their kind. Some are turned first into nymphs and chrysalids, and spin out threads; and after the labor is performed, they are adorned with another body and decorated with wings; and they fly in the air as in their heaven, celebrate marriages, lay eggs, and provide for themselves a posterity. Besides these in particular, all the fowls of the air in general know the food proper for their nourishment, not only what it is, but also where it is. They know how to build for themselves nests, one kind in one way, and another in another; to lay eggs there, to sit upon them, to hatch their young, to feed them, and to drive them away from home when they are able to take care of themselves. They also know their enemies whom they should avoid, and their friends with whom they are to associate, and this from their earliest infancy: not to mention the wonderful things in the eggs themselves, where all things requisite for the formation and nourishment of the embryo chick lie prepared in their order: besides innumerable other things. Who that thinks from any wisdom of reason will ever say, that these things are from any other source than from the spiritual world; to which the natural world is subservient, for clothing that which is thence with a body, or for setting forth in effect that which is spiritual in its cause? The reason that the animals of the earth and the fowls of the air are born into all that knowledge, and not man, who yet is more excellent than they, is, because the animals are in the order of their life, nor could they destroy that which is in them from the spiritual world, since they have not the rational. It is otherwise with man, who thinks from the spiritual world; because he has perverted that with himself by a life contrary to order, which the rational favored; therefore he cannot but be born into mere ignorance, and then by divine means be led back into the order of heaven.

730. How the things which are in the vegetable kingdom correspond, may be evident from many things; as that little seeds grow into trees, put forth leaves, produce flowers and then fruits, in which again they put seeds; and that these things are done successively, and exist together in such admirable order, as cannot be described in few words: volumes might be written, and yet the more interior arcana, which are nearer to their uses, could not be exhausted by science. Since those things likewise are from the spiritual world or heaven, which is in the form of a man, as was shown above in its proper article, thence also every thing in the vegetable kingdom has a certain relation to such things as are with man; which also is known to some in the learned world. That all the things that are in that kingdom, are also corre-

spondences, has been made manifest to me from much experience; for often, when I have been in gardens, and have there looked at trees, fruits, flowers, and pulse, I have observed the correspondences in heaven, and have spoken with those with whom they were, and have been instructed whence they were and what they were.

731. But no one at this day can know the spiritual things which are in heaven, to which the natural things which are in the world correspond, except from heaven; since the science of correspondences at this day is entirely lost. But what the correspondence of spiritual things with natural things is, I will illustrate by some examples. The animals of the earth in general correspond to affections; the gentle and useful to good affections, the fierce and useless to evil affections. Specifically, cows and oxen correspond to the affections of the natural mind; sheep and lambs to the affections of the spiritual mind; but fowls, according to their species, correspond to the intellectual things of each mind. Hence it is, that various animals, as cows, oxen, rams, sheep, she goats, he goats, he lambs, and she lambs, and also pigeons and turtle doves, in the Israelitish church, which was a representative church, were received for holy use, and from them were made sacrifices and burnt offerings: for they corresponded in that use to spiritual things, which were understood in heaven according to correspondences. That animals also, according to their kinds and species, are affections, is because they live, and the life of each one is from no other source than from affection and according to it: hence every animal has innate knowledge according to the affection of its life. Man also is similar to them, as to his natural man; wherefore also he is compared to them in common discourse; as, if gentle, he is called a sheep or a lamb; if fierce, he is called a bear or a wolf; if cunning, a fox or a serpent, and so forth.

732. There is a like correspondence with the things which are in the vegetable kingdom. A garden in general corresponds to heaven as to intelligence and wisdom; wherefore heaven is called the garden of God and paradise, and also by man the heavenly paradise. Trees, according to their species, correspond to the perceptions and knowledges of good and truth, from which are intelligence and wisdom: therefore the ancients, who were in the science of correspondences, had their holy worship in groves: and hence it is, that in the Word trees are so often named, and heaven, the church, and man, are compared to them; as to the vine, the olive, the cedar, and others: and the goods which they do to the fruits. The food also which is from them, especially that which is from seeds raised in fields, corresponds to the affections of good and truth, because these nourish spiritual life, as earthly food nourishes natural life. Bread thence in general corresponds to the affection of all good, because that more than the rest sustains life, and because by it is meant all food. On account of that correspondence also the Lord calls Himself the bread of life; and also on account of it, bread was in holy use in the Israelitish church; for it was set upon the table in the tabernacle, and called the bread of faces; and also all the divine worship, which was made by sacrifices and burnt offerings, was called bread. On account of that correspondence also, the holiest thing of worship in the Christian church is the holy supper, in which there is given bread and wine. From these few things it may be evident what correspondence is.

733. How the conjunction of heaven with the

world is effected by correspondences, shall also be told in a few words. The kingdom of the Lord is a kingdom of ends, which are uses; or what is the same, a kingdom of uses which are ends. Therefore the universe was so created and formed by the Divine, that uses may every where be clothed with such things as to be set forth in act or in effect, in heaven first, and then in the world; thus by degrees and successively even to the ultimates of nature. Hence it is manifest, that the correspondence of natural things with spiritual, or of the world with heaven, is effected by uses, and that uses conjoin; and that the forms with which uses are clothed, are so far correspondences, and so far conjunctions, as they are forms of uses. In the nature of the world, in its triple kingdom, all things which there exist according to order, are forms of uses, or effects formed from use for use; wherefore the things which are there are correspondences. — *H. II.* 108-112.

Sun and Moon in Heaven.

734. In heaven the sun of the world does not appear, nor any thing which is from that sun, because all that is natural; for nature begins from that sun, and whatever is produced by it, is called natural. But the spiritual, in which heaven is, is above nature, and altogether distinct from the natural; neither do they communicate with each other except by correspondences.

735. But although in heaven the sun of the world does not appear, nor any thing which is from that sun, still there is a sun there, and light and heat. The sun of heaven is the Lord; the light there is divine truth, and the heat there is divine good, which proceed from the Lord as a sun; from that origin are all things which exist and appear in the heavens. That the Lord appears in heaven as a sun, is because He is Divine Love, from which all spiritual things exist, and, by means of the sun of the world, all natural things; it is that love which shines as a sun.

736. That the Lord actually appears in heaven as a sun, has not only been told to me by the angels, but has also been given me to see several times: wherefore, what I have heard and seen concerning the Lord as a sun, I would here describe in a few words. The Lord appears as a sun, not in heaven, but high above the heavens; neither over the head or in the zenith, but before the faces of the angels, in a middle altitude. He appears in two places, in one before the right eye, in the other before the left eye, at a marked distance. Before the right eye He appears altogether as a sun, of similar fire as it were, and of similar magnitude, as the sun of the world: but before the left eye He does not appear as a sun, but as a moon, of similar but more glittering whiteness, and of similar magnitude with the moon of our earth; but it appears encompassed with several, as it were, smaller moons, each of which is in like manner white and glittering. That the Lord appears in two places with such difference, is because He appears to every one according to the quality of the reception of Him; and therefore in one way to those who receive Him in the good of love, and in another to those who receive Him in the good of faith. To those who receive Him in the good of love, He appears as a sun, fiery and flaming according to reception; these are in his heavenly kingdom: but to those who receive Him in the good of faith, He appears as a moon, bright and glittering according to reception; these are in his spiritual kingdom. The reason is, because the

good of love corresponds to fire, whence fire in the spiritual sense is love; and the good of faith corresponds to light, and also light in the spiritual sense is faith. That he appears before the eyes, is because the interiors, which are of the mind, see through the eyes; from the good of love through the right eye, and from the good of faith through the left eye: for all the things which are on the right side with an angel and also with a man, correspond to good from which is truth; and those which are on the left, to truth which is from good. The good of faith is in its essence truth from good.

737. Hence it is, that in the Word, the Lord as to love is compared to the sun, and as to faith, to the moon; and also that love from the Lord to the Lord is signified by the sun, and faith from the Lord in the Lord, is signified by the moon; as in the following passages: "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days," Isaiah xxx. 26. "When I shall extinguish thee, I will cover the heavens, and I will darken the stars: I will cover the sun with a cloud, and the moon shall not make her light to shine. All the luminaries of light in the heavens I will darken over thee, and I will give darkness upon thy land," Ezek. xxxii. 7, 8. "I will darken the sun in his rising, and the moon shall not make her light to shine," Isaiah xlii. 10. "The sun and the moon shall be darkened, and the stars shall withdraw their shining. The sun shall be turned into darkness, and the moon into blood," Joel ii. 2, 10, 31; chap. iv. 15. "The sun became black as sackcloth of hair, and the moon became as blood, and the stars fell to the earth," Apoc. vi. 12. "Immediately after the affliction of those days, the sun will be obscured, and the moon will not give her light, and the stars will fall from heaven," Matt. xxiv. 29, and elsewhere. In these passages, by the sun is signified love, by the moon faith, and by stars the knowledges of good and truth; which are said to be darkened, to lose their light, and to fall from heaven, when they are no more. That the Lord appears as a sun in heaven, is evident also from his transfiguration before Peter, James, and John, "that his face shone as the sun," Matt. xvii. 2. The Lord was seen thus by those disciples, when they were withdrawn from the body, and in the light of heaven. Hence it was that the ancients, with whom the church was representative, turned the face when they were in divine worship, to the sun in the east; from this it is, that they gave to temples an aspect towards the east.

738. What and how great the divine love is, may be evident from comparison with the sun of the world, that it is most ardent, and, if you will believe, it is much more ardent than that sun. Wherefore the Lord as a sun does not flow in immediately into the heavens, but the ardor of his love is tempered in the way by degrees; the temperings appear as radiant belts around the sun: and besides, the angels are veiled over with a thin adapted cloud, lest they should be injured by the influx. The heavens therefore are distant according to reception: the superior heavens, because they are in the good of love, are nearest to the Lord as a sun; but the inferior heavens, because they are in the good of faith, are more remote from Him: but they who are in no good, as those who are in hell, are most remote, and there so far remote, as they are in the opposite to good.

739. But when the Lord appears in heaven, which is often the case He does not appear en-

compassed with the sun, but in an angelic form, distinguished from the angels by the Divine beaming through from the face: for He is not there in person, for the Lord in person is constantly surrounded with the sun, but He is in presence by aspect; for in heaven it is common for them to appear as present in the place where the aspect is fixed or terminated, although it be very far from the place where they actually are. This presence is called presence of internal sight, concerning which in what follows. The Lord has also been seen by me out of the sun, in an angelic form, a little beneath the sun on high; and also near, in a like form with the face shining; once also in the midst of angels, as a flamy beam. — *H. H.* 116–121.

740. The sun, from which the angels have their light and heat, appears above the earth, which the angels inhabit, in an elevation of about forty-five degrees, or a middle altitude; and it appears distant from the angels, as the sun of this world is distant from men. It appears also constantly in that altitude and at that distance, nor does it move. Hence, the angels have no times, distinguished into days and years, nor any progression of the day from morning by noon to evening and night; nor any progression of the year from spring through summer to autumn and winter, but there is perpetual light and perpetual spring; wherefore, instead of times, there are in heaven, states, as was said above.

741. The following are the principal reasons why the sun of the spiritual world appears in a middle altitude: First, that so the heat and light, which proceed from that sun, may be in their mean degree, and thence in their equality, and thereby in their just temperature; for if the sun were to appear above its middle altitude, more heat than light would be perceived, if below it, more light than heat would be perceived; as comes to pass on earth, when the sun is above, or below, the middle of the heavens; when above, the heat increases to a greater degree than the light, and when below, the light increases to a greater degree than the heat; for the light remains the same, both in summer and winter, but the heat is increased and diminished, according to the sun's altitude. The second reason, why the sun of the spiritual world appears in a middle altitude, above the angelic heaven, is, because thence, there is a perpetual spring in all the angelic heavens, whereby the angels are in a state of peace, for that state corresponds to spring time on earth. The third reason is, that by that means, the angels can always turn their faces to the Lord and see Him with their eyes; for the east, thus the Lord, is before the faces of the angels in every turn of their bodies, which is peculiar to that world. This would not be the case, if the sun of that world were to appear above or below a middle altitude, and least of all, if it appeared overhead, in the zenith. — *D. L. W.* 104, 105.

742. But beware of thinking that the sun of the spiritual world is God Himself: God is Man. The first proceeding from His love and wisdom is a fiery spiritual principle, which appears in the sight of the angels as a sun; hence, when the Lord manifests Himself to the angels, in person, He manifests Himself as Man, sometimes in the sun, and sometimes out of it. — *D. L. W.* 97.

Heat and Light of Heaven.

743. The heat of heaven, as the light of heaven, is every where various; different in the celestial kingdom from what it is in the spiritual kingdom,

and also different in every society there. it differs not only in degree, but also in quality. It is more intense and purer in the celestial kingdom of the Lord, because the angels there receive the divine good more; it is less intense and pure in the spiritual kingdom of the Lord, because the angels there receive the divine truth more: in each society also it differs according to reception. That love is heat from a spiritual origin, is manifest from growing warm according to love; for a man is inflamed and grows warm according to its quantity and quality, and its ardor is manifested when it is assaulted. Hence also it is, that it is usual to speak of being inflamed, of growing warm, of burning, boiling, and being on fire, both in reference to the affections which are of the love of good, and also to the lusts which are of the love of evil.

744. That love proceeding from the Lord as a sun is felt in heaven as heat, is because the interiors of the angels, from the divine good which is from the Lord, are in love; whence the exteriors, which grow warm thence, are in heat. From this it is, that in heaven heat and love so correspond to each other, that every one there is in heat such as the love he is in, agreeably to what was said just above.

745. Angels, like men, have understanding and will. The light of heaven makes the life of their understanding, because the light of heaven is divine truth, and thence divine wisdom; and the heat of heaven makes the life of their will, because the heat of heaven is divine good, and thence divine love. The veriest life of the angels is from heat, but not from light, except so far as heat is in it. That life is from heat is manifest; for when that is removed, life perishes. The case is similar with faith without love, or with truth without good; for truth, which is said to be of faith, is light, and good which is of love, is heat. These things appear more manifest from the heat and light of the world, to which the heat and light of heaven correspond. From the heat of the world, conjoined to light, all things which are upon the earth are vivified and flourish; they are conjoined in the times of spring and summer: but from light separate from heat, nothing is vivified and flourishes, but all things are torpid and die: they are not conjoined in the time of winter; heat is then absent, and light continues. From that correspondence heaven is called paradise; since truth is there conjoined to good, or faith to love, as light to heat in the time of spring on earth. — *H. H.* 134–136.

746. That there is light in the heavens, those cannot apprehend who think only from nature; when yet in the heavens the light is so great, that it exceeds by many degrees the midday light in the world: it has been seen by me often, even in the times of evening and night. In the beginning I wondered, when I heard the angels say, that the light of the world is scarcely other than shade respectively to the light of heaven; but since it has been seen, I can testify to it. Its brightness and its splendor are such, that they cannot be described. The things which have been seen by me in the heavens, were seen in that light; thus more clearly and distinctly than things in the world. — *H. H.* 126.

747. That the light in the heavens is spiritual, and that that light is divine truth, may be concluded also from this, that man also has spiritual light, and from that light has illustration, as far as he is in intelligence and wisdom from divine truth. The spiritual light of man is the light of his understanding, the objects of which are truths, which he

disposes analytically into orders, forms into reasons, and from them concludes things in a series. That it is real light, from which the understanding sees such things, natural man does not know, because he does not see it with the eyes, nor perceive it with the thought; but many still know it, and also distinguish it from natural light, in which those are who think naturally and not spiritually: those think naturally, who only look into the world and attribute all things to nature; but those think spiritually, who look to heaven and attribute all things to the Divine. That it is true light, which enlightens the mind, plainly distinct from the light which is called natural light (*lumen*), has many times been given me to perceive, and also to see. I have been elevated into that light interiorly by degrees, and as I was elevated, my understanding was enlightened, so that at length I perceived what I did not perceive before, and at last such things as I could not even comprehend by thought from natural light: I was sometimes indignant that they were not comprehended, when yet they were clearly and perspicuously perceived in heavenly light. Because the understanding has light, therefore the like is said concerning it as concerning the eye, as that it sees and is in the light, when it perceives, and that it is obscure and in the shade, when it does not perceive; and other like things. — *H. H.* 130.

748. Because divine truth is light in the heavens, therefore all truths, wherever they are, whether within an angel or without him, also whether within the heavens or without them, beam; yet truths without the heavens do not beam like truths within the heavens. Truths without the heavens beam coldly like snow without heat, since they do not derive their essence from good, like truths within the heavens; wherefore also that cold light, at the admission of the light of heaven, disappears; and if evil is underneath, it is turned into darkness. This I have seen several times, and many other memorable things concerning beaming truths, which are here passed by. — *H. H.* 132.

749. Recent souls, or novitiate spirits, namely, those who some days after the death of the body come into the other life, are greatly surprised that there is light in the other life; for they bring along with them the ignorance that light is from any other source than from the sun, and from material flame; and still less do they know, that there is any light which illuminates the understanding, for they have not apperceived this in the life of the body; and still less, that that light gives the faculty of thinking, and by influx into the forms which are from the light of the world, constitutes all things which are of the understanding. These, if they have been good, that they may be instructed, are elevated to heavenly societies, and from society into society, that they may perceive by living experience, that in the other life there is light, and this more intense than is any where given in the world, and that at the same time they may apperceive, that so far as they are in the light there, so far they are in intelligence. Some, who were taken up into spheres of celestial light, spoke with me thence, and confessed that they had never believed any thing of the kind, and that the light of the world is respectively darkness. They also looked thence through my eyes into the light of the world, and this they did not perceive otherwise than as a dark cloud; and from commiseration said, that man is in such a cloud. From what has been said it may also appear, why the celestial angels are in the world called angels of light; and

that the Lord is the light and thence the life of men. John i. 1 to 9, chap. viii. 12. — *A. C.* 4415.

750. That spirits and angels enjoy every sense, except taste, in a far more exquisite and perfect degree than ever man did, has been abundantly manifested to me. They not only see each other, and converse with each other, the angels in the highest felicity arising from their mutual love, but they also see more objects in their world than man can believe to exist. The world of spirits and the heavens are full of representatives, such as were seen by the prophets, and of so grand a kind that if any one's spiritual sight were opened, and he could look into those worlds, though but for a few hours, he would be all astonishment. The light in heaven is such, as to exceed the noonday light of this world in a degree surpassing all belief. The heavenly inhabitants however receive no light from this world, because they are above, or within, the sphere of that light; but they receive light from the Lord, who to them is a sun. The noonday light of this world is to the angels, also, like gross darkness, and when it is given them to look upon that light, it is as if they looked upon mere darkness; of which I have been convinced by experience. Hence may appear what a difference there is between the light of heaven and the light of this world — *A. C.* 1521.

751. In order that I might be made acquainted with the nature and quality of the light in heaven, I have at times been introduced into the abodes of good and angelic spirits, where I not only saw the spirits themselves, but also the objects which surrounded them. There were likewise seen little children and their mothers, in a light of such brightness and splendor, that it is impossible to conceive any thing superior to it. — *A. C.* 1523.

752. By virtue of the Lord's light in heaven there appear wonderful things, which cannot be expressed, being so innumerable. They are continual representatives of the Lord, and of his kingdom, such as are mentioned by the prophets, and by John in the Revelation; besides other significatives. It is not possible for man to see these things with his bodily eyes; but as soon as ever the interior vision of any one, which is the sight of his spirit, is opened by the Lord, such objects may be exhibited to view. The visions of the prophets were no other than openings of their internal sight; as when John saw the golden candlesticks, (Rev. i. 12, 13,) and the holy city as pure gold, and the luminary thereof like to a stone most precious, (Rev. xxi. 2, 10;) not to mention many things besides, seen by the prophets: whence it may be known, that the angels not only live in the highest degree of light, but that in their world there are indefinite objects, which cannot enter into the heart of man to conceive or believe. — *A. C.* 1532.

753. As to what respects the atmospheres in which the blessed live, which partake of the light, as being derived from it, they are innumerable, and of such beauty and pleasantness as to surpass all power of description. There are adamantine atmospheres, which sparkle from every minutest point, as if they were composed of minute spherules of diamond. There are other atmospheres resembling the glittering of all precious stones; others like the glittering of pearls that are transparent from their centres, and radiated with the most brilliant colors; others that flame as from gold and from silver, and also as from adamantine gold and silver; others of flowers of various colors, which are in forms most minute and indis-

cernible. Such atmospheres fill the heaven of infants with an indefinite variety. Nay, there are also atmospheres consisting as it were of sporting infants, in forms most minute and indiscernible, but still perceptible, to an inmost idea; by which forms it is suggested to infants, that all things around them are alive, and that they are in the life of the Lord, which affects them with the inmost happiness. Besides these there are several other sorts of atmospheres: for the varieties are innumerable, and also inexpressible. — *A. C.* 1621.

Quarters in Heaven.

754. In heaven, as in the world, there are four quarters, the east, the south, the west, and the north, in both cases determined by their sun; in heaven by the sun of heaven, which is the Lord; in the world by the sun of the world; but still there are great differences. The first is, that in the world it is called south where the sun is in its greatest altitude above the earth; north, where it is in the opposite point below the earth; the east where the sun rises at the equinoxes; and the west where it then sets: thus in the world all the quarters are determined from the south. But in heaven it is called the east where the Lord appears as a sun; opposite is the west, to the right in heaven is the south, and to the left is the north there; and this in every turning of their face and body: thus in heaven all the quarters are determined from the east. The reason that it is called east where the Lord appears as a sun, is, because all *origin* of life is from Him as a sun; and also, as far as heat and light, or love and intelligence, are received with the angels from Him, so far the Lord is said to arise with them. Hence also it is, that the Lord in the Word is called the East.

755. Another difference is, that to the angels the east is always in front, the west behind, the south to the right, and the north to the left. But because this can with difficulty be comprehended in the world, for the reason that man turns his face to every quarter, therefore it will be explained. The whole heaven turns itself to the Lord as to its common centre; hence all the angels turn themselves thither. That all direction in the earth also is to a common centre, is known: but the direction in heaven differs from the direction in the world, that in heaven the anterior parts are turned to the common centre, but in the world the lower parts. The direction in the world is what is called centripetal force, and also gravitation. The interiors of the angels are also actually turned forwards; and because the interiors present themselves in the face, therefore the face is what determines the quarters.

756. But, that with the angels the east is in front in every turning of their face and body, is still more difficult to be comprehended in the world, for the reason that man has every quarter in front according to his turning; therefore this also shall be explained. The angels, in like manner as men, turn and bend their faces and their bodies every way; but still they always have the east before their eyes. But the turnings of the angels are not as the turnings of men, for they are from another origin: they appear indeed alike, but still they are not alike. The reigning love is the origin; from it are all determinations with angels and with spirits; for, as was said just above, their interiors are actually turned to their common centre, thus in heaven to the Lord as a sun: wherefore, because the love is continually before their interiors, and the face exists from the interiors, for it is their

external form, therefore that love which reigns is always before the face; in the heavens, therefore, it is the Lord as a sun, because it is He from whom they have love. And because the Lord Himself is in his own love with the angels, therefore it is the Lord who causes them to look to Him, whithersoever they turn themselves.

757. That there is such a turning to the Lord, is among the wonderful things of heaven; for several may be there in one place, and one turn the face and body in a different way from another, and still all see the Lord before themselves, and each has the south on his right hand, the north on his left, and the west behind. It is among the wonderful things also, that although every aspect of the angels is to the east, yet still they have also an aspect to the three other quarters; but the aspect to these is from their interior sight, which is of the thought. It is also among the wonderful things, that it is never permitted to any one in heaven to stand behind another, and look at the back of his head, and that then the influx of good and truth, which is from the Lord, is disturbed.

758. The angels see the Lord one way, and the Lord sees the angels another way. The angels see the Lord through the eyes, but the Lord sees the angels in the forehead. The reason that it is in the forehead, is, because the forehead corresponds to love, and the Lord by love flows into their will, and causes Himself to be seen by the understanding, to which the eyes correspond. — *H. H.* 141-145.

759. The Lord sees and looks at every one, face to face, but the angels, in their turn, do not in that manner see the Lord. Those who are in love to the Lord, from the Lord, see Him directly, being therefore in the east and west; those who are more in wisdom, see the Lord obliquely to the right, and those who are less in wisdom, obliquely to the left, the former being therefore in the south, and the latter in the north. The latter are in an oblique aspect, because love and wisdom proceed as one from the Lord, but are not received as one by the angels, as was said before; and the wisdom which abounds over and above love, appears indeed to be wisdom, but still is not, because it has no life in it from love. These considerations show the origin of that diversity of reception, agreeably to which, the dwellings of the angels appear according to the quarters in the spiritual world. — *D. L. W.* 125.

760. All that is here said of the angels, and of their turning to the Lord as a sun, is also to be understood of man, as to his spirit, for man, as to his mind, is a spirit, and if he be in love and wisdom, he is an angel; wherefore also after death, when he puts off his externals, which he had derived from the natural world, he becomes a spirit or an angel: and since the angels constantly turn their faces eastward to the sun, consequently to the Lord, it is also said of the man, who is in love and wisdom from the Lord, that he sees God, that he looks to God, and that he has God before his eyes; by which is meant, that he leads the life of an angel. Such things are said in the world, as well because they actually exist in heaven, as because they actually exist in man's spirit. In prayer, who does not look before him up to God, to whatever quarter his face is turned?

761. The angels constantly turn their faces to the Lord as a sun, because they are in the Lord and the Lord in them, and the Lord interiorly leads their affections and thoughts, and constantly turns them to Himself; consequently, they cannot look

any otherwise than to the east, where the Lord appears as a sun: hence it is evident, that the angels do not turn themselves to the Lord, but that the Lord turns them to himself. For when the angels think interiorly of the Lord, they do not think of Him otherwise, than in themselves. Interior thought itself, does not cause distance; but exterior thought, which acts as one with the sight of the eyes, does make distance; the reason is, because exterior thought is in space, but not interior thought, and when it is not in space, as in the spiritual world, still it is in the appearance of space.

762. The turning of the angels to the Lord is such, that at every turn of their bodies, they look to the Lord, as a sun before them: an angel can turn himself round and round, and thereby see various things which are about him, but still, the Lord constantly appears before his face as a sun. This may seem wonderful, but nevertheless it is the truth. It has also been given me to see the Lord thus as a sun: I see Him before my face, and this with continuance for many years, and to whatever quarter of the world I have turned myself. — *D. L. W.* 129-131.

763. All in the heavens dwell distinct according to the quarters. To the east and west dwell those who are in the good of love; to the east, those who are in clear perception of it, to the west those who are in obscure perception of it; to the south and north, dwell those who are in wisdom thence; to the south, those who are in the clear light of wisdom; to the north, those who are in obscure light of wisdom.

764. In like manner the angels in each society of heaven dwell among themselves; to the east those who are in a greater degree of love and charity, to the west those who are in less; to the south those who are in greater light of wisdom and intelligence, to the north those who are in less.

765. Hence it is that the quarters in the heavens signify such things as are with those who dwell there; namely, the east love and its good in clear perception; the west those things in obscure perception; the south wisdom and intelligence in clear light; and the north those things in obscure light. And because such things are signified by those quarters, therefore like things are signified by them in the internal or spiritual sense of the Word; for the internal or spiritual sense of the Word is altogether according to the things which are in heaven. — *H. H.* 148-150.

766. The sun of the world appears to the angels as something thick-dark, opposite to the sun of heaven; and the moon as something dark, opposite to the moon of heaven, and this constantly. The reason is, because the fiery of the world corresponds to the love of self, and the luminous thence corresponds to the false from that love; and the love of self is altogether opposite to divine love, and the false from that love is altogether opposite to divine truth; and that which is opposite to divine love and divine truth, is thick darkness to the angels. — *H. H.* 122.

767. They who are in the hells do not look to the Lord as a sun or as a moon, but backwards from the Lord to that thick-dark thing which is in the place of the sun of the world, and to the dark thing which is in the place of the moon of the earth; those who are called *genii*, to the thick dark thing which is in place of the sun of the world, and those who are called spirits, to the dark thing which is in place of the moon of the

earth. Hence their quarters are opposite to the quarters of heaven: the east to them is where that thick-dark and dark thing is; the west to them is where the sun of heaven is; the south to them is on the right, and the north on the left; and this too in every turning of their body: nor can they be otherwise, because all direction of their interiors, and thence all determination, tends and strives thither. — *H. H.* 151.

768. Evil spirits sometimes appear turned to the quarters of heaven, and then they have intelligence and perception of truth, but no affection of good; wherefore, as soon as they turn themselves back to their own quarters, they are in no intelligence and perception of truth, saying then that the truths which they heard and perceived are not truths, but fables: they also wish that fables may be truths. I have been informed concerning this turning, namely, that with the evil the intellectual can be so turned, but not the voluntary; and that is provided by the Lord, to the end that every one may be able to see and acknowledge truths; but that no one receives them, unless he is in good, because good is what receives truths, and never evil: also that it is the like with man, in order that he may be amended by truths; but that still he is no more amended than as far as he is in good; and that it is thence that man can in like manner be turned to the Lord; but if he is in evil as to life, that he immediately turns himself back, and confirms with himself the fables of his evil against the truths which he had understood and seen, and that this is done when he thinks with himself from his interior. — *H. H.* 153.

769. Since love towards the Lord, and the love of rule grounded in the love of self, are altogether opposite to each other; and since all who are in love towards the Lord turn themselves to the Lord as a sun, (as was shown in the preceding article,) it may appear that all who are in the love of rule grounded in the love of self turn themselves from the Lord. They thus turn their backs on the Lord, because those who are in love towards the Lord, love nothing more than to be led by the Lord, and desire that the Lord only may rule; but those who are in the love of rule grounded in the love of self, love nothing more than to be led by themselves, and desire that themselves only may rule. The love of rule grounded in the love of self is here specified, because there is a love of rule grounded in a love of performing uses; which love, as it makes one with love towards the neighbor, is spiritual love: this latter love however cannot be called the love of rule, but the love of being useful. — *D. L. W.* 142.

770. Since the love of rule, grounded in the love of self, is entirely opposite to love towards the Lord, therefore spirits who are in that love of rule turn their faces from the Lord, and look with their eyes to the west of the spiritual world; and since their bodies are thus turned, the east is behind them, the north to the right, and the south to the left. The east is behind them, because they hate the Lord, the north is to their right, because they love fallacies and the falsities derived from them, and the south is to their left, because they spurn the light of wisdom. They can turn round and round, but all things which they see about them, appear similar to their love. All such spirits are sensual-natural, and think that they alone live, and look on others as images: they think themselves wiser than all others, although they are in a state of insanity. — *D. L. W.* 144.

Changes of State in Heaven.

771. The angels are not constantly in the same state as to love, and thence neither in the same as to wisdom, for all their wisdom is from love and according to love: sometimes they are in a state of intense love, sometimes in a state of love not intense; it decreases by degrees from its greatest to its least. When they are in the greatest degree of love, then they are in the light and heat of their life, or in their clear and delightful state; but when they are in the least degree, then they are in shade and cold, or in their obscure and undelightful state: from the last state they return again to the first, and so on: those changes succeed one after another, with variety. These states follow each other like the variations of the state of light and shade, of heat and cold; or like morning, midday, evening, and night, every day in the world, with a perpetual variety through the year. They correspond also, the morning to a state of their love in clearness, the midday to a state of their wisdom in clearness, the evening to a state of their wisdom in obscurity, and the night to a state of no love and wisdom. But it is to be known, that there is not a correspondence of night with the states of life of those who are in heaven, but there is a correspondence of the twilight which is before the morning; the correspondence of night is with those who are in hell. — *H. H.* 155.

772. I have been informed from heaven why such changes of state are there; the angels said that there were several causes. The first is, that the delight of life and of heaven, which they have from love and wisdom, which are from the Lord, would by degrees lose its value, if they were continually in it; as is the case with those who are in delights and pleasantnesses without variety. Another cause is, that they as well as men have a proprium, and that this is to love themselves; and that all who are in heaven are withheld from their proprium, and as far as they are withheld from it by the Lord, so far they are in love and wisdom; but so far as they are not withheld, they are in the love of self; and because every one loves his own proprium and is attracted by it, that they have changes of state, or successive alternations. A third cause is, that thus they are perfected, since they thus become accustomed to be held in the love of the Lord, and to be withheld from the love of themselves; and also that the perception and sensation of good becomes more exquisite by the alternations of what is delightful and undelightful. They added, that the Lord does not produce the changes of their state, because the Lord as a sun always flows in with heat and light, that is, with love and wisdom, but that themselves are the cause, because they love their proprium, which continually withdraws them. This was illustrated by a comparison with the sun of the world, that the cause of the changes of the state of heat and cold, and of light and shade, every year and every day, is not in it, because it stands immovable, but that the cause is in the earth.

773. It has been shown to me how the Lord appears as a sun to the angels in the celestial kingdom in their first state, how in the second, and how in the third. The Lord was seen as a sun, at first red and glittering in such splendor that it cannot be described: it was said that the Lord as a sun appears such to the angels in their first state. Afterwards there was seen a great obscure belt around the sun, by means of which the first red and glittering appearance, from which it shone

so much, began to grow dull: it was said that the sun appears so to them in the second state. Then the belt seemed to grow more obscure, and the sun thence to seem less glowing, and this by degrees, until at length it became as white: it was said that the sun appears so to them in the third state. Afterwards this white orb was seen to proceed to the left, towards the moon of heaven, and to add itself to her light, from which the moon then shone forth beyond its usual measure: it was said that this was the fourth state to those who are in the celestial kingdom, and the first to those who are in the spiritual kingdom, and that the changes of state in each kingdom thus alternate in turns, yet not in the whole, but in one society after another; also that those turns are not stated, but come upon them later or sooner, without their knowing it. They said further, that the sun is not so changed in itself, nor does it so advance, but that still it appears so according to the successive progressions of states with them; since the Lord appears to every one according to the quality of his state, thus glowing to them when they are in intense love, less glowing, and at length white, when the love decreases: and that the quality of their state was represented by the obscure belt, which induced upon the sun those apparent variations as to flame and light.

774. When the angels are in the last state, which is when they are in their proprium, they begin to become sad: I have spoken with them when they were in that state, and have seen the sadness: but they said, that they were in the hope soon to return to the pristine state, and thus as it were again into heaven; for it is heaven to them to be withheld from proprium. — *H. H.* 158–160.

Space and Time in Heaven.

775. Although all things in heaven appear in place and in space just as in the world, still the angels have no notion and idea of place and space. Because this cannot but appear as a paradox, I wish to present the subject in a clear light, because it is of great importance.

776. All progressions in the spiritual world are made by changes of the state of the interiors, so that progressions are nothing else than changes of state: thus also I have been conducted by the Lord into the heavens, and likewise to the earths in the universe, and this as to the spirit, while the body remained in the same place. Thus all the angels move; hence to them there are no distances, and if there are not distances, neither are there spaces, but instead of them states and their changes.

777. Because progressions are made thus, it is evident that approximations are similitudes as to the state of the interiors, and that removals are dissimilitudes. Thence it is that those are near to each other who are in a similar state, and those at a distance, who are in a dissimilar state; and that spaces in heaven are nothing else than external states corresponding to internal. It is from no other source that the heavens are distinct from each other, and also the societies of each heaven, and every one in the society. Thence likewise it is, that the hells are entirely separated from the heavens, because they are in a contrary state.

778. From this cause also it is, that in the spiritual world one is exhibited as present to another, if he only intensely desires his presence, for thus he sees him in thought, and puts himself in his state; and conversely, that one is removed from another as far as he is averse to him. And

because all aversion is from contrariety of the affections and from disagreement of the thoughts, thence it comes to pass, that several who are in one place there appear to each other so long as they agree, but as soon as they disagree they disappear.

779. When also any one goes on from one place to another, whether it be in his own city, or in courts, or in gardens, or to others out of his own society, then he comes there sooner when he desires, and later when he does not desire; the way itself being lengthened and shortened according to the desire, although it is the same: this I have often seen and wondered at. From these things again it is evident, that distances, consequently spaces, are altogether according to the states of the interiors with the angels; and because it is so, that the notion and idea of space cannot enter into their thought, although there are spaces with them equally as in the world. — *H. H.* 191–195.

780. Spirits who are thought of by others (as those who have been in any degree acquainted together during the life of the body) are present in an instant, when it is granted by the Lord, and so very near that they can hear and touch each other, or be at any little distance, notwithstanding they might have been thousands of miles asunder, or even in different systems of the astral heavens; the reason is, because distance of place does not operate in the other life. — *A. C.* 1274.

781. All conjunction in the spiritual world is done by looking: when any one there thinks concerning another from an affection of speaking with him, the other becomes present on the spot; and one sees the other face to face: the like is done when any one thinks concerning another from an affection of love; but by this affection conjunction takes place, but only presence takes place by the other: this is peculiar to the spiritual world. *D. P.* 29.

782. That place, change of place, and distance, are appearances in the world of spirits, may appear from this fact: that all souls and spirits whatsoever, since the first creation, appear constantly in their places, nor ever change them, unless when their state is changed, and as their state is changed, places and distances are also varied to them; but as every one has a common or general state, which is his ruling or governing one, and all particular and individual changes of state have still a respect to the common or general one, therefore, after those changes, they return to their own situation.

783. I have been informed both by discourse with angels and by experimental evidence, that spirits, as spirits, with respect to the organical forms which constitute their bodies, are not in that place where they seem to be, but that it is possible they may be very far distant thence, and yet appear to be there. I am well aware that they who suffer themselves to be imposed upon by fallacies will not believe this, but nevertheless the fact is certainly so. — *A. C.* 1377, 1378.

784. That place, change of place, and distance, in the other life, are also fallacies, may appear from this circumstance; that spirits, by means of fantasies, may in a moment be elevated on high, yea, to an extremely great height, and likewise, at the same instant, be plunged into the deep: and also may be as it were translated from one end of the universe to the other: yea, sorceresses and magicians, in the other life, by means of fantasies, induce others to believe, that, whilst they are in one place, they are also at the same time in another, or in several places together, thus feigning

themselves to be present every where. They who, during the bodily life, have aspired at high things, or been high minded, and they also who have been deceitful, often appear aloft above the head, when nevertheless they are in hell beneath the feet; but as soon as ever they are deprived of their aspiring imaginations, they fall instantly into their hell, as has been actually shown me. This is not an appearance, but is a fallacy: for, as observed above, there are two species of changes of place, viz., that all spirits and angels constantly keep their situation, is an appearance; and that they appear in one place when yet their situation is not there, is a fallacy.

785. Souls and spirits who are not as yet consigned to their allotted fixed situation in the Grand Man, are conveyed about to divers places, sometimes in one direction, sometimes in another; at one instant they are seen on one side, at another instant on another side; one while they are above, another while beneath. These are called wandering souls or spirits, and are compared to fluids in the human body, which, rising from the stomach, sometimes proceed into the head, sometimes to other parts, being translated hither and thither: the case is similar with these spirits before they come to the situation allotted them, and which is conformable to their common or general state. It is their states which are thus changed and are erratic. — *A. C.* 1380, 1381.

786. The reason why the angels do not know what time is, although all things with them successively advance as in the world, so much so that there is no difference, is, because in heaven there are not years and days, but changes of state; and where years and days are, there times are, and where changes of state are, there states are.

787. That there are times in the world, is because the sun there to appearance successively advances from one degree to another, and makes the times which are called the seasons of the year; and moreover it is carried around the earth, and makes the times which are called the times of day, both the latter and the former by stated alternations. It is otherwise with the sun of heaven: this does not, by successive progressions and circulations, make years and days, but to appearance changes of state, and these not by stated alternations, as was shown in the preceding article. Hence it is, that the angels cannot have any idea of time, but in its place an idea of state.

788. Since the angels have no idea from time, like men in the world, therefore neither have they any idea concerning time, and concerning those things which are of time: those things which are proper to time, they do not even know what they are, as what a year is, a month, a week, a day, an hour, to-day, to-morrow, yesterday. When the angels hear those things from man, (for angels are always adjoined to man by the Lord,) then instead of them they perceive states, and such things as are of state; thus the natural idea of man is turned into a spiritual idea with the angels. Hence it is, that times in the Word signify states, and that those things which are proper to time, as above mentioned, signify spiritual things corresponding to them.

789. The case is the same with all things which exist from time; as with the four seasons of the year, which are called spring, summer, autumn and winter; with the four times of the day, which are called morning, noon, evening, and night; and with the four ages of man, which are called infancy, youth, manhood, and old age; and with all

other things which either exist from time, or succeed according to time. In thinking of them, man thinks from time, but an angel from state, wherefore what is in them from time with man, is turned into the idea of state with an angel: spring and morning are turned into the idea of a state of love and wisdom, such as they are in the first state with the angels; summer and noon are turned into the idea of love and wisdom, such as they are in the second state: autumn and evening, such as they are in the third; night and winter into the idea of a state such as is in hell: thence it is, that similar things are signified by those times in the Word. Hence it appears how the natural things which are in the thought of man, become spiritual with the angels who are with man. — *H. H.* 163-166.

Representatives and Appearances in Heavens.

790. The things which exist in the heavens do not exist in the same manner as those which exist on earth: all things in the heavens exist from the Lord, according to correspondences with the interiors of the angels. For the angels have both interiors and exteriors: the things which are in their interiors, all have relation to love and faith, thus to the will and understanding; for the will and understanding are their receptacles; but the exteriors correspond to the interiors. This may be illustrated by those things which were said above concerning the heat and light of heaven. The case is similar with all other things which appear to the senses of the angels.

791. When it has been given me to be in company with angels, the things which are there have been seen by me altogether as those which are in the world; and so perceptibly, that I knew no otherwise than that I was in the world, and there in the palace of a king: I also spoke with them, as man with man.

792. Since all things which correspond to the interiors also represent them, therefore they are called *representatives*; and because they are varied according to the state of the interiors with them, therefore they are called *appearances*; although the things which appear before the eyes of angels in the heavens, and are perceived by their senses, appear and are perceived as much to the life, as the things which are on the earth appear to man; yea, much more clearly, distinctly, and perceptibly. The appearances which are thence in the heavens, are called *real appearances*, because they exist really. There are also given appearances, not real, which are those things which indeed appear, but do not correspond to the interiors; but of these in what follows.

793. To show what those things are which appear to the angels according to correspondences, I will here adduce one thing for the sake of illustration. To those who are in intelligence, there appear gardens and paradises, full of trees and flowers of every kind: the trees there are planted in the most beautiful order, combined into arbors, through which are arched entrances, and around which are walks; all of such beauty that they cannot be described. Those who are in intelligence also walk there, and gather flowers, and weave garlands, with which they adorn infants. There are also species of trees and flowers there, which are no where seen nor can exist in the world: on the trees also there are fruits, according to the good of love, in which the intelligent are. They see such things because a garden and paradise, and also fruit trees and flowers, correspond to intelligence and wisdom. That such things are in the

heavens, is also known in the earth, but only to those who are in good, and who have not extinguished in themselves the light of heaven by natural light and its fallacies; for they think and say, when speaking of heaven, that such things are there "as the ear hath not heard, nor the eye seen." — *H. H.* 173-176.

794. In the world of spirits there exist innumerable and almost continual representatives, which are forms of things spiritual and celestial, not unlike those which are in the world: whence they are, it has by daily commerce with spirits and angels been given to know; they flow from heaven, and from the idea and discourses of the angels there; for the ideas of the angels and their discourses thence, when they are conveyed down to spirits, are exhibited representatively in divers manners; from these upright and well-disposed spirits are enabled to know what the angels are saying among themselves, for inwardly in the representatives there is an angelic principle, which, in consequence of the affection that it excites, is perceived even to its quality. Angelic ideas and discourses cannot otherwise be exhibited before spirits, for an angelic idea contains things indefinite compared with the idea of a spirit, and unless it were formed and exhibited representatively, and thus visibly by images, a spirit would scarce understand any thing of its contents, they being for the most part ineffable; but when they are represented by forms, they then become comprehensible to spirits as to things more common or general; and what is wonderful, there is not even the smallest thing in what is represented, which does not express somewhat spiritual and celestial, which is in the idea of the angelic society whence the representative flows down.

795. Representatives of things spiritual and celestial exist sometimes in a long series, continued for an hour or two, in such an order successively as is wonderful; there are societies with whom these representatives are effected, and it has been given me to be with them during several months; but these representations are such, that it would fill several pages to relate and describe only one in its order; they are very delightful, inasmuch as something new and unexpected continually succeeds, and this until what is represented is fully perfected; and when all things are perfected, it is allowed to contemplate them in one view, and then it is given to perceive at the same time what is signified by every particular; good spirits are thus also initiated into spiritual and celestial ideas. — *J. C.* 3213, 3214.

796. That it may be still better known how the case is with representatives in another life, viz., with those things which appear in the world of spirits, let there be also here some examples. When the discourse with the angels is concerning the doctrinals of charity and faith, then sometimes in an inferior sphere, where is a corresponding society of spirits, there appears the idea of a city or of cities, with palaces therein, exhibiting such skill in architecture as is astonishing, so that you would say that the very art itself was there and thence, besides houses of various appearances; and what is wonderful, in all and single of these things, there is not the smallest point, or the most minute visible particle, which does not represent somewhat of the angelic idea and discourse: hence it may appear what innumerable things are contained therein; and also what is signified by the cities seen by the prophets in the Word, as likewise what by the holy city or New Jerusalem;

and what by the cities in the prophetic Word, viz., the doctrinals of charity and faith.

797. When the angels are in discourse concerning the intellectual, then in the world of spirits, beneath the angels, or in the societies which correspond, there appear horses, and these of a size, form, color, attitude, agreeable to the ideas which the angels have concerning the intellectual, being adorned also with various trappings. There is also a place at some depth a little to the right, which is called the abode of the intelligent, where horses continually appear, and this by reason that they are in thought about the intellectual, and when the angels, whose discourse is about the intellectual, flow into their thoughts, there is a representation of horses: hence it may appear what was signified by the horses seen by the prophets, and also by the horses mentioned in the Word, viz., things intellectual.

798. When the angels are in affections, and at the same time in discourse concerning them, then in an inferior sphere with spirits such things fall into representative species of animals; when the discourse is concerning good affections, there are exhibited beautiful, tame, and useful animals, such as were used in sacrifice in the representative divine worship in the Jewish church, as lambs, sheep, kids, she goats, rams, he goats, calves, heifers, oxen; and then whatsoever appears at any time upon the animal, represents some effigy of their thought, which it is given to the upright and well-disposed spirits to perceive; hence it may appear what was signified by animals in the rites of the Jewish church, and what by the same when mentioned in the Word, viz., affections. But the discourse of the angels concerning evil affections is represented by beasts that are unclean, fierce and useless, as by tigers, bears, wolves, scorpions, serpents, mice and the like, as such affections are also signified by the same beasts in the Word.

799. When the angels are in discourse concerning knowledges, and concerning ideas, and concerning influx, then there appear in the world of spirits as it were birds formed according to the subject of their discourse; thence it is that birds in the Word signify things rational, or those things which are of thought.

800. When the angels hold discourse concerning those things which are of intelligence and wisdom, and concerning perceptions and knowledges, then the influx thence into corresponding societies of spirits, falls into representations of such things as are in the vegetable kingdom, as into representations of paradises, of vineyards, of forests, of meadows with flowers, and into other beauties, which exceed all human imagination: hence it is, that those things which are of wisdom and intelligence, are described in the Word by paradises, vineyards, forests, meadows, and that where these things are named, such things are signified.

801. The discourses of the angels are sometimes represented by clouds, and by their forms, colors, motions and translations; affirmatives of truth by bright and ascending clouds, negatives by dark and descending clouds; affirmatives of the false by dusky and black clouds; consent and dissent by various consociations and dissociations of clouds, and these as in a sky color, such as is that of the heavens in the night.

802. Moreover loves and their affections are represented by flames, and this with inexpressible variation; but truths are represented by lights, and by innumerable modifications of light; hence it may be evident whence it is, that by flames in the

Word are signified the goods which are of love, and by lights the truths which are of faith. — *A. C.* 3216-3222.

803. Among the eminent faculties which man possesses in himself, although he is ignorant of it, and which he carries with him into another life, when he passes thither after his liberation from the body, is, that he perceives what is signified by the representatives which appear in another life, also that he is able by the sense of his mind to express fully in a moment of time, what he could during hours in the body, and this by ideas from those things which are of the light of heaven, assisted and made as it were winged by suitable appearances representative of the subject of discourse, which are such as cannot be described: and whereas man after death comes into those faculties, and has no need to be instructed respecting them in another life, it may hence appear that he is in them, that is, that they are in him, during his life in the body, although he does not know it. The reason of this is, because there is a continual influx with man through heaven from the Lord; this influx is of things spiritual and celestial, which fall into his natural things, and are there exhibited representatively. — *A. C.* 3226.

804. To show more plainly the nature of representatives, it is permitted to adduce one further instance: I heard several angels of the interior heaven, who together or in consort formed a representative; the spirits about me could not perceive it, except from a certain influx of interior affection; it was a choir, in which those several together thought the same thing, and spake the same thing; by representations they formed a golden crown with diamonds around the head of the Lord; which was effected at the same time by quick series of representations, such as are of thought and speech: and what is wonderful, although there were many, still they all thought and spake as one, thus they all represented as one, and this because none was desirous to act at all from himself, still less to preside over the rest, and lead the choir, for whoever does this, is of himself dissociated instantly; but they suffered themselves to be led mutually by each other, thus all in singular and in general by the Lord: all the good, who come into another life, are brought into such harmonious agreements: afterwards were heard several choirs, which exhibited various things representatively, and although there were several choirs, and several in each choir, still they acted as one, for from the form of things various there resulted a one, in which was the beautiful celestial. Thus the universal heaven, which consists of myriads of myriads, can act as one, in consequence of being in mutual love, for thus they suffer themselves to be led of the Lord; and what is wonderful, the greater their numbers are, that is, the greater the number of the myriads which constitute heaven, so much the more distinctly and perfectly all and single things are done; this is the case also, as the angels are of a more interior heaven, for all perfection increases towards interiors. — *A. C.* 3350.

805. In general, whatsoever appears in heaven, appears altogether similar to what exists in our material world in its three kingdoms; and those things appear before the angels altogether like such as are of those three kingdoms before the eyes of men in the world: there appear there gold, silver, copper, tin, lead, stones precious and not precious, ground, earths, mountains, hills, valleys, waters, fountains, and other things appertaining to the mineral kingdom; there appear paradises, gardens, forests,

fruit trees of every kind, lawns, cornfields, plains replenished with flowers, herbs, and grasses of every kind, likewise the things derived from them, as oils, wines, all kinds of juices, and other things appertaining to the vegetable kingdom; there appear also animals of the earth, fowls of the heaven, fishes of the sea, reptiles, and these of every kind, and so much like those which are in our earth, that they cannot be distinguished; I have seen them, and could not perceive any distinction. But still there is this difference, that the things which appear in heaven are from spiritual origin, but those which appear in our world are from a material origin; and the things which are from a spiritual origin affect the senses of the angels, inasmuch as they are spiritual, equally as those which are from a material origin affect the senses of men, inasmuch as they are material; for spiritual things are homogeneous with those who are spiritual, and material things with those who are material. — *A. E.* 926.

806. It was said that there are continual representatives in the heavens, and indeed such as involve the deepest arcana of wisdom; those which are manifest to man from the literal sense of the Word, are so few respectively, as are the waters of a small pool to the waters of the ocean: the nature of representatives in the heavens may appear from what has been occasionally related above from things seen, and likewise from the following. There was represented before certain spirits, as I myself saw, a broad way and a narrow way, concerning which in the Word; a broad way which led to hell, and a narrow one which led to heaven; the broad way was beset with trees and flowers, of such a sort as in external form appeared beautiful and delightful, but there were hidden therein snakes and serpents of various kinds, which the spirits did not see; the narrow way was not so decorated with trees and flowers to the sight, but appeared sorrowful and obscure, but in it there were angel infants most beautifully adorned in paradises and flower gardens most pleasant, which yet the spirits did not see; they were then asked which way they wished to go; they said, the broad way; when suddenly their eyes were opened, and in the broad way they saw the serpents, but in the narrow way the angels: and they were then again asked, which way they wished to go, whereupon they remained silent; and so far as their sight was opened, they said they desired to go the narrow way, and so far as their sight was closed, that they desired to go the broad way. — *A. C.* 3477.

Heavenly Scenery.

807. As to what respects the paradisiacal scenery, it is stupendous. There are paradisiacal gardens presented to view, of an immense extent, consisting of all sorts of trees, of a beauty and pleasantness exceeding every idea of human thought, which yet appear in so living a manner before their external sight, that they not only see them in the gross, but also perceive every single object much more vividly than the bodily sight does, when exercised on similar objects here on earth. In order to remove all doubt concerning this circumstance, I was conducted to, and introduced amongst, those who live a paradisiacal life. The situation where they dwell is in front, in an upper direction, over against the angle of the right eye. All things there, to every single object, appear in their most beautiful spring and bloom, with an astonishing magnificence and variety; and they are living by virtue of their being representative: for

there is nothing but what represents and signifies something celestial and spiritual. Thus the objects presented to view not only affect the sight with pleasantness, but the mind with happiness. Certain souls lately deceased, who, in consequence of the principles they had imbibed in the world, doubted the possibility of such things existing in another life, where there is neither wood nor stone, being taken up into that paradise, and discoursing thence with me, said in their astonishment, that what they saw was inexpressible, and that they could not represent its inexpressibility by any idea, and that delights and happiness shone forth from every object, and this with successive varieties. The souls that are introduced into heaven, are generally first conducted to such paradisaical scenes. But the angels behold such things with other eyes, not being delighted with the paradises, but with the representatives, and thus with the celestial and spiritual things which give them birth. It was from these celestial and spiritual things that the most ancient church derived their paradisaical scenery.

808. As to what respects the rainbow-like splendors, it is to be observed, that there is as it were a rainbow heaven, where the whole atmosphere appears to consist of very small continued rainbows. In this heaven are they who appertain to the province of the interior eye: they dwell to the right in front, a little upwards. The whole atmosphere or aura therein consists of such splendors, and is radiated thus in every one, as it were, of the points in which it originates. Around is the form of a very large rainbow, encompassing the whole heaven, most beautiful to behold, being composed of similar smaller rainbows, which are images of the larger. Every single color consists thus of innumerable rays, so that myriads constitute one common perceptible object, which is, as it were, a modification of the origins of light arising from the celestial and spiritual things which produce it, and which at the same time present to the sight a representative idea of them. The varieties and variations of the rainbows are indefinite.

809. All visible colors, in the other life, represent what is celestial and spiritual; the colors originating in a flame-like brightness representing the things appertaining to love and the affection of goodness, and those originating in a white brightness the things appertaining to faith and the affection of truth. All colors, in the other life, are from these origins; and therefore they are of such a refulgent brightness, that no colors in this world are to be compared with them. There are also colors which were never seen here on earth.—*A. C.* 1622-1624.

810. Beside these paradisaical objects, there are also cities exhibited to view, with magnificent palaces, contiguous to each other, splendid in their colors, and of an architecture surpassing all the powers of art. This is the less surprising, since cities were seen also by the prophets, when their interior sight was open, and this so plainly that nothing in the world could be plainer.

811. Besides cities and palaces, it has also, at times, been given me to see the decorations of particular parts; as those of the steps and gates thereof: and they seemed to move as if they were alive, and to vary themselves continually with new beauty and symmetry. I was also informed, that the variations may thus succeed perpetually, yea, even to eternity, with continually new harmony, the succession itself forming such harmony; and it was further told me that these are among the

least of the astonishing things in the other life.—*A. C.* 1626, 1627.

812. Spirits are very indignant to think that men have no ideas of the life of spirits and angels, but suppose that they are in an obscure state, which must needs be a very melancholy one, and in a kind of vacuity and emptiness; when nevertheless they are in the highest degree of light, and in the enjoyment of all good things as to all the senses, and indeed to their inmost perception.—*A. C.* 1630.

813. Before my interior sight was opened, my idea concerning the innumerable things which appear in the other life, differed little from that which the generality of people entertain, viz., that light, and such things as exist by virtue of light, together with objects of sense, could by no means have existence there. This idea was formed in consequence of the prevailing imaginary conceit of the learned respecting immateriality, upon which they so much insist in their disquisitions on the nature of spirits and of all things relating to the life of spirits; from which no other conception can be formed, than that, being immaterial, their state must either be so obscure as to fall under no idea, or else that it is a mere nonentity; for this is implied in the notion of such immateriality. Nevertheless, the very reverse of this is the truth: for unless spirits and angels were organized substances, it would be impossible for them either to speak, or see, or think.—*A. C.* 1533.

Habitations and Mansions of the Angels.

814. Since in heaven there are societies, and the angels live as men, therefore also they have habitations, and these likewise various according to every one's state of life; magnificent for those who are in greater dignity, and less magnificent for those who are in an inferior state. Respecting the habitations in heaven I have several times spoken with angels, and said that at this day scarcely any one would believe that they have habitations and mansions; some because they do not see them, some because they do not know that angels are men, some because they believe that the angelic heaven is the heaven which is seen with their eyes around them, and because this appears empty, and they suppose that angels are ethereal forms, they conclude that they live in ether: besides that they do not comprehend that there are such things in the spiritual world as are in the natural world, because they know nothing concerning the spiritual.

815. But it is better to bring forward the proofs of experience. As often as I have spoken with the angels face to face, so often I have been with them in their habitations. Their habitations are altogether like the habitations on earth, which are called houses, but more beautiful; in them are parlors, rooms, and bed chambers, in great numbers: there are also courts, and round about are gardens, shrubberies and fields. Where they are associated, the habitations are contiguous, one near another, disposed in the form of a city, with streets, ways, and public squares, altogether after the likeness of cities on our earth. It has also been granted me to pass through them, and to look about me on every side, and at times to enter the houses: this was done in full wakefulness, when my interior sight was opened.

816. Palaces of heaven have been seen, which were so magnificent that they could not be described: above they glittered as if they were of pure gold, and below as if they were of precious

stones: some palaces were more splendid than others. Within, it was the same; the rooms were ornamented with such decorations as neither words nor sciences are sufficient to describe. On the side which looked to the south, there were paradises, where all things in like manner glittered, and in some places the leaves were as of silver, and the fruits as of gold; and the flowers in their beds presented by their colors as it were rainbows: at the boundaries again were seen palaces, in which the view terminated. Such is the architecture of heaven, that you would say that the art is there in its own art; and no wonder, because that art itself is from heaven. The angels said that such things, and innumerable others which are still more perfect, are presented by the Lord before their eyes; but still that they delight their minds more than their eyes, and this because in every thing they see correspondences, and by correspondences, things divine.

817. Concerning correspondences I have also been informed, that not only palaces and houses, but also all and each of the things which are within and without them, correspond to interior things which are from the Lord with them: that the house itself in general corresponds to their good, and that the several things which are within the houses correspond to the various things of which their good consists; and the things out of the houses, to their truths which are from good, and likewise to perceptions and knowledges: and because they correspond to the goods and truths with them from the Lord, that they correspond to their love, and thence to their wisdom and intelligence, because love is of good, wisdom is of good and at the same time of truth, and intelligence is of truth from good; and that such are the things which the angels perceive when they look at them, and that therefore those things delight and affect their minds more than their eyes. — *H. H.* 184–186.

818. The angels who constitute the Lord's celestial kingdom, dwell for the most part in elevated places, which appear as mountains from the ground: the angels who constitute the Lord's spiritual kingdom, dwell in less elevated places, which appear as hills: but the angels who are in the lowest parts of heaven, dwell in places which appear as rocks of stone. These things also exist from correspondence, for interior things correspond to superior, and exterior things to inferior. From this it is, that mountains, in the Word, signify celestial love, hills spiritual love, and rocks faith.

819. There are also angels who do not live consociated, but separate, house and house: these dwell in the midst of heaven, because they are the best of angels.

820. The houses in which angels dwell, are not built like the houses in the world, but are given to them gratis by the Lord, to every one according to their reception of good and truth: they are also varied a little according to the changes of the state of their interiors. All things whatsoever, which the angels possess, they acknowledge as received from the Lord, and whatever things they need are given to them. — *H. H.* 188–190.

821. All the angels have their respective habitations, which are magnificent. I have at times seen them, and been in them, and admired them; and conversed there with the inhabitants. They are so distinct and conspicuous that nothing can be more so. The houses on earth are scarce any thing in comparison: indeed, the angels say that such things on earth are dead and not real, but that their own are alive and true, because they are

from the Lord. The architecture of them is such, as to be the ground and source of the architectonic art, with an indefinite variety. The angels have declared to me, that if they could possess all the palaces throughout the whole earth, they would not exchange their own for them. What is of stone, and mortar, and wood, is to them dead; but what is from the Lord, and from essential life and light, this, they say, is alive, and the more so, as they enjoy it with all fulness of sense. For the things that are in heaven are completely adapted to the senses of spirits and angels; whilst the things that are in the light of this solar world are utterly invisible to them. Buildings of stone and wood, however, are adapted to the senses of men in the body. Spiritual things correspond with those that are spiritual, and corporeal things with those that are corporeal.

822. The habitations of good spirits and of angelic spirits have generally porticoes, or long arched courts, attached to them, sometimes double, to walk in; the walls of which are constructed with much variety, and are adorned also with flowers and wreaths of flowers wonderfully composed, beside many other ornaments, which, as observed above, are varied in an orderly succession. At one time they appear in a clearer light, at another time in a light less clear, but always with interior delight. Their dwellings are also changed into more beautiful ones, in proportion as the spirits are perfected. At the time of the change there appears somewhat representing a window on the side, which is dilated, and a rather obscure expanse is displayed within, and there is opened something as of heaven with stars, and a kind of cloud; which is a mark that their habitations are changing into such as are more pleasant. — *A. C.* 1638, 1629.

Garments of the Angels.

823. The garments with which angels are clothed, like the other things, correspond; and because they correspond, they also really exist. Their garments correspond to their intelligence: wherefore all in the heavens appear clothed according to intelligence; and because one excels another in intelligence, therefore one has more excellent garments than another. The most intelligent have garments glittering as from flame, some shining as from light; the less intelligent have bright and white garments without splendor; and the still less intelligent have garments of diverse colors: but the angels of the inmost heaven are naked.

824. Because the garments of the angels correspond to their intelligence, therefore also they correspond to truth, since all intelligence is from divine truth; wherefore whether you say that angels are clothed according to intelligence, or according to divine truth, it is the same thing. That the garments of some glitter as from flame, and those of some shine as from light, is because flame corresponds to good, and light to truth from good. That the garments of some are bright and white without splendor, and of some are of diverse colors, is because the divine good and truth are less refulgent, and also are variously received, with the less intelligent: brightness also, and whiteness, correspond to truth, and colors to its varieties. That those in the inmost heaven are naked, is because they are in innocence, and innocence corresponds to nakedness.

825. Because the angels are clothed with garments in heaven, therefore also they have appeared clothed with garments when seen in the world, as

those seen by the prophets, and likewise those seen at the Lord's sepulchre, "who had the appearance of lightning, and their raiment was glittering and white," Matt. xxviii. 3; Mark xvi. 5; Luke xxiv. 4; John xx. 12, 13: and those seen in heaven by John had "garments of fine linen and white," Apoc. iv. 4; chap. xix. 11, 13. And because intelligence is from divine truth, therefore the garments of the Lord, when He was transfigured, were "glittering and white as the light," Matt. xvii. 2; Mark ix. 3; Luke ix. 29: that light is divine truth proceeding from the Lord, may be seen above. Hence it is, that garments in the Word signify truths, and from these intelligence; as in the Apocalypse, "Those who have not polluted their garments, shall walk with Me in white, because they are worthy; he that overcometh shall be clothed with white raiment," chap. iii. 4, 5. "Blessed is he that watcheth, and keepeth his garments," chap. xvi. 15. And concerning Jerusalem, by which is understood the church which is in truth, it is thus written in Isaiah: "Stir up thyself, put on strength, O Zion; put on the garments of thy gracefulness, O Jerusalem," lii. 1: and in Ezekiel: "Jerusalem, I girded thee with fine linen, and covered thee with silk; thy garments were fine linen and silk;" xvi. 10, 13: besides many other passages. But he who is not in truths, is said not to be clothed with a wedding garment; as in Matthew, "When the king came in, he saw a man who was not clothed in a wedding garment; and he said to him, Friend, how camest thou in hither, not having a wedding garment? Wherefore he was cast into outer darkness," xxii. 12, 13. By the house of the wedding is understood heaven and the church, from the conjunction of the Lord with them by his divine truth; wherefore the Lord, in the Word, is called the Bridegroom and Husband, and heaven with the church, the bride and wife.

826. That the garments of the angels do not merely appear as garments, but that they really are garments, is evident from this, that they not only see them, but also feel them; and also that they have more garments than one, and that they put them off and put them on, and those which are not in use they preserve; and when in use they reassume them: that they are clothed with various garments, has been seen by me a thousand times. I inquired whence they had the garments, and they said that it was from the Lord, and that they are given to them, and that they are sometimes clothed without knowing it. They said also that their garments are changed according to the changes of their state, and that in the first and second state they have shining and bright garments, in the third and fourth a little more obscure; and this likewise from correspondence, because they have changes of state as to intelligence and wisdom.

827. Because every one in the spiritual world has garments according to intelligence, thus according to the truths from which intelligence is, therefore those who are in the hells, since they are without truths, appear indeed clothed with garments, but ragged, squalid and filthy, every one according to his insanity; nor can they wear any other. It is given to them by the Lord to be clothed, lest they should appear naked. — *H. H.* 178-182.

Spheres around every Spirit, and Consociations thence.

828. There flows forth, yea, overflows, from every man a spiritual sphere, derived from the

affections of his love, which encompasses him, and infuses itself into the natural sphere derived from the body, so that the two spheres are conjoined. That a natural sphere is continually flowing forth, not only from man, but also from beasts, yea, from trees, fruits, flowers, and also from metals, is a thing generally known; the case is the same in the spiritual world; but the spheres flowing forth from subjects in that world are spiritual, and those which emanate from spirits and angels are altogether spiritual, because there appertain thereto affections of love, and thence perceptions and interior thoughts; all of sympathy and antipathy hath hence its rise, and likewise all conjunction and disjunction, and according thereto presence and absence in the spiritual world, for what is homogeneous or concordant causes conjunction and presence, and what is heterogeneous and discordant causes disjunction and absence, wherefore those spheres cause distances in that world. What those spiritual spheres operate in the natural world, is also known to some. The inclination of conjugal partners one towards the other is from no other origin than this; such partners are united by unanimous and concordant spheres, and disunited by adverse and discordant spheres; for concordant spheres are delightful and grateful, whereas discordant spheres are undelightful and ungrateful. I have been informed by the angels, who are in a clear perception of those spheres, that there is not any part within in man, nor any without, which doth not renew itself, and that this renewal is effected by solutions and reparations, and that hence is the sphere which continually issues forth. — *C. L.* 171.

829. Sympathies and antipathies are nothing else than exhalations of affections, from minds which affect one another, according to similitudes, and excite aversion according to dissimilitudes. These, although they are innumerable, and are not sensibly perceived by any sense of the body, are yet perceived by the sense of the soul as one; and according to them all conjunctions and consociations in the spiritual world are made. — *T. C. R.* 365.

830. Spiritual spheres encompass all spirits and societies of spirits, flowing forth from the life of the affections and of the thoughts thence; wherefore if the affections be contrary, collision takes place, whence comes anxiety. — *A. C.* 10,312.

831. It has been already observed, that in the other life the character of every one is known at his first approach, whether he opens his lips to speak, or not; from which circumstance it is obvious, that the interiors of man have a certain unknown activity, by which the character of a spirit is perceivable. That this is the case might appear from this consideration, that the sphere of such activity not only extends itself to a distance, but is also at particular times, when the Lord permits, made manifest to the senses by various methods.

832. I have likewise been informed how those spheres are procured which are made so sensible in the other life. To give some idea of this matter, let us take for an example one who has conceived a high opinion of himself, and of his own excellence, compared with others; such a person at length contracts such a habit, and, as it were, such a nature, that whithersoever he goes, and whenever he sees or converses with other persons, his attention is fixed on himself. This he at first manifestly perceives, but afterwards he does it without taking notice of it: still however the same regard to himself prevails, and is uppermost, both

in all the particulars of his affection and thought, and in all the particulars of his behavior and conversation. This is discernible even amongst men, who can perceive it in others. Such then is the nature of that which causes a sphere in the other life; and there it is perceptible, yet only at such times, and on such occasions, as the Lord permits. This is the case with other affections: wherefore there are as many spheres as there are affections, and compounds of affections, which are innumerable. The sphere of a spirit is, as it were, his image extended without him, and is indeed the image of all things appertaining to him. But what is exhibited visibly and perceptibly in the world of spirits, is only a sort of general image or resemblance: its quality, however, as to its particulars, is discerned in heaven; but its quality as to its particulars of particulars, or individual component principles, no one knows but the Lord alone. — *A. C.* 1504, 1505.

833. There was a certain spirit, who, during his life in the body, seemed to himself to be great and wise in comparison with others; in other respects he was well disposed, and not so much given to despise others in comparison with himself; but being of high birth, he had contracted a sphere of preëminence and authority. This spirit came to me, and for a long time said nothing, but I perceived that he was encompassed about as it were with a mist, which proceeding from him began to overspread the associate spirits; at which they began to feel distressed. Upon this they spoke with me, and said, that they could not on any account bear his approach, because they felt themselves deprived of their liberty, and as if they did not dare even to open their lips to speak. He also began to discourse, and entered into conversation with them, calling them his sons, and at times instructing them, but in the spirit of authority which he had contracted. Hence may appear what is the nature and quality of the sphere of authority in the other life. — *A. C.* 1507.

834. Every spirit, and still more every society of spirits, have their own particular sphere proceeding from the principles and persuasions they have imbibed, which is a sphere of those principles and persuasions. Evil genii have a sphere of lusts. The sphere of principles and persuasions is of such a nature, that, when it acts upon another spirit, it causes truths to appear like falsities, and calls forth all sorts of confirmatory arguments, so as to induce the belief that things false are true, and that things evil are good. Hence it may appear, how easily man may be confirmed in falsities and evils, unless he believe the truths which are from the Lord. Such spheres have a greater or less density according to the nature of the falsities which give them birth. These spheres can in no respect accord with the spheres of spirits principled in truths, but as they approximate each other, there arises a conflict; when, if, by permission, the sphere of falsity prevails, the good come into temptation, and into anxiety. There was perceived also a sphere of incredulity, which is of such a nature, that the spirits from whom it proceeds believe nothing which is told them, and scarce what is exhibited to their view. The sphere also of those who believe nothing but what they comprehend by the bodily senses, was made perceptible.

835. It has been made known to me by much experience, and with such certainty as to admit of no doubt, that the spirits who are principled in false sentiments, enter by influx into the thoughts, and induce a persuasion as if what is false were

truth, so that there is no possibility of its appearing otherwise, and this by reason of their sphere. In like manner genii, who are principled in evils, enter by influx into the will, and excite a sensation as if evil were good, so that there is no possibility of its being perceived otherwise, and this also by reason of their sphere. It has been granted me a thousand times over to perceive manifestly the influx both of the former and of the latter, and also from whom it proceeded, and in what manner the angels from the Lord removed it, with a variety of circumstances which cannot be particularly declared. Hence it was made evident to me, with such certainty that nothing can be more so, whence come the falsities and evils that prevail in man; and that from principles of falsity, and from lusts of evil, proceed such spheres, which remain after the life of the body, and manifest themselves so evidently. — *A. C.* 1510, 1511.

836. Spheres are also rendered sensible by odors, which spirits have a more exquisite perception of than men; for, what is wonderful, odors correspond with spheres. They who have been accustomed to play the hypocrite and to impose on others by false pretences, and have thereby contracted a nature accordingly, when their sphere is changed into an odor, it is like the stench of vomiting. Such as have studied the art of eloquence, with no other view than to gain themselves admiration, when their sphere is made odoriferous, it is like the smell of burnt bread. Where men have indulged in mere sensual pleasures, and have lived unprincipled in charity and faith, the odor of their sphere is like that of excrement. The case is the same with those who have passed their lives in adulteries; but the odor of these is still more offensively stinking. Where men have lived in violent hatred, revenge, and cruelty, their sphere, when changed into odors, has the stench of a putrid carcass. Such as have been immersed in sordid avarice give forth a stench like that of mice. Such as have persecuted the innocent emit a stench like that of bugs. These odors cannot be perceived by any man, unless his interior sensations be open, so as to give him sensible intercourse with spirits. — *A. C.* 1514.

837. A vinous odor was once perceived, and I was informed that it proceeded from those who deal much in compliments to each other, but under the influence of friendship and lawful love, so that there is involved in their compliments a principle of truth. This odor is perceivable with much variety, and arises from the sphere of what is elegant in the forms of civility and politeness. — *A. C.* 1517.

838. When the spheres of charity and faith are perceived as odors, they are most delightful; the odors are sweet and pleasant like those of flowers, lilies, and spices of divers kinds, with an indefinite variety. Moreover, the spheres of the angels are sometimes rendered visible like atmospheres, which are of such beauty, pleasantness, and variety, as to admit of no description. — *A. C.* 1519.

839. Man does not know, that according to the life of his affections, a certain spiritual sphere encompasses him, which sphere is more perceptible to the angels, than a sphere of odor is to the most exquisite sense in the world. If his life has been in externals alone, namely, in pleasures derived from hatreds against his neighbor, from revenges and from cruelty thence, from adulteries, from self-exaltation, and thence contempt of others, from clandestine rapines, from avarice, from deceptions,

from luxury, and the like, the spiritual sphere, which encompasses him is as foul and offensive, as is in the world the sphere of odor from dead bodies, from dunghills, from stinking filth, and the like. The man, who had led such a life, carries with him this sphere after death; and because he is wholly and entirely in that sphere, he cannot be any where but in hell, where such spheres are. But they who are in internal things, namely, who have had delight in benevolence and charity towards the neighbor, and especially who have had blessedness in love to the Lord, are encompassed with a grateful and pleasant sphere, which is essentially heavenly, on which account they are in heaven. The spheres which are perceived in the other life, all arise from the loves and affections thence, in which they had been, consequently from the life, for the loves and affections thence make the life itself. — *A. C.* 4464.

840. How the case herein is, is evident from those things which manifest themselves in the other life; every spirit, and especially every society, have about them the sphere of their faith and their life, which sphere is a spiritual sphere; hereby a spirit is distinguished, and especially a society, as to their quality, for it is perceived by those who are in perception, sometimes at a considerable distance; and this although they are in concealment, and neither communicate by thought nor by speech: this spiritual sphere may be compared to the material sphere which encompasses the head of a man in the world, which sphere is a sphere of effluvia exuding from him, and is sensibly smelt by sagacious beasts. From what has been said concerning the spiritual sphere, or the sphere of faith and life, which exhales from every spirit, and especially from a society of spirits, it may further be manifest, that there is nothing at all concealed, but every thing is in manifestation, whatsoever man in the world has thought, has spoken and done, for these are the things which constitute that sphere: such a sphere also exudes from the spirit of a man whilst he is in the body in the world; hence also it is known what this quality is: let it not therefore be believed, that what things a man thinks in secret, and what things he acts in secret, are secret, for they are as manifest in heaven, as the things which appear in midday light, according to the Lord's words in Luke, "There is nothing concealed, which shall not be revealed, or hidden, which shall not be known; therefore whatsoever things ye have said in darkness, shall be heard in light, and what ye have spoken into the ear in closets, shall be preached upon the tops of houses," xii. 2, 3. — *A. C.* 7454.

841. In heaven there are spheres of love and of faith, which are manifestly perceived, and are of such a nature, that when a good spirit or angel, or a society of good spirits or angels, approaches, their quality as to love and faith, whenever it seems good to the Lord, is instantly perceived, and this even afar off, although more particularly as they become present. This may appear incredible, but still it is most true, for such is the communication and perception which prevail in another life; and hence, when it so pleases the Lord, there is no necessity for much examination to discover the quality of a soul, or spirit, since this may be known the instant of its approach. To these spheres those of odors in the world correspond, as is evident from this circumstance, that the spheres of love and faith, whensoever it seems good unto the Lord, are manifestly changed in the world of spirits into

emanations of sweet and delightful odors, which are sensibly perceived. — *A. C.* 925.

842. That the truth or the false which are derived from man's loves, encompass him and also flow forth from him, may appear from this consideration, that all things which are in the world, as well animate as inanimate, pour forth from themselves a sphere, which is sometimes perceivable to the senses at a considerable distance, as from animals in the woods, which dogs exquisitely smell out, and pursue by the scent from step to step; likewise from vegetables in gardens and forests, which emit an odoriferous sphere in every direction; in like manner from the ground and its various minerals; but these exhalations are natural exhalations. Similar is the case in the spiritual world, where from every spirit and angel flows forth a sphere of his love, and of its derivative truth or false, and this in every direction; hence it is that all spirits may be known as to their quality, from the spiritual sphere alone which exudes from them, and that according to those spheres they have conjunction with societies which are in similar love, and thence in a similar truth or false. They who are in the love of good and thence of truth, are conjoined with the societies of heaven, and they who are in the love of evil and thence of the false, are conjoined with the societies of hell. I can assert that there is not even a single thought appertaining to a spirit, and also to a man, which does not communicate by that sphere with some society: that this is the case, has not hitherto been known to man, but it has been made evident to me from a thousand instances in the spiritual world, wherefore also when spirits are explored as to their quality, it is traced out whether their thoughts extend themselves, whence it is known with what societies they are conjoined, and thus their quality is ascertained, and that the evil are conjoined with societies of hell, and the good with societies of heaven. — *A. E.* 889.

Indiscriminate earthly Friendships hurtful after Death.

843. That the friendship of love is detrimental after death, may be evident from the state of heaven, from the state of hell, and from the state of the spirit of man respectively. . . . Those who in the world had contracted friendships of love one with another, cannot, like others, be separated according to order, and assigned to the society corresponding to their life; for they are inwardly, as to the spirit, tied, nor can they be torn asunder, because they are like branches ingrafted into branches; wherefore, if one, as to his interiors, is in heaven, and another, as to his interiors, in hell, they cohere scarcely otherwise than as a sheep tied to a wolf, or as a goose to a fox, or as a dove to a hawk; and he whose interiors are in hell breathes his infernal influences into him whose interiors are in heaven; for among the knowledges which are in heaven, this also is one, that evils may be inspired into the good, but not goods into the evil. The reason is, because every one, by birth, is in evils; thence the interiors of the good, who thus cohere with the evil, are shut up, and both are thrust down into hell, where the good suffer hard things; but at length, after a certain space of time, they are taken out, and then they first begin to be prepared for heaven. It has been given me to see such tyings, particularly between brothers and relations, and also between patrons and clients, and of many with flatterers, who possessed contrary affections and diverse dispositions.

844. The case is altogether otherwise with those who love the good in another, that is, who love justice, judgment, sincerity, benevolence from charity, especially who love faith and love to the Lord; those, because they love the things which are within a man abstracted from those which are without him, if they do not observe the same qualities in the person after death, immediately break off friendship, and are associated by the Lord with those who are in similar good. It may be said that no one can explore the interiors of the mind of those with whom he is associated and connected; but this is not necessary; only let him be cautious of forming a friendship of love with every one; external friendship, for the sake of various uses, is not hurtful. — *T. C. R.* 447-449.

Wonderful Perceptions of Angels and Spirits.

845. Amongst the wonderful things experienced in the other life, are to be reckoned perceptions, of which there are two kinds. Of these, one is angelic, consisting in the perception of what is true and good, and of what is from the Lord, and what from self: and also in the perception of the source and quality of their thoughts, words, and actions, when they proceed from themselves. The other kind is common to all, but is enjoyed by the angels in the highest perfection, and by spirits according to their respective qualities; it consists in discerning the character or quality of another the instant he approaches.

846. Respecting the first kind of perception, which is the angelic, consisting in the perception of what is true and good, and of what is from the Lord, and what from self; and also in the perception of the source and quality of their thoughts, words, and actions, when they proceed from themselves; it has been granted me to discourse with the posterity of the most ancient Church concerning it, and in what manner and degree they enjoyed it. They said, that of themselves they neither do nor can think any thing, neither of themselves do they will or desire any thing, but that in all and every thing which they think and will, they perceive what comes from the Lord, and what comes from other sources, and also in what degree it is from the Lord, and in what degree it is as from themselves. When it is as from themselves, they perceive further whence it is, or from what angels, and likewise the character and quality of those angels, and what their thoughts are, distinguishing herein with the nicest exactness. Thus they perceive what influx they experience; with numberless other particulars relating to it. Perceptions of this kind are enjoyed with much variety. The celestial angels, who are principled in love to the Lord, have a perception of good, and thereby of all things appertaining to truth; and as they have from good the perception of truth, they do not admit of discourse, much less of reasoning, concerning truth, but say at once that it is so, or that it is not so. But the spiritual angels, who also enjoy perception, though not such as the celestial angels, discourse concerning what is true and good. They nevertheless have a perception of them, but with a difference; for the varieties of this perception are innumerable. The varieties may be arranged under these general heads, viz., the perceiving what is the will of the Lord, what is of leave, and what is of permission: all which are very distinct from each other. — *A. C.* 1333, 1334.

847. The other kind of perception is, as observed above, that which is common to all, but which is

enjoyed by the angels in the highest perfection, and by spirits according to the respective qualities of each, consisting in discerning the character or quality of another the instant he approaches, even though he does not speak. This is made manifest instantaneously by a sort of wonderful influx. A good spirit is distinguished not only as to the quality of his goodness, but also of his faith; and when he speaks, this is perceived from every word he utters; and an evil spirit is distinguished in like manner as to the quality of his evil and infidelity; and this with such certainty as never to admit of deception. Something similar occurs among men, who, likewise, from another's gestures, looks, and discourse, can sometimes discover what he thinks, although it is contrary to what he says; and this science with man is natural or spontaneous, deriving its origin from the nature of spirits, in which it is inherent, and thus proceeding from the spirit of man himself, and its communication with the world of spirits. This communicative perception takes its origin from this circumstance; that it is the will of the Lord that all things good should be communicable, and that all should be mutually affected by love, and so be happy. Hence such perception universally prevails among spirits.

848. Souls are surprised, on their entrance into another life, to observe that there is such a communication of the thoughts of others, and that they instantly become acquainted, not only with the character of another's mind, but also with that of his faith. But they are informed, that the spirit has its faculties much improved when it is separated from the body. During the life of the body there is an influx of sensible objects, and also of imaginations arising from those objects as they inhere in the memory: there are also anxieties about the future, various lusts excited by things external, cares respecting food, raiment, habitation, a man's children, and other things, which are not at all thought of in the other life: wherefore on the removal of such things which act as clogs and hinderances to the spiritual faculties, together with the corporeal organs which enjoy but a gross kind of sensation, the spirit must needs be in a much more perfect state. The same faculties remain, but they are much more perfect, more lucid, and more free; especially with those who have lived in charity and in faith in the Lord, and in innocence. The faculties of these are immensely elevated above what they enjoyed in the body, even to the angelic nature of the inhabitants of the third heaven.

849. Nor is there only a communication of another's affections and thoughts, but also of his knowledge, and that so completely, as for one spirit to think that he knows whatever another does, although he had before no acquaintance with such subjects. Thus all the attainments of one are communicated to others. Some spirits retain what they are thus made acquainted with; but others do not.

850. Communications are effected, both by the discourse of spirits with each other, and by ideas accompanied with representations: for the ideas of their thoughts are representative at the same time, and hence all things are abundantly presented to view. More may be represented by a single idea, than can be expressed by a thousand words. But the angels perceive what is within in every idea; what is the affection, what is the origin of that affection, what is its end; with many other things beside of an interior nature. — *A. C.* 1338-1391.

851. Inasmuch as things so innumerable are in the ideas of thought, the angels can know, merely from a single expression which proceeds from the thought, what is the quality of the spirit, or what is the quality of the man. This also has been confirmed by experience: when TRUTH was only named, as was done by several spirits successively, it was instantly heard whether hardness, or harshness, or softness, or infantility, or tenderness, or innocence, or fullness, or emptiness, or falsity was therein; also whether it was pretended, or closed, or open, and in what degree it was so; in a word, the very quality of the idea was heard, and this only in what was general; what then must be the case in the particulars which the angels perceive? — *A. C.* 6623.

Speech of Angels and Spirits.

852. Angels speak one with another just as men in the world, and also on various subjects, as on domestic affairs, on the affairs of civil society, on the affairs of moral life, and on the affairs of spiritual life: nor is there any other difference, than that they converse more intelligently than men, because more interiorly from thought. It has been granted me often to be in company with them, and to speak with them as a friend with a friend, and sometimes as a stranger with a stranger; and then, because I was in a similar state with them, I knew no otherwise than that I was speaking with men on earth.

853. Angelic speech, like human speech, is distinguished into words; it is also alike uttered by sound and is heard by sound; for they have equally a mouth, a tongue, and ears; and they have also an atmosphere, in which the sound of their speech is articulated; but it is a spiritual atmosphere, which is accommodated to the angels who are spiritual. The angels also respire in their atmosphere, and utter words by means of respiration, as men do in theirs.

854. All in the universal heaven have one language, and they all understand each other, from whatever society they are, whether near or distant. Language is not learned there, but it is implanted in every one; for it flows from their very affection and thought. The sound of speech corresponds to their affection, and the articulations of sound, which are words, correspond to the ideas of thought which are from affection; and because language corresponds to them, that also is spiritual, for it is affection sounding, and thought speaking. He who attends may know, that all thought is from affection which is of love, and that the ideas of thought are various forms into which the common affection is distributed; for no thought and idea at all is given without affection: their soul and life is thence. It is from this that angels know what another is, merely from his speech; from the sound, what his affection is, and from the articulations of sound, or words, what his mind is: the wiser angels know from a single series of speech what the ruling affection is, for they attend principally to that. That every one has various affections, is known; one when he is in joy, another when in grief, another when in clemency and mercy, another when in sincerity and truth, another when in love and charity, another when in zeal or in anger, another when in simulation and deceit, another when in quest of honor and glory, and so forth; but the ruling affection or love is in them all; wherefore the wiser angels, because they perceive this, know from the speech all the state of another. That it is so, has been given

me to know from much experience. I have heard angels discovering the life of another merely from hearing him; they said also that they know all things of another's life from some ideas of his thought, because they know thence his ruling love, in which are all things in their order; and that man's book of life is nothing else.

855. Angelic language has nothing in common with human languages, except with some words, which sound from a certain affection; yet not with the words themselves, but with their sound, on which subject something will be said in what follows. That angelic language has not any thing in common with human languages, is evident from this, that it is impossible for the angels to utter one word of human language; this has been tried, but they could not: for they cannot utter any thing but what is altogether in agreement with their affection; that which is not in agreement is repugnant to their very life, for life is of affection, and their speech is from it. I have been told that the first language of men on our earth agreed with the angelic language, because they had it from heaven: and that the Hebrew language agrees with it in some things.

856. Because the speech of angels corresponds to their affection, which is of love, and the love of heaven is love to the Lord and love towards the neighbor, it is evident how elegant and delightful their speech is, for it affects not only the ears, but also the interiors of the mind of those who hear. There was a certain hard-hearted spirit, with whom an angel spoke: he from his speech was at length so affected, that he shed tears, saying that he could not resist, because it was love speaking, and that he never wept before. — *H. H.* 234–238.

857. The speech of the celestial angels is like a gentle stream, soft, and as it were continuous; but the speech of the spiritual angels is a little vibratory and discrete. — *H. H.* 241.

858. Speech similar to that which is in the spiritual world is implanted in every man, but in his interior intellectual part; but because this with man does not fall into words analogous to affection, as with the angels, man does not know that he is in it; yet it is thence, that man, when he comes into the other life, is in the same speech with the spirits and angels there, and thus knows how to speak without instruction. — *H. H.* 243.

859. Spirits, in the other life, discourse together, one amongst another, just as men do on earth; and they that are good with all familiarity of friendship and love; of which I have frequently been witness: and this they do in their own speech, by which they express more in a minute than man can do in an hour. For their speech, as just observed, is the universal of all languages, proceeding by ideas, the primitives of vocal expression. They discourse on subjects with such acuteness and perspicuity, through so many series of well-connected and persuasive reasons, as would astonish any one to hear. Persuasion and affection are adjoined to their reasoning; and thus it becomes animated. On some occasions, also, they apply visible representations to exhibit their meaning to the sight, and thus to the life. As, for example, if the discourse be about shame, whether it can exist without reverence: this subject cannot be discussed amongst men but by much reasoning supported by arguments and examples, and, after all, it will remain a matter of doubt; but with spirits it is discussed in a moment, by states of the affection of shame, and also of reverence, varied in order, and thus by perceiving their agreements and disa-

groements, which are at the same time exhibited to view by representatives adjoined to the discourse, from which they instantly perceive the conclusion, following thus of itself upon thus reducing the disagreements to consent. The case is similar in all other instances. All souls come into the enjoyment of this faculty immediately after death; and nothing is then more agreeable to good spirits than to instruct the novitiate and ignorant. The spirits themselves do not know that their discourse is of so excellent a nature, nor that they possess so distinguished a gift, unless it is given them by the Lord to reflect upon it; for such discourse is natural to them, and is then inherent. The case in this respect is with them as with men, who, if their minds be intent on the sense of what they are saying, not upon the words and mode of saying it, sometimes do not know, without reflection, what kind of speech they are using.

860. Such then is the speech of spirits: but the speech of angelic spirits is still more universal and more perfect; and the speech of the angels equally excels that of angelic spirits. For there are three heavens, as has before been observed; a first, which is the abode of good spirits; a second, which is the abode of angelic spirits; and a third, which is that of angels. Perfections ascend thus in the same kind of relation as things exterior hold to things interior, and, to use a comparison, nearly as hearing is to sight, and as sight is to thought: for what would require the space of an hour to be received in discourse by hearing, may be exhibited to the sight in the space of a minute; as in the case of a prospect, consisting of extensive plains, palaces, and cities; and what would take up the space of several hours for the eye to see, may be comprehended in an instant by the thinking faculty. Such is the ratio which the speech of spirits bears to that of angelic spirits, and of angelic spirits to that of angels: for angelic spirits comprehend more by one idea of speech and thought, and with greater distinctness, than spirits do by a thousand; and the same is true of angels in respect to angelic spirits. What then must be the case with the Lord, from whom comes all the life of affection, of thought, and speech, and who alone is the Word! — *A. C.* 1641, 1642.

861. But the speech of angels is ineffable, far above that of spirits, because above that of angelic spirits, and in no way intelligible to man, so long as he lives in the body: neither can spirits in the world of spirits frame to themselves any idea of it, for it is above the perceptibility of their thought. The speech of angels does not consist of things represented by any ideas, such as those of spirits and of angelic spirits, but is the speech of ends and consequent uses, which are the principals and essentials of things. Into these angelic thoughts are insinuated, and are there varied with an indefinite variety; and in all things of their speech, regarded both collectively and individually, there is an interior delight and happiness originating in the good of mutual love from the Lord, together with a beauty and delightfulness arising from the truth of faith as grounded in such mutual love. Ends and consequent uses are the softest and most yielding recipients, and delightful subjects of indefinite variations; and this by incomprehensible forms celestial and spiritual. In these ends and uses the angels are kept by the Lord; for the Lord's kingdom is nothing else than the kingdom of ends and uses. Wherefore, also, the angels who are present with man attend to nothing else but to ends and uses, and extract nothing else from his thoughts; paying no

regard to other matters, which are things ideal and material, as being far beneath their sphere. — *A. C.* 1645.

862. The speech of the celestial angels is distinct from that of the spiritual angels, and is still more ineffable and inexpressible. The things into which their thoughts are insinuated are the celestial and good things appertaining to ends; and thus they are in the enjoyment of essential happiness. What, also, is surprising, their speech is much more full and abundant; for they are in the very fountains and origins of the life of thought and speech.

863. There is a speech of good spirits, and of angelic spirits, composed of the speech of several speaking at the same time, particularly in circling companies or choirs; concerning which, by the divine mercy of the Lord, more will be said elsewhere. The speech of those who discourse in choirs has often been heard by me; it flows with a sort of rhythmical cadence. In speaking, they do not at all think either of words or ideas: their meaning flows into these spontaneously; and no words or ideas flow into the discourse which multiply the sense, or divert it to any thing else; or to which there adheres any thing artificial, or which seems to themselves elegant as proceeding from self, or from self-love; for this would immediately create confusion. They do not fix their attention upon any word: they think only of the sense: and the words follow spontaneously upon the sense. The closes fall upon expressions implying unity, for the most part simple unity, but when upon an expression implying compound unity, they glide on, by an accent, to the following clause. The reason of these peculiarities is, because they think and speak in society, and hence the form of discourse has a cadence, according to the connection and unanimity of the society. Such in old time was the form of canticles; and such is that of the Psalms of David. — *A. C.* 1647, 1648.

864. The speech of the celestial spirits cannot flow so easily into the articulate sounds or vocal expressions known to man as that of other spirits; for it cannot be adapted to any word in which there is any harshness of sound, or in which there is a concurrence of consonants of difficult pronunciation, nor in which there is any idea that originates in scientific notions; wherefore they seldom flow into speech otherwise than by affections, which, like a flowing stream, or a tender aura, give a softness to the expressions. The speech of spirits who are intermediate between the celestial and spiritual is sweet, flowing like the most soft and gentle breezes, soothing the recipient organs, and softening the very expressions: it is also quick and determinate. The flowing and agreeable style of their speech arises from the circumstance, that the celestial good prevailing in their ideas is of such quality, and from the entire agreement between their speech and their thought: for every thing in the other life that is sweet and harmonious derives that character from goodness and charity. The speech of the spiritual is also fluent, but not so soft and tender: and it is these chiefly who speak. — *A. C.* 1759.

865. What is stupendous and incredible, in angelic discourse the form of heaven is represented; hence in all angelic discourse there is a melodious concert as of songs, which in every termination closes in a monosyllable, thus in a one; and I have been told, that the reason of this is, because all and single things in heaven have reference to one God, thus to their end. From these considerations

also it might be manifest, that the all of thought, and of discourse thence, flows in through heaven from the Lord, and that hence is such a melodious concert in discourse closing in a one. — *A. C.* 491.

Speech of Angels and Spirits with Man.

866. The angels who speak with man do not speak in their own language, but in the man's language, and also in other languages with which the man is acquainted, but not in languages unknown to the man. The cause that it is so, is because angels, when they speak with a man, turn themselves to him, and conjoin themselves to him, and the conjunction of an angel with a man, causes each to be in a similar thought; and because the thought of man coheres with his memory, and speech flows thence, therefore each is in the same language. Besides, an angel or a spirit, when he comes to a man, and by turning to him is conjoined to him, comes into all his memory, insomuch that he scarcely knows otherwise than that he knows from himself what the man knows, thus also the languages. I have spoken with the angels on this subject, and I said that perhaps they supposed that they spoke with me in my mother tongue, because it is so perceived, when yet it was not they who spoke, but I; and that this may be evident from this, that angels cannot utter one word of human language. — *H. II.* 246.

867. The speech of an angel or a spirit with man is heard as sonorously as the speech of a man with a man; yet it is not heard by others who stand near, but by himself alone: the reason is, because the speech of an angel or spirit flows first into the man's thought, and by an internal way into his organ of hearing, and thus moves that from within; but the speech of man with man flows first into the air, and by an external way into his organ of hearing, and moves it from without. Hence it is evident that the speech of an angel and of a spirit with man is heard in man, and, because it equally moves the organs of hearing, that it is also equally sonorous. That the speech of an angel and of a spirit flows down even into the ear from within, was evident to me from this, that it also flows into the tongue, and excites in it a slight vibration, but not with any motion, as when the sound of speech is articulated by it into words by the man himself. — *H. II.* 248.

868. Amongst the many wonderful things that deserve notice in respect to the other life, this is one, that the discourse of spirits with man is in his mother tongue, which they speak as readily and skilfully as if they had been born in the same country, and had been taught the same language from their infancy; and this, whether they had been Europeans, or Asiatics, or natives of any other part of the globe. The case is the same with those who lived thousands of years before such a language existed. Nay, spirits know no other than that the language in which they discourse with man is their own proper and native tongue. The case is the same with the other languages with which the man is acquainted with whom they converse: but except these, they have not power to express a syllable of any other language, unless it is immediately given them by the Lord. Infants, also, who departed this life before they had learned any language, speak in like manner. But the reason is, because the language, which is familiar to spirits, is not a language of words, but a language of ideas of thought, which is the universal of all languages; and when spirits are with man, the ideas of their thought are con-

veyed into the words which are stored in the man's memory, and this so correspondently and aptly, that the spirits know no other than that the very words are their own, and that they are speaking in their own language, when yet they are speaking in the language of the man. I have sometimes discoursed with spirits concerning these particulars. All souls are gifted with this faculty, that immediately on their entrance into the other life, they can understand the speech of all that dwell on the face of the whole earth, just as if it was their native tongue, because they perceive whatever the man thinks; not to mention other faculties which are still more excellent. Hence it is that souls, after the death of the body, are able to hold discourse and converse with all, of whatever country or tongue they be.

869. The words which spirits utter, that is, which they excite or call forth out of a man's memory, and imagine to be their own, are well chosen and clear, full of meaning, distinctly pronounced, and applicable to the subject spoken of; and, what is surprising, they know how to choose expressions much better and more readily than the man himself; nay, as was shown above, they are acquainted with the various significations of words, which they apply instantaneously, without any premeditation; by reason, as just observed, that the ideas of their language flow only into those expressions which are best adapted to signify their meaning. The case, in this respect, is like that of a man who speaks without thinking at all about his words, but is intent only on their sense; when his thought falls readily, and spontaneously, into the proper expressions. It is the sense inwardly intended that calls forth the words. In such inward sense, but of a still more subtle and excellent nature, consists the speech of spirits, and by which man, although he is ignorant of it, has communication with them. — *A. C.* 1637, 1638.

870. As soon as angels and spirits turn themselves from the man, then they are in their own angelic and spiritual language, nor do they know any thing of the language of the man. The case was similar with me, when I was in company with the angels, and in a similar state with them: then I also spoke with them in their language, nor did I know any thing of my own, which I did not remember; but as soon as I was not in company with them, I was in my own language. It is also worthy of mention, that when angels and spirits turn themselves to a man, they can speak with him at any distance; they have also spoken with me, when they were afar off, as loudly as when they were near: but when they turn themselves from a man, and speak one with another, nothing at all of what they speak is heard by man, even if it were close to his ear: thence it was made evident that all conjunction in the spiritual world is according to conversion. It is also worthy to be mentioned, that several can speak together with a man, and the man with them: for they send some spirit from themselves to the man with whom they wish to speak, and the spirit sent turns himself to him, and the rest of them turn to their spirit, and thus they concentrate their thoughts, which the spirit utters.

871. It is not lawful for any angel or spirit to speak with a man from his own memory, but from that of the man; for angels and spirits have memory as well as men. If a spirit should speak with a man from his own memory, then the man would not know otherwise than that the things which he then thinks were his own, when yet they are of the

spirit; it is *æ* the recollection of a thing, which yet the man never heard or saw. That it is so, has been given me to know from experience. Hence there was with some of the ancients the opinion, that after some thousands of years they should return into their former life, and into all its acts, and also that they had returned: they concluded it from this, that sometimes there had occurred to them, as it were, a recollection of things which yet they never saw or heard; which came to pass, because spirits flowed from their own memory into their ideas of thought.

872. There are also spirits, who are called natural and corporeal spirits; these, when they come to a man, do not conjoin themselves with his thought like other spirits, but enter into his body, and occupy all his senses, and speak through his mouth, and act by his members, then not knowing but that all things appertaining to the man are theirs. These are the spirits who obsess man: but they have been cast by the Lord into hell, and thus altogether removed, whence such obsessions are not given at this day. — *H. H.* 255-257.

[NOTE. — Swedborg speaks in other places concerning obsessions, and as distinguished by external and internal obsessions. See, for instance, No. 963. But whether a *kind* of external obsessions is not permitted in our day, may become quite a serious question, when reference is had to the many gross performances of our modern "mediums." — *Compiler.*]

Power of Spirits to communicate through writing and speaking Mediums.

873. I have [already] said and shown that spirits, who are the souls of those who are dead as to the body, whilst they are with man, stand at his back, thinking that they are altogether men; and if they were permitted, they could, through the man who speaks with them, but not through others, be as though they were entirely in the world, and, indeed, in a manner so manifest, that they could communicate their thoughts by words through another man, and even by letters, for they have sometimes, and indeed often, directed my hand when writing, as though it were entirely their own, so that they thought that it was they themselves who were writing, — which is so true, that I can declare it with certainty; and if they were permitted, they could write in their own peculiar style, which I know from some little experience, — but this is not permitted. — *S. D.* 557.

874. A spirit is compared to the wind (John iii. 8); hence it is that spirits have come to me, both now and very frequently before, with wind, which I felt in the face; yea, it also moved the flame of the candle, and likewise papers; the wind was cold, and, indeed, most frequently when I raised my right arm, which I wondered at; the cause of which I do not yet know. — *S. D.* 479.

875. Inasmuch as I was led by certain spirits to perceive the nature of their cupidity, I observed, that they often wished to excite me to steal, even such things as are of small value, and such as are met with in shops; and I perceived, that such was the intention, or the endeavor of these evil spirits, as even to move my hand [to commit the theft]. From them, as it was plainly told me, I ascertained, that those who have been merchants and shopkeepers, and who in their business have employed deceitful arts, or who by any means (*fas et nefas*), have defrauded others of their goods, retain such a fraudulent nature. Wherefore they wander about, and wherever they go they appear to themselves to steal, so that they think of nothing but robbery. They are, however, severely punished, and driven away by punishments. — *S. D.* 457.

[NOTE. — From the above it appears that Swedborg was not altogether ignorant of the powers, which spirits at the present day manifest through mediums, in involuntary speaking and writing, and also over material objects, though he was not permitted to be subject to this low order of experience, and was also enabled, as may be perceived from the foregoing and the following, to point out the danger of promiscuous spiritual communication. — *Compiler.*]

Danger of speaking with Spirits.

876. Something shall now be said concerning the discourse of spirits with man. It is believed by many, that man may be taught of the Lord by spirits speaking with him; but those who believe this, and are willing to believe it, do not know that it is connected with danger to their souls. Man, so long as he lives in the world, is in the midst of spirits as to his spirit, and yet spirits do not know that they are with man, nor does man know that he is with spirits; the reason is, because they are conjoined as to affections of the will immediately, and as to thoughts of the understanding mediately; for man thinks naturally, but spirits think spiritually; and natural and spiritual thought do not otherwise make one than by correspondences; a union by correspondences causes that one does not know any thing concerning the other. But as soon as spirits begin to speak with man, they come out of their spiritual state into the natural state of man, and in this case they know that they are with man, and conjoin themselves with the thoughts of his affection, and from those thoughts speak with him; they cannot enter into any thing else, for similar affection and consequent thought conjoins all, and dissimilar separates. It is owing to this circumstance, that the speaking spirit is in the same principles with the man to whom he speaks, whether they be true or false, and likewise that he excites them, and by his affection conjoined to the man's affection strongly confirms them; hence it is evident that none other than similar spirits speak with man, or manifestly operate upon him, for manifest operation coincides with speech; hence it is that no other than enthusiastic spirits speak with enthusiasts, also, that no other than Quaker spirits operate upon Quakers, and Moravian spirits upon Moravians; the case would be similar with Arians, with Socinians, and with other heretics. All spirits speaking with man, are no other than such as have been in the world, and were then of such a quality: that this is the case has been given me to know by repeated experience. And what is ridiculous, when man believes that the Holy Spirit speaks with him, or operates upon him, the spirit also believes that he is the Holy Spirit; this is common with enthusiastic spirits. From these considerations it is evident to what danger man is exposed who speaks with spirits or who manifestly feels their operation. Man is ignorant of the quality of his own affection, whether it be good or evil, and with what other beings it is conjoined; and if he is in the conceit of his own intelligence, his attendant spirits favor every thought which is thence derived; in like manner if any one is disposed to favor particular principles, unkindled by a certain fire, which has place with those who are not in truths from genuine affection: when a spirit from similar affection favors man's thoughts or principles, then one leads the other, as the blind the blind, until both fall into the pit. The Pythons formerly were of this description, and likewise the magicians in Egypt and in Babel, who by reason of discourse with spirits, and of the operation of spirits felt manifestly in themselves, were called wise; but by this the worship of God was converted into the worship of demons, and the

church perished: wherefore such communications were forbidden the sons of Israel under the penalty of death. — *A. E.* 1182.

877. But to speak with spirits at this day is seldom given, since it is dangerous; for then the spirits know that they are with man, which otherwise they do not know; and evil spirits are such that they hold man in deadly hatred, and desire nothing more than to destroy him both as to soul and body, which also is done with those who have indulged much in fantasies, so that they have removed from themselves the delights suitable to the natural man. Some also, who lead a solitary life, sometimes hear spirits speaking with them, and without danger; but the spirits with them are at intervals removed by the Lord, lest they should know that they are with man: for most spirits do not know that there is any other world than that in which they are; thus also they do not know that there are men elsewhere; wherefore it is not lawful for a man to speak in turn with them, for if he should they would know it. Those who think much on religious subjects, and are so intent upon them as to see them as it were inwardly in themselves, also begin to hear spirits speaking with them: for the things of religion, whatever they are, when man from himself dwells upon them, and does not modify them by the various things which are of use in the world, go interiorly, and there subsist, and occupy the whole spirit of the man, and enter the spiritual world, and move the spirits who are there: but such persons are visionaries and enthusiasts, and whatever spirit they hear, they believe to be the holy spirit, when yet they are enthusiastic spirits. Those who are such see falses as truths, and because they see them, they persuade themselves, and likewise persuade those with whom they flow in. — *H. H.* 249.

878. They who are simply called spirits infuse falses, inasmuch as they reason against the truth, and are in the delight of their life, when they can make what is true to appear as false, and what is false to appear as true; but they, who are called genii, infuse evils, act into the affections and concupiscences of man, and scent in a moment what man desires; if this be good, they bend it most cunningly into evil, and are in the delight of their life, when they can make good to be apperceived as evil, and evil as good. It was permitted them to act into my desires, that I might know of what nature they are, and how they act; and I can confess, that unless the Lord had guarded me by angels, they would have perverted my desires into concupiscences of evil, and this in a manner so hidden and silent, that I should scarcely have apperceived any thing about it. — *A. C.* 5977.

879. Spirits relate things exceedingly fictitious, and lie. When spirits begin to speak with man, he must beware lest he believe them in any thing; for they say almost any thing; things are fabricated by them, and they lie: for if they were permitted to relate what heaven is, and how things are in the heavens, they would tell so many lies, and indeed with solemn affirmation, that man would be astonished; wherefore, when spirits were speaking, I was not permitted to have faith in the things which they related. For they are extremely fond of fabricating; and whenever any subject of discourse is proposed, they think that they know it, and give their opinions upon it one after another, one in one way and another in another, altogether as if they knew; and if man then listens and believes, they press on, and deceive and seduce in divers ways: for example, if they were permitted

to tell about things to come, about things unknown in the universal heaven, about all things whatsoever that man desires, yet [they would tell] all the things falsely, while from themselves: wherefore let men beware lest they believe them. On this account the state of speaking with spirits on this earth is most perilous, unless one is in true faith. They induce so strong a persuasion that it is the Lord Himself who speaks and who commands, that man cannot but believe and obey. — *S. D.* 1622.

880. Spirits speaking are little to be believed. Nothing is more familiar to spirits who are speaking, than to say that a thing is so or so; for they think that they know every thing, and indeed solemnly assert that it is so, when yet it is not so. From experiments made several times, it may be evident of what quality they are, and how they are to be believed: when it is asked [of them] whether they know how this or that is, then one after another says that it is so, one differently from another; even if there were a hundred, one would say differently from another; and indeed for the time with confidence, as if it were so, when yet it is not so. As soon as they notice any thing which they do not know, they immediately say that it is so: besides very many other proofs that they speak as if they knew, when yet they do not know. — *S. D.* 1902.

881. Spirits may be induced, who represent another person; and the spirit, as also he who was known to the spirit, cannot know otherwise than that he was the same. This has many times been shown to me, that the spirits speaking with me did not know otherwise than that they were the men who were the subject of thought; and neither did other spirits know otherwise; as yesterday and to-day, some one known to me in life [was represented by one] who was so like him, in all things which belonged to him, so far as they were known to me, that nothing was more like: wherefore, let those who speak with spirits beware lest they be deceived, when they say that they are those whom they know, and that they are dead.

882. For there are genera and species of spirits of a like faculty; and when similar things are called up in the memory of man, and are thus represented to them, they think that they are the same person: then all the things are called forth from the memory which represent those persons, both the words, the speech, the tone, the gesture, and other things; besides that they are induced to think thus, when other spirits inspire them; for then they are in the fantasy of those, and think that they are the same. — *S. D.* 2860, 2861.

883. To speak with the angels of heaven is granted only to those who are in truths from good, especially who are in the acknowledgment of the Lord, and of the Divine in his Human, because this is the truth in which the heavens are. . . . From which it is evident, that to speak with the angels of heaven is not granted to any but those with whom the interiors are opened by divine truths even to the Lord, for into those truths the Lord flows in with man, and when the Lord, heaven also flows in. — *H. H.* 250. (See 1241.)

Mediate Revelation by the Word, preferable to Immediate Revelation by Converse with Spirits.

884. It is generally believed that man might be more enlightened, and become more wise, if an immediate revelation was granted him by means of converse with spirits and angels; but the reverse

is the case. Illustration by means of the Word is effected by an interior way, whereas illustration by means of an immediate revelation is effected by an exterior way. The interior way is by the will into the understanding, the exterior way is by the hearing into the understanding. Man by means of the Word is illustrated by the Lord, in proportion as his will is in good; but man by hearing may be instructed, and as it were illustrated, although his will is in evil; and what enters into the understanding in a man whose will is in evil, is not within the man, but without him, and is only in his memory, and not in his life; and what is without man and not in his life is gradually separated, if not before, yet nevertheless after death; for the will which is in evil, either casts it out or suffocates it, or falsifies and profanes it, for the will constitutes the life of man, and continually acts upon the understanding, and regards as extraneous what is derived into the understanding from the memory. On the contrary, the understanding does not act on the will, but it only teaches in what manner the will should act: wherefore if a man knew from heaven whatever is known to the angels, or if he knew whatever is contained in the Word, and moreover, all that is contained in the doctrines of the church, which the fathers have written and councils declared, and his will remains in evil, nevertheless after death, such a man would be regarded as one who knows nothing, because he does not will what he knows; and whereas evil hates truth in this case, the man himself casts out truths, and in the room thereof adopts such falses as are in agreement with the evil of his will. Moreover, permission is not granted to any spirit nor to any angel, to teach any man on this earth in divine truths, but the Lord Himself teaches every one by means of the Word, and man is taught in proportion as he receives good from the Lord in his will, and he receives good in the same proportion as he flees evils as sins: every man also is in a society of spirits as to his affections and as to his thoughts thence derived, in which society his mind is as it were present with them: wherefore spirits speaking with man, speak from his affections and according to them. A man cannot converse with other spirits, unless the societies in which he is be first removed, which cannot be done except by a reformation of his will; because every man is in society with spirits who are in the same religion with himself, wherefore when the spirits converse with him, they confirm whatever the man has made a part of his religion, consequently enthusiastic spirits confirm whatever is of enthusiasm with man. Quaker spirits confirm what is of Quakerism, Moravian spirits whatever is of Moravianism, and so forth. Hence proceed confirmations of the false which can never be extirpated. From this it appears, that mediate revelation, which is effected by means of the Word, is preferable to immediate revelation, which is effected by means of spirits. As to what regards myself, it was not allowed to take any thing from the dictate of any spirit, or from the dictate of any angel, but from the dictate of the Lord alone.—*Treatise on the Sacred Scripture, from a posthumous Work of the Author, taken from the London "New Jerusalem Magazine," of 1790.*

885. The Lord does not immediately teach man truths either from Himself or by the angels, but He teaches mediately by the Word, by preaching, by reading, by discourse and by communication with others, and thus by consideration in private of what is taught; and man, in this case, is

enlightened according to the affection of truth grounded in use; otherwise man would not act as of himself. These things follow as consequences from the laws of the Divine Providence before explained, namely, from these, that man is in freedom, and acts what he acts from reason; also, that from understanding he should think as from himself, and hence from the will should do good as from himself; and further, that he is not to be compelled by miracles or by visions to believe any thing, or to do any thing; these laws are immutable, because they are of the divine wisdom, and at the same time of the divine love, and yet they would be disturbed if man was to be immediately taught, either by influx or by discourse. Moreover, the Lord flows in into the interiors of the mind of man, and through them into his exteriors; also, into the affection of his will, and through that into the thought of his understanding, but not *vice versa*. To flow in into the interiors of the mind of man, and through them into his exteriors, is to infix the root, and from the root to produce, for the root is in the interiors, and production in the exteriors; and to flow in into the affection of the will, and through it into the thought of the understanding, is first to inspire a soul, and through it to form all other things; for the affection of the will is as a soul, by which the thoughts of the understanding are formed: this, likewise, is influx from what is internal into what is external, which influx is given.—*A. E. 1173.*

Wisdom of the Angels.

886. What the wisdom of the angels of heaven is, can scarcely be comprehended, because it transcends human wisdom so far that they cannot be compared; and that which transcends appears as if it were not any thing. Some of the things also, by which it will be described, are unknown, and these, before they become known, are in the understanding as shadows, and thus also conceal the thing as it is in itself: but still they are such things as can be known, and when they are known be comprehended, provided that the mind be delighted with them; for delight has light with it, because it is from love; and to those who love such things as are of divine and heavenly wisdom, light shines from heaven, and there is illustration.

887. What the wisdom of angels is, may be concluded from this, that they are in the light of heaven, and the light of heaven in its essence is divine truth, or divine wisdom; and this light enlightens at the same time their internal sight, which is of the mind, and their external sight, which is of the eyes. The angels also are in heavenly heat, which in its essence is divine good, or divine love, from which they have the affection and desire of growing wise. That the angels are in wisdom, so that they may be called wisdoms, may be concluded from this, that all their thoughts and affections flow according to a heavenly form, which form is the form of divine wisdom; and that their interiors, which receive wisdom, are composed to that form. That the angels have supereminent wisdom, may also be evident from this, that their speech is the speech of wisdom, for it flows immediately and spontaneously from thought, and this from affection, so that their speech is thought and affection in an external form; hence it is that nothing withdraws them from divine influx, nor does any thing external, which with man is brought into his speech from other thoughts. To such wisdom of the angels, this also conspires,

that all things which they see with the eyes and perceive with the senses, agree with their wisdom, since they are correspondences, and thence the objects are foras representative of such things as are of wisdom. Moreover, the thoughts of angels are not bounded and contracted by ideas from space and time, like human thoughts, for spaces and times are proper to nature, and the things proper to nature draw off the mind from spiritual things, and take away extension from intellectual sight. Again, the thoughts of angels are not brought down to earthly and material things, nor are they interrupted by any cares respecting the necessities of life; thus they are not by those things withdrawn from the delights of wisdom, like the thoughts of men in the world: for all things come to them gratis from the Lord; they are clothed gratis, they are nourished gratis, they have habitations gratis; and moreover they are gifted with delights and pleasantnesses according to the reception of wisdom from the Lord. These things are said, that it may be known whence the angels have so great wisdom. — *H. H.* 265, 266.

888. How great the wisdom of the angels is, may be evident from this, that in the heavens there is a communication of all things; the intelligence and wisdom of one is communicated to another, heaven being a communion of all goods. The reason is, because heavenly love is such that it wills that what is its own should be another's; wherefore no one in heaven perceives his own good in himself as good, unless it be also in another; thence also is the happiness of heaven; this the angels derive from the Lord, whose divine love is such. That there is such communication in the heavens, has been also given me to know by experience: some simple ones have sometimes been taken up into heaven, and when there, they came also into angelic wisdom, and then they understood such things as they could not comprehend before, and spoke such things as they could not utter in the former state.

889. Their wisdom, in respect to human wisdom, is as a myriad to one, comparatively as the moving forces of the whole body, which are innumerable, are to the action from them, which before human sense appears as one; or as a thousand things of an object viewed by a perfect microscope, to one obscure thing before the naked eye. I will also illustrate the subject by an example. An angel from his wisdom described regeneration, and produced arcana concerning it in their order even to hundreds, and filled each of them with ideas in which there were interior arcana, and this from beginning to end; for he explained how the spiritual man is conceived anew, is carried as it were in the womb, is born, grows up, and is successively perfected. He said that he could increase the number of arcana even to some thousands; and that those which were told, were only concerning the regeneration of the external man, and that there were innumerable more concerning the regeneration of the internal. From these and other similar things which have been heard from the angels, it has been manifested to me how great is their wisdom, and how great the ignorance of man respectively, who scarcely knows what regeneration is, and does not know any step of the progression when he is being regenerated.

890. Because the angels of that heaven are such, therefore they never reason about divine truths, still less do they dispute concerning any truth, whether it be so or not so; nor do they know what it is to believe or to have faith, for they say,

what is faith? for I perceive and see that it is so. They illustrate this by comparatives, namely, that it would be as when any one with a companion sees a house and various things in it and around it, and should say to his companion, that he ought to believe that they are, and that they are such as he sees; or as if one should see a garden and the trees and fruits there, and should say to his companion, that he ought to have faith, that it is a garden, and that they are trees and fruits, when yet he sees them clearly with his eyes. Hence it is, that those angels never name faith, nor have any idea of it, wherefore neither do they reason about divine truths, still less do they dispute concerning any truth whether it be so or not so. But the angels of the first or ultimate heaven have not divine truths thus inscribed on their interiors, because to them only the first degree of life is open; they reason therefore concerning truths, and they who reason scarcely see any thing beyond the object of the thing about which they reason, or go beyond the subject, except only to confirm it by certain things; and when they have confirmed it, they say that it should be a matter of faith, and that it is to be believed. Upon these things I have spoken with angels, who said that the distinction between the wisdom of angels of the third heaven, and the wisdom of angels of the first heaven, is like that between what is lucid and what is obscure. They also compared the wisdom of the angels of the third heaven with a magnificent palace full of all things for use, around which are paradises on all sides, and around those paradises magnificent things of other kinds; and those angels, because they are in the truths of wisdom, can enter into the palace, and see all things, and also walk about in the paradises in every direction, and be delighted with every thing. But it is otherwise with those who reason concerning truths, and especially with those who dispute about them; these, because they do not see truths from the light of truth, but take them either from others, or from the sense of the letter of the Word, which they do not interiorly understand, say that they are to be believed, or that faith is to be had in them, into which truths they do not afterwards wish that interior sight should enter. Concerning these they said, that they cannot come to the first threshold of the palace of wisdom, still less enter into it, and walk about in its paradises, since they stop at the first step. It is otherwise with those who are in the truths themselves; these nothing hinders from being borne on, and making progress without limit, for the truths seen lead them whithersoever they go, and into wide fields, since every truth is of infinite extension, and is in conjunction with many others. They said further, that the wisdom of angels of the inmost heaven consists principally in this, that they see divine and heavenly things in each single object, and wonderful things in a series of several objects; for all the things which appear before their eyes, correspond; as when they see palaces and gardens, their view does not stop at such things as are before their eyes, but they see the interior things from which they are, thus to which they correspond; and this with all variety according to the appearance of the objects, thus beholding innumerable things at the same time in order and connection, which then so delight their minds, that they seem to be carried out of themselves. — *H. H.* 268-270.

891. An additional reason, which also in heaven is the primary one, why the angels can receive so great wisdom, is because they are without self-

love; for as far as any one is without that love, so far he can grow wise in divine things: it is that love which closes the interiors to the Lord and to heaven, and opens the exteriors and turns them to self; wherefore all those with whom that love rules, are in thick darkness as to the things which are of heaven, howsoever they are in light as to the things which are of the world. But the angels, on the other hand, because they are without that love, are in the light of wisdom; for the heavenly loves in which they are, which are love to the Lord and love towards the neighbor, open the interiors, because those loves are from the Lord, and the Lord Himself is in them. — *H. H.* 272.

892. The angels, because in love to the Lord and in mutual love, are also in all truth, and thus in all wisdom and intelligence, not only respecting things celestial and spiritual, but also respecting things rational and natural; for from love, because from the Lord, they are in the very principles or fountains of things, that is, in ends and causes; and to see from principles, or from ends and causes, is to see from heaven all things which are beneath, even the things which are on earth; this case is comparatively like that of a person on a high mountain, and in a watchtower there, who can see around to the compass of several miles, the things which are below, whilst they who are below, especially who are in a valley, or in a forest, can scarce see to the distance of as many paces. Thus also it is with those who are in the good of doctrine, in respect to those who are in the truth of doctrine separate from good, although the latter think that they see farther than the former; but still they see nothing of good, nor any thing of truth except very slightly and superficially, and this defiled with false principles. — *A. C.* 2572.

893. The angels see the arcana of the Word in the light which is from the Lord, in which light innumerable things are presented to the view, which do not fall into expressions of speech, and not even into the ideas of thought with men so long as they live in the body; the reason is, because with men the light of heaven flows in into the light of the world, and thus into such things as either extinguish, or reject, or darken, and so make dim the light of heaven; the cares of the world and of the body are such things, especially those which flow from the loves of self and of the world; hence it is that the things which are of angelic wisdom are for the most part unutterable, and also incomprehensible. Nevertheless man comes into such wisdom after the rejection of the body, that is, after death, but only that man who had received the life of faith and charity from the Lord in the world; for the faculty of receiving angelic wisdom is in the good of faith and charity. That the things are ineffable, which the angels see and think in the light of heaven, has been also given me to know from much experience; for when I have been elevated into that light, I have seemed to myself to understand all those things which the angels there spake, but when I have been let down from thence into the light of the external or natural man, and in this light wished to recollect the things which I had there heard, I could not express them by terms, and not even comprehend them by ideas of thought, except in a few instances, and these few also in obscurity: from which it is evident, that the things which are seen and heard in heaven, are such as the eye hath not seen nor the ear heard. — *A. C.* 9094.

894. Angels of the inmost heaven do not lay up divine truths in the memory, thus they do not

make any science of them, but as soon as they hear them, they perceive them, and commit them to life: hence it is that divine truths remain with them as if inscribed on them; for what is committed to life, thus abides internally. But the case is otherwise with the angels of the ultimate heaven: they first lay up divine truths in the memory, and reduce them to a science, and thence take them out and perfect their understanding by them, and without interior perception whether they be truths, they will them, and commit them to life; hence they are respectively in obscurity. It is worthy of remark, that angels of the third heaven are perfected in wisdom by hearing, but not by the sight. Those things which they hear from preaching, do not enter into their memory, but immediately into their perception and will, and become of their life; but the things which those angels see with their eyes, enter into their memory, and they reason and talk about them: hence it is evident that that the way of hearing is to them the way of wisdom. This likewise is from correspondence, for the ear corresponds to obedience, and obedience is of the life; but the eye corresponds to intelligence, and intelligence is of doctrine. — *H. H.* 271.

Knowledge of the Angels.

895. In regard to the knowledge of the angels of the interior heaven, a single example may suffice, taken from their knowledge of the structures and forms of the [human] body, for while any one, no matter what, of the viscera of the body is under consideration, they are enabled to know not only its whole structure and operation, but also all the experience which anatomy is able to detect in the smallest particulars, as whether it be true or genuine. Not only so, but they know in an instant whether what is stated respecting each of the viscera be correct, besides many interior things which no one of the human race can know, as I have sometimes found by experience. They are acquainted, too, with the correspondence which these things bear to things spiritual. Indeed, their knowledge is such that if men were aware of it they would be astounded, although matters of this kind had never been their study in the life of the body. It flows, as it were, spontaneously from the fact that by reason of an intelligence bestowed by the Lord, they know how every thing is with the Grand Man in general, and in particular, and the knowledge seems to be innate in them. But such knowledge they could never possess were it so: that the whole heaven represents the whole man, with all his several parts, and unless the Lord were the life of that man, and thus life itself, and unless also the universal heaven were organic. They are thus in first principles, and from first principles, or things interior, and more interior, could comprehend the things which are without or below. — *S. D.* 1625.

Increase of Truth in Heaven.

896. With man who is principled in good, that is, in love and charity, seed from the Lord is so fructified and multiplied, that it cannot be numbered for multitude; not so much during his life in the body, but incredibly in the other life. For so long as man lives in the body, the seed is in corporeal ground, and amongst underwood and thickets, which are scientifics and gross pleasures, and also cares and anxieties; but when these things are put off, as is the case when he passes into the other life, the seed is freed from them, and shoots forth; as the seed of a tree, when it springs out

of the ground, shoots forth into a shrub, and then into a large tree, and is afterwards multiplied into a garden of trees. For all science, intelligence, and wisdom, with their delights and felicities are thus fructified and multiplied, and in this manner grow to eternity; and this from the smallest seed; as the Lord teaches concerning the grain of mustard seed, (Matt. xiii. 31;) and as may evidently appear from the science, intelligence, and wisdom of the angels, which, whilst they were men, were to them inexpressible. — *A. C.* 1941.

Governments in Heaven.

897. Governments in the heavens are various; of one sort in the societies which constitute the Lord's celestial kingdom, and of another sort in the societies which constitute the Lord's spiritual kingdom; they differ also according to the ministries which pertain to every society. But in the heavens there is no other government than the government of mutual love, and the government of mutual love is heavenly government.

898. Government in the Lord's celestial kingdom is called *Justice*, because all who are there are in the good of love to the Lord from the Lord, and what is from that good is called just. Government there is of the Lord alone; He leads them and teaches them in the affairs of life. The truths, which are called truths of judgment, are written on their hearts: every one knows, perceives, and sees them; wherefore matters of judgment never come into dispute there, but matters of justice, which are of life. The less wise interrogate the more wise on these points, and the latter the Lord, and receive answers. Their heaven, or their inmost joy, is to live justly from the Lord.

899. Government in the Lord's spiritual kingdom is called *Judgment*; because they are in spiritual good, which is the good of charity towards the neighbor, and this good in its essence is truth; and truth is of judgment, and good is of justice. These are also led by the Lord, but mediately; wherefore they have governors, fewer or more, according to the need of the society in which they are: they have also laws, according to which they live among themselves. The governors administer all things according to the laws; they understand them because they are wise, and in doubtful cases they are enlightened by the Lord. — *H. H.* 213-215.

900. In the spiritual kingdom of the Lord, there are various forms of government, differing in different societies; the variety is according to the ministries which the societies perform. Their ministries are according to the ministries of all things in man, to which they correspond; and that these are various, is well known; for the heart has one ministry, the lungs another, the liver another, the pancreas and spleen another, and every organ of sense also another. As there are various administrations of these in the body, so likewise there are various administrations of societies in the Greatest Man, which is heaven: for there are societies which correspond to them. But all the forms of government agree in this, that they regard the public good as the end, and in that the good of every one.

901. From these things it may be evident of what quality the governors are, namely, that they are those who are in love and in wisdom more than others, thus those who from love will good to all, and from wisdom know how to cause it to be done. Those who are such do not rule and command, but minister and serve; for to do good to others from the love of good is to serve, and to cause it to be

done is to minister. Neither do they make themselves greater than others, but less, for they have the good of society and of their neighbor in the prior place, but their own in the posterior place: what is in the prior place is greater, and what is in the posterior less. But still they have honor and glory; they dwell in the midst of the society, more elevated than others, and also in magnificent palaces; they also accept this glory and that honor, yet not for the sake of themselves, but for the sake of obedience, for all there know that they have that honor and that glory from the Lord, and that on this account they are to be obeyed. These are the things which are understood by the Lord's words to his disciples: "Whosoever would be great among you, let him be your minister; and whosoever would be first among you, let him be your servant; as the Son of man came not to be ministered unto but to minister," Matt. xx. 27, 28. "He that is the greatest among you, let him be as the least, and he that is a leader, as he who ministers," Luke xxii. 26.

902. A similar government in the least form is also in every house; for in every house there is a master and there are servants: the master loves the servants, and the servants love the master; whence from love they serve each other; the master teaches how they ought to live, and tells what is to be done; the servants obey and perform their duties. To perform use is the delight of the life of all; hence it is evident that the kingdom of the Lord is a kingdom of uses. — *H. H.* 217-219.

Divine Worship and Preachings in Heaven.

903. Divine worship in the heavens is not unlike divine worship on earth as to externals, but as to internals it differs. In the heavens, as on earth, there are doctrines, there are preachings, and there are temples. The doctrines agree as to essentials, but are of more interior wisdom in the superior heavens than in the inferior heavens. The preachings are according to the doctrines; and as they have houses and palaces, so likewise they have temples, in which there is preaching. That there are such things also in the heavens, is because the angels are continually being perfected in wisdom and love; for they have understanding and will equally as men, and the understanding is such that it may be continually perfected, and in like manner the will; the understanding by the truths which are of intelligence, and the will by the goods which are of love.

904. But divine worship itself in the heavens does not consist in frequenting temples, and in hearing preaching, but in a life of love, charity and faith, according to doctrines; preachings in temples serve only as means of instruction in matters of life.

905. That I might know what their meetings in the temples are, it has been given me several times to go in and hear preaching. The preacher stands in a pulpit on the east; before his face sit those who are in the light of wisdom more than others, on the right and left side of them, those who are in less; they sit in the form of a circle, so that all are in the view of the preacher, no one being at the sides on either hand, so as to be out of his view. At the entrance, which is at the east of the temple, and on the left of the pulpit, stand those who are being initiated. No one is allowed to stand behind the pulpit; if any one be there, the preacher is confused: the case is the same if any one in the congregation dissents, wherefore it behooves him to turn away his face. The preachings are fraught with such wisdom, that those in the world cannot

be compared with them; for in the heavens they are in interior light. The temples appear as of stone in the spiritual kingdom, and as of wood in the celestial kingdom, because stone corresponds to truth, in which those are who are in the spiritual kingdom, and wood corresponds to good, in which those are who are in the celestial kingdom: the sacred edifices in this kingdom are not called temples, but houses of God. In the celestial kingdom the sacred edifices are without magnificence, but in the spiritual kingdom with greater and less magnificence. — *H. H.* 221–223.

906. All the preachers are from the Lord's spiritual kingdom, and none from the celestial kingdom: that they are from the spiritual kingdom, is because they are in truths from good, and all preaching is from truths; that there is none from the celestial kingdom, is because there they are in the good of love, and from that they see and perceive truths, but they do not speak about them. Although the angels who are in the celestial kingdom perceive and see truths, still there are preachings there, since by preaching they are enlightened in the truths which they know, and are perfected by many which they did not know before: as soon as they hear them, they also acknowledge them, and thus perceive: the truths which they perceive, they also love, and by living according to them, they make them of their life; to live according to truths, they say, is to love the Lord.

907. All preachers are constituted by the Lord, and thence are in the gift of preaching; it is not lawful for any except them to teach in the temples. They are called preachers, but not priests; the reason that they are not called priests, is because the priesthood of heaven is the celestial kingdom: for priesthood signifies the good of love to the Lord, in which those are who are in that kingdom; but the royalty of heaven is the spiritual kingdom, for royalty signifies truth from good, in which those are who are in that kingdom.

908. The doctrines according to which the preachings are, all regard life as an end, and none faith without life. The doctrine of the inmost heaven is more full of wisdom than the doctrine of the middle heaven, and this more full of intelligence than the doctrine of the last heaven; for the doctrines are adapted to the perception of the angels in each heaven. The essential of all the doctrines is, to acknowledge the Divine Human of the Lord. — *H. H.* 225–227.

909. At dawn, they heard a proclamation, *Today is the Sabbath*; and they arose, and asked the angel what that was? He replied, It is for the worship of God, which returns at stated periods, and is proclaimed by the priests; it is performed in our temples, and lasts about two hours; wherefore, if it please you, come with me, and I will introduce you; and they made themselves ready, and attended the angel, and entered the temple; and, behold, the temple was large, capable of containing about three thousand persons, of a semicircular form, set round with benches or seats of a similar figure, those behind being higher than the front ones. The pulpit in front of them was drawn back a little from the centre; the door was behind the pulpit on the left. The ten strangers entered with their conducting angel, who pointed out to them the places where they should sit, telling them, Every one who enters the temple knows his own place, and he knows this from within, nor can he sit elsewhere; if he sit elsewhere, he hears nothing, and perceives nothing, and also disturbs the order, and when this is disturbed the priest is not inspired. — *C. L.* 23.

Power of the Angels.

910. That the angels have power, those cannot comprehend who know nothing of the spiritual world, and of its influx into the natural world: they think that the angels cannot have power, because they are spiritual, and so pure and unsubstantial that they cannot even be seen by the eyes. But those who look more interiorly into the causes of things, think differently: they know that all the power which man has, is from his understanding and will, for without them he cannot move a particle of his body, understanding and will being his spiritual man. This actuates the body and its members at its pleasure; for what it thinks, that the mouth and tongue speak, and what it wills, this the body acts; it also gives powers at pleasure. The will and understanding of man are ruled by the Lord through angels and spirits; and because the will and understanding are so ruled, all things of the body are also, since these are from thence; and if you will believe it, man cannot even stir a step without the influx of heaven. That it is so, has been shown to me by much experience; it has been given to the angels to move my steps, my actions, my tongue, and speech, as they pleased, and this by influx into my will and thought; and I found by experience that of myself I could do nothing. They said afterwards, that every man is so ruled, and that he may know this from the doctrine of the church and from the Word, for he prays that God would send his angels, who may lead him, direct his steps, teach him, and inspire what he should think and what he should speak, and much more, although when he thinks by himself without doctrine, he says and believes otherwise. These things are said, that it may be known what power the angels have with man.

911. But the power of the angels in the spiritual world is so great, that if I should relate all the things concerning it which have been seen by me, they would exceed belief: if any thing there resists, which is to be removed because it is contrary to divine order, they cast it down and overturn it merely by an effort of the will and a look: thus I have seen mountains, which were occupied by the evil, cast down and overthrown, and sometimes shaken from one end to the other, as is the case in earthquakes: rocks also opened in the midst even to the deep, and the evil who were upon them were swallowed up. I have seen also some hundreds of thousands of evil spirits dispersed and cast into hell by them: numbers are of no avail against them, nor arts, cunning, and confederacies, for they see all, and disperse them in a moment: but more may be seen on this subject in the relation concerning the *Destruction of Babylon*. Such power they have in the spiritual world. That the angels also have similar power in the natural world, when it is granted, is evident from the Word; as that they gave whole armies to destruction; that they brought a pestilence, of which seventy thousand men died; of which angel it is thus read: "The angel stretched out his hand against Jerusalem, to destroy it, but Jehovah repenting the evil, said to the angel who destroyed the people, It is enough, withhold now thy hand. And David said the angel who smote the people," 2 Samuel xxiv. 15–17: besides other passages. The angels, because they have such power, are therefore called powers; as in David: "Bless Jehovah, ye angels, most powerful in strength," Psalm ciii. 20.

912. But it is to be known, that the angels have no power at all from themselves, but that all the power they have is from the Lord; and that

they are so far powers as they acknowledge this. Whosoever of them believes that he has power from himself, becomes instantly so weak, that he cannot even resist one evil spirit; which is the cause that the angels attribute nothing at all of merit to themselves, and that they are averse to all praise and glory on account of any thing done, and that they ascribe it to the Lord.

913. It is the divine truth proceeding from the Lord, which has all power in the heavens. As far therefore as an angel is truth from the Divine, and good from the Divine, so far he is a power, because so far the Lord is with him; and because no one is in good and truth exactly similar or the same with another, (for in heaven, as in the world, there is perpetual variety,) therefore one angel is not in similar power as another. Those are in the greatest power who constitute the arms of the Greatest Man or heaven, because those who are there are in truths more than others, and into their truths there flows good from the universal heaven: also the power of the whole man transfers itself into the arms, and by them the whole body exercises its powers: hence it is, that by arms and by hands in the Word, is signified power. — *H. H.* 228–231.

Writings in Heaven.

914. Because the angels have speech, and their speech is a speech of words, therefore they have also writings, and by writings they express the sentiments of their mind as well as by speech. Several times papers have been sent to me, traced with writings, altogether like manuscripts, and also some like papers printed in the world. I was also able to read them in like manner, but it was not allowed to get from them more than a little of the sense: the reason was, because it is not according to divine order to be instructed by writings from heaven, but by the Word, since by this alone there is communication and conjunction of heaven with the world, thus of the Lord with man. That papers written in heaven appeared also to the prophets, is manifest in Ezekiel: "When I looked, behold a hand put forth by a spirit to me, and in it the roll of a book, which he unfolded in my sight; it was written on the front and on the back," ii. 9, 10. And in John: "I saw at the right hand of Him who sat on the throne, a book written within and on the back, sealed with seven seals." *Apoc.* v. 1 — *H. H.* 258.

915. Once also a little paper was sent to me from heaven, upon which there were only some words written in Hebrew letters, and it was said that every letter involved arcana of wisdom, and that those were contained in the inflections and curvatures of the letters, and thence likewise in the sounds. Thence it was evident to me what is signified by these words of the Lord: "Verily I say unto you, until heaven and earth pass away, one iota or one tittle shall not pass away from the law," *Matt.* v. 18. That the Word is divine as to every tittle of it, is also known in the church; but where the divine is concealed in every tittle, is not as yet known, wherefore it shall be told. The writing in the inmost heaven consists of various inflected and circumflected forms, and the inflections and circumflexions are according to the form of heaven; by them the angels express the arcana of their wisdom, and also many things which they cannot utter by words: and what is wonderful, the angels know that writing without the aid of a teacher; it is implanted in them like the speech itself; wherefore this writing is heavenly writing. That it is implanted, is because all extension of

the thoughts and affections, and thence all communication of the intelligence and wisdom of the angels, goes according to the form of heaven; hence it is that their writing flows into that form. I have been told that the most ancient people on this earth, before letters were invented, also had such writing; and that it was translated into the letters of the Hebrew language, which letters in ancient times were all inflected, and not any of them, as at this day, terminated as lines: hence it is, that in the Word are divine things and the arcana of heaven, even in its iotas, points, and tittles.

916. This writing, which is made by types of a heavenly form, is in use in the inmost heaven, where they excel all others in wisdom; affections are expressed by them, from which thoughts flow and follow in order, according to the subject treated of; hence it is, that those writings involve arcana which cannot be exhausted by thought: these writings it has also been granted me to see. But in the inferior heavens there are not such writings; the writings in these heavens are similar to writings in the world, in similar letters, but still not intelligible to man, because they are in angelic language; and angelic language is such that it has nothing in common with human languages; for by vowels they express affections, by consonants the ideas of thought from affections, and by words from them the sense of a thing. This writing also involves in a few words more than a man can describe by several pages: these writings also have been seen by me. They have the Word thus written in the inferior heavens and in the inmost heaven, by heavenly forms.

917. It is worthy of remark, that writings in the heavens flow naturally from their thoughts themselves, and this so easily, that it is as if thought put itself forth; neither does the hand hesitate in the choice of any word, because words which they speak, as well as those which they write, correspond to the ideas of their thought, and all correspondence is natural and spontaneous. There are also given in the heavens writings without the aid of the hand, from mere correspondence of the thoughts; but these are not permanent. — *H. H.* 260–262.

918. Those who do not know any thing concerning heaven, and who do not wish to have any other idea concerning it, than as of something purely atmospherical, in which the angels fly about as intellectual minds, without the sense of hearing and seeing, cannot think that they have speech and writing; for they place the existence of every thing in what is material, when yet those things which are in heaven as really exist as those which are in the world; and the angels who are there have all things which are of use for life, and which are of use for wisdom. — *H. H.* 264.

Innocence of the Angels.

919. The innocence of infancy, or of infants, is not genuine innocence, for it is only in the external form, and not in the internal; yet still from that may be learned what innocence is, for it shines forth from their faces, and from some of their gestures, and from their first speech, and affects; and this because they have no internal thought, for they do not yet know what is good and evil, and what is true and false, from which thought is derived: hence they have no prudence from proprium, no purpose and deliberation, thus no end of evil; they have no proprium acquired from the love of self and of the world; they do not attribute any

thing to themselves, they regard all that they have as received from their parents; content with the few and little things which are given them, they are filled by them with gladness; they have no solicitude about food and raiment, and none about the future; they do not look to the world and covet many things thence; they love their parents, their nurse, and their infant companions, with whom they play in innocence; they suffer themselves to be led, they hearken and obey. And because they are in this state, they receive all things in the life: hence they have becoming manners, without knowing from whence they are: hence too they have speech and the rudiment of memory and thought, for the receiving and implanting of which their state of innocence serves as a medium. But this innocence, as was said above, is external, because only of the body, not of the mind; for their mind is not yet formed, because mind is understanding and will, and thence thought and affection. It has been told me from heaven, that infants are particularly under the auspices of the Lord, and that their influx is from the inmost heaven, where there is a state of innocence; and that the influx passes through their interiors, and that in passing through it does not affect them except by innocence; and that hence innocence is exhibited in the face, and in some gestures, and becomes apparent; and that it is this innocence by which parents are inmost affected, and which makes the love which is called *storge*.

920. The innocence of wisdom is genuine innocence, because it is internal, for it is of the mind itself, thus of the will itself, and thence of the understanding; and when in these there is innocence, there is also wisdom, for wisdom is of them: hence it is said in heaven, that innocence dwells in wisdom, and that an angel has as much of wisdom as he has of innocence. That it is so, they confirm by this, that those who are in a state of innocence attribute nothing of good to themselves, but consider themselves only as receivers, and ascribe all things to the Lord; that they wish to be led by Him, and not by themselves; that they love every thing which is good, and are delighted with every thing which is true, because they know and perceive that to love good, thus to will and do it, is to love the Lord, and to love truth is to love their neighbor; that they live contented with their own, whether it be little or much, because they know that they receive as much as is profitable for them; little, they for whom little is profitable, and much, they for whom much is profitable; and that they do not know what is profitable for them, but the Lord only, to whom all things which He provides are eternal. Thence neither are they solicitous about the future; they call solicitude about the future care for the morrow, which they say is grief on account of losing or not receiving such things as are not necessary for the uses of life. With companions they never act from an evil end, but from what is good, just and sincere: acting from an evil end they call cunning, which they shun as the poison of a serpent, since it is altogether contrary to innocence. Because they love nothing more than to be led of the Lord, and because they acknowledge all things as received from Him, therefore they are removed from their proprium; and as far as they are removed from their proprium, so far the Lord flows in. Hence it is, that whatever things they hear from Him, whether it be through the medium of the Word, or the medium of preaching, they do not lay them up in

the memory, but immediately obey, that is, will and do them: the will is itself their memory. These for the most part appear simple in the external form, but they are wise and prudent in the internal; they are those who are meant by the Lord, "Be ye prudent as serpents, and simple as doves," Matt. x. 16: such is the innocence which is called the innocence of wisdom. Because innocence attributes nothing of good to itself, but ascribes all good to the Lord, and because it thus loves to be led by the Lord, and thence is the reception of all good and truth, from which wisdom is, therefore man is so created, that when he is an infant he may be in innocence, but external, but when he becomes old he may be in internal innocence, that by the former he may come into the latter, and from the latter into the former; wherefore also a man, when he becomes old, decreases likewise in body, and becomes again like an infant, but as a wise infant, thus an angel, for an angel is a wise infant in an eminent sense. Hence it is, that in the Word an infant signifies one who is innocent, and an old man, a wise man in whom is innocence. — *H. H.* 277, 278.

921. The angels of the third, or inmost heaven, appear simple in the external form, and before the eyes of the angels of the inferior heavens they seem as infants, thus as little ones, and also as those who are not very wise, although they are the wisest of the angels of heaven; for they know that they have nothing of wisdom from themselves, and that to be wise is to acknowledge it; and also that what they know is as nothing in respect to what they do not know; to know, to acknowledge and perceive this, they say is the first step to wisdom. Those angels are also naked, since nakedness corresponds to innocence.

922. I have spoken much with angels concerning innocence, and have been informed that innocence is the *esse* of all good, and hence that good is so far good as innocence is in it, consequently that wisdom is so far wisdom as it is derived from innocence; in like manner, love, charity, and faith; and that hence it is, that no one can enter heaven unless he has innocence: and that this is what is meant by the Lord: "Suffer infants to come to Me, and forbid them not; for of such is the kingdom of the heavens. Verily I say unto you, whosoever shall not receive the kingdom of the heavens as an infant, he shall not enter therein," Mark x. 14, 15; Luke xviii. 16, 17. By infants there, as also elsewhere in the Word, are meant innocents. A state of innocence is also described by the Lord in Matt. vi. 24-35, but by mere correspondences. The reason that good is good as far as innocence is in it, is because all good is from the Lord, and innocence is to will to be led by the Lord. I have also been informed, that truth cannot be conjoined to good, and good to truth, except by means of innocence: hence also it is, that an angel is not an angel of heaven, unless innocence be in him; for heaven is not in any one, until truth be conjoined to good in him, whence the conjunction of truth and good is called the heavenly marriage, and the heavenly marriage is heaven. I have been also informed, that truly conjugal love derives its existence from innocence, because from the conjunction of good and truth, in which conjunction the two minds are, namely, those of the husband and the wife, which conjunction, when it descends, is presented under the form of conjugal love; for conjugal partners, like their minds, mutually love each other; thence there is sport of infancy, and as of innocence, in conjugal love.

923. Because innocence is the very *esse* of good with the angels of heaven, it is evident that the divine good proceeding from the Lord is innocence itself, for that good is what flows in with the angels, and affects their inmosts, and disposes and adapts for receiving all the good of heaven. The case is similar with infants, whose interiors are not only formed by a transfux of innocence from the Lord, but are also continually adapted and disposed for receiving the good of heavenly love, since the good of innocence acts from the inmost, for it is, as was said, the *esse* of all good. From these things it may be manifest, that all innocence is from the Lord. Hence it is, that the Lord in the Word is called a Lamb, for a lamb signifies innocence. Because innocence is the inmost in every good of heaven, therefore also it so affects the mind, that he who feels it, which happens when an angel of the inmost heaven approaches, seems to himself to be no longer his own, and hence to be affected and as it were carried away with such a delight, that every delight of the world appears to be nothing respectively. I speak this from the apperception of it. — *H. H.* 280–282.

924. In all good there must be innocence, to make it good; without innocence, good is as without its soul. The reason is, because the Lord by innocence flows in, and thereby vivifies the good appertaining to those who are regenerating. — *A. C.* 7840.

925. That the removal of evils, and the implantation of good and truth, and their conjunction is effected by the good of innocence from the Lord is because in all good there must be innocence, to make it good, and because without innocence good is not good: for innocence is not only the plane in which truths are inseminated, but is also the very essence of good; so far therefore as man is in innocence, so far good becomes good, and truth lives from good, consequently so far man becomes alive, and so far the evils with him are removed, and in proportion as they are removed, in the same proportion goods and truths are implanted and conjoined by the Lord. — *A. C.* 10,134.

926. The good of innocence consists in acknowledging that all goods and truths are from the Lord, and nothing from the proprium of man; thus it consists in being willing to be led of the Lord, and not of self; hence it is evident, that the more man confides and believes in himself, thus the more he is in self-love, the less he is in the good of innocence: hence it is, that man cannot be purified from evils, unless he be in the good of innocence; for if he be not in that good, he is not led of the Lord, but of self; and he who is led of self, is led of hell, since the proprium of man is nothing but evil, and all evil is of hell. — *A. C.* 10,210.

927. Man is so created, that when he grows old, and becomes as an infant, the innocence of wisdom then conjoins itself with the innocence of ignorance, which he had in infancy, and thus as a true infant he passes into the other life. — *A. C.* 5608.

928. In the world of spirits, such as have been endowed with, or vivified by, charity, appear like boys and girls with the most beautiful countenances; and those who have been endowed with, or vivified by, innocence, appear like naked infants, variously adorned with garlands of flowers encircling their bosoms, and diadems upon their heads, living and sporting in an adamantine aura, and having the most interior perception of felicity. — *A. C.* 154.

Peace of Heaven.

929. There are two inmost things of heaven, namely, innocence and peace; they are called inmost, because they proceed immediately from the Lord. Innocence is that from which is all the good of heaven, and peace is that from which is all the delight of good. — *H. H.* 284.

930. Whence peace is shall first be told. Divine peace is in the Lord, existing from the union of the Divine Itself and the Divine Human in Him. The Divine of peace in heaven is from the Lord, existing from the conjunction of Him with the angels of heaven, and in particular from the conjunction of good and truth with every angel: these are the origins of peace. Whence it may be manifest, that peace in the heavens is the Divine inmost affecting with blessedness every good there, thus that from it is all the joy of heaven; and that it is in its essence the divine joy of the divine love of the Lord, from his conjunction with heaven and with every one there; this joy perceived by the Lord in the angels, and by angels from the Lord, is peace. Hence by derivation the angels have all that is blessed, delightful and happy, or that which is called heavenly joy. — *H. H.* 286.

931. The peace of heaven, because it is the Divine inmost affecting with blessedness the good itself which is with the angels, does not come to their manifest perception, except by a delight of heart when they are in the good of their life, and by a pleasantness when they hear truth which agrees with their good, and by a cheerfulness of mind when they perceive their conjunction; yet it thence flows into all the acts and thoughts of their life, and there presents itself as joy, even in an external form. That innocence and peace are together, like good and its delight, may be seen with infants, who because they are in innocence are also in peace; and because they are in peace, therefore all things with them are full of sport. — *H. H.* 288.

932. I have also spoken with angels concerning peace, and said, that it is called peace in the world when wars and hostilities cease between kingdoms, and when enmities and discords cease among men: and that it is believed that internal peace is a rest of the mind on the removal of cares, and especially a tranquillity and delight from success in business. But the angels said, that rest of mind, and tranquillity and delight from the removal of cares, and from success in business, appear as of peace, but that they are not of peace, except with those who are in heavenly good; since peace is not given except in that good: for peace flows in from the Lord into their inmost, and from their inmost descends and flows down into their inferiors, and makes rest of mind [*mens*], tranquillity of mind [*animus*], and joy thence. — *H. H.* 290.

933. That peace denotes being well, is because it is the inmost, and hence the universal reigning in all and single things in heaven; for peace in heaven is as the spring season on earth, or as the daydawn, which do not affect by sensible varieties, but by a universal pleasantness which flows into every thing which is perceived, and not only imbues the perception itself, but also the single objects with pleasantness. Inasmuch as peace is such, namely the inmost of all felicities and blessedness, and thence the universal reigning in each single thing, therefore the ancients adopted as a common formula of speech, to say, peace be to you, when they meant may it be well, and inquire

whether they had peace, when they meant whether it was well with them. — *A. C.* 5662.

934. This truth, which is called the truth of peace, is the very Divine truth in heaven from the Lord, and affects universally all who are there, and makes heaven to be heaven; for peace has in it confidence in the Lord, that He governs all things, and provides all things, and that He leads to a good end; when man is in the faith of these things, then he is in peace, for then he fears nothing, and no solicitude about things to come renders him unquiet; man comes into this state so far as he comes into love to the Lord. All evil, especially self-confidence, takes away a state of peace: it is believed that an evil person is in peace, when he is in gladness and tranquillity arising from general success in his concerns, but this is not peace, it is the delight and tranquillity of lusts, which counterfeits a state of peace: but this delight, inasmuch as it is opposite to the delight of peace, is turned in the other life into what is undelightful, for such undelightfulness lies concealed inwardly in it: in the other life the exteriors are successively unfolded even to inmosts, and peace is the inmost in every delight, even in what is undelightful with the man who is in good: so far therefore as he puts off what is external, so far a state of peace is revealed, and so far he is affected with satisfaction, blessedness and happiness, the origin whereof is from the Lord Himself. Concerning the state of peace which prevails in heaven, it may be said to be such as cannot be described by any words, neither can it come into the thought and perception of man, so long as he is in the world, by any idea derived from the world; it is above every sense at that time: tranquillity of mind (*animus*), content, and gladness derived from successes, are respectively nothing, for these affect only external things, whereas peace affects the inmosts of all, the first substances, and the beginnings of the substances with man, and hence derives and pours forth itself into what is substantiated and formed from those beginnings, and affects them with pleasantness, and the origins of ideas, consequently the ends of the life of man, with satisfaction and happiness; and thus makes the mind of man a heaven. — *A. C.* 8455.

Angels of the third Heaven.

935. The reason why the angels of the third heaven appear simple, is, because they cannot speak concerning the holy things of heaven and the church, for those things with them are not in the memory, whence all discourse comes, but in the life and thence in the understanding, not as thought, but as the affection of good in its form, which does not descend into discourse, and if it should descend, would not speak, but only express a tone; and they who cannot speak concerning such things appear to themselves and others as simple: a further reason of their so appearing, is, because they are in humility of heart, knowing that it is wisdom to perceive that what they do know is scarce any thing respectively to the things which they do not know. The reason why they go naked, is, because nakedness, in the spiritual sense, is innocence, and because garments signify truths investing good, and truths which invest are in the memory, and thence in the thought, but with them truths are in the life, thus hidden, and do not manifest themselves except before the perception, whilst others speak them and their ministers preach them from the Word: they are also perfected from the discourses of those who are in the understand-

ing of truth, from preachings, and also from books they write also, but not by letters, as the other angels, but by curvatures and inflections, which contain arcana which transcend the understanding of the angels in the inferior heavens. They also dwell in expanses above others, and in gardens there wherein are shrubberies and beds of flowers, whence they are in perpetual representatives of things celestial; and, what is wonderful, there is not a stone to be found there; the reason whereof is, because stone signifies natural truth, whereas wood signifies good, a tree perception, and a flower implantation. — *A. E.* 828.

Conjunction of Angels and Spirits with Man.

936. With every man there are good spirits and evil spirits; by good spirits man has conjunction with heaven, and by evil spirits with hell. Those spirits are in the world of spirits, which is in the midst between heaven and hell, which world will be specifically treated of in the following pages. Those spirits, when they come to a man, enter into all his memory, and thence into all his thought; evil spirits into those things of the memory and thought which are evil, but good spirits into those things of the memory and thought which are good. The spirits do not know at all that they are with man, but when they are with him, they believe that all things which are of the man's memory and thought are theirs; neither do they see the man, because the things which are in our solar world do not fall into their sight. The greatest care is taken by the Lord that spirits may not know that they are with man; for if they knew it, they would speak with him, and then evil spirits would destroy him: for evil spirits, because they are conjoined with hell, desire nothing more than to destroy man, not only as to the soul, that is, as to faith and love, but also as to the body. The case is otherwise when they do not speak with man: then they do not know that what they think, and also what they speak among themselves, is from him; for among themselves also they speak from man; but they believe that what they think and speak is their own, and every one esteems and loves his own; thus spirits are constrained to love and esteem man, although they do not know it. That there is such conjunction of spirits with man, has been made known to me from the continual experience of several years, so that nothing is better known.

937. That spirits who communicate with hell are also adjoined to man, is because man is born into evils of every kind, and thence his first life is only from them; wherefore, unless there were adjoined to man spirits such as he is, he could not live, yea, neither could he be withdrawn from his evils and be reformed. Wherefore he is held in his own life by evil spirits, and is withheld from it by good spirits; by both also he is in equilibrium: and because he is in equilibrium, he is in his freedom. — *H. H.* 292, 293.

938. Such spirits are adjoined to man as he himself is as to affection or as to love; but good spirits are adjoined to him by the Lord, whereas evil spirits are invited by the man himself: but the spirits with man are changed according to the changes of his affections: thence some spirits are with him in infancy, others in childhood, others in youth and manhood, and others in old age. In infancy spirits are present who are in innocence, thus who communicate with the heaven of innocence, which is the inmost or third heaven; in childhood are present spirits who are in the affec-

tion of knowing, thus who communicate with the ultimate or first heaven; in youth and manhood are present spirits who are in the affection of truth and good, and thence in intelligence, thus who communicate with the second or middle heaven; but in old age, spirits are present who are in wisdom and innocence, thus who communicate with the inmost or third heaven. But this adjunction is effected by the Lord with those who can be reformed and regenerated. The case is otherwise with those who cannot be reformed and regenerated: to these also good spirits are adjoined, that by them they may be withheld from evil as much as possible; but their immediate conjunction is with evil spirits, who communicate with hell, whence they have such spirits as the men themselves are. If they be lovers of themselves, or lovers of gain, or lovers of revenge, or lovers of adultery, similar spirits are present, and as it were dwell in their evil affections; and as far as man cannot be kept from evil by good spirits, so far these evil spirits inflame him; and as far as the affection reigns, so far they adhere and do not recede. Thus a bad man is conjoined to hell, and a good man is conjoined to heaven. — *H. H.* 295.

939. That the Lord's life may flow in, and be received according to every law appertaining to man, there are continually with man angels and spirits, angels from heaven and spirits from hell; and I have been informed that there are two spirits and two angels with every individual. That there are spirits from hell, is because man of himself is continually in evil, for he is in the delight of self-love and the love of the world; and so far as man is in evil, or in that delight, so far the angels from heaven cannot be present.

940. Those two spirits who are adjoined to man, cause him to have communication with hell, and those two angels cause him to have communication with heaven: man, without communication with heaven and hell, could not live even a moment; if those communications were taken away, he would fall down dead as a stock, for then would be taken away his connection with the first Esse, that is with the Lord. This also has been shown me by experience: the spirits with me were a little removed, and then according to the removal I began as it were to expire, and likewise should have expired, unless they had been sent back again. But I am aware that few believe, that any spirit is with them, yea that any spirits exist; and the principal cause of this unbelief is, that at this day there is no faith because no charity, hence neither is it believed that there is a hell, yea, neither that there is a heaven, nor consequently a life after death: another cause of this unbelief is, because with their eyes men do not see spirits, for they say, If I saw, I would believe; what I see, that is, but what I do not see, I know not whether it is or not: when yet they know, or may know, that the eye of man is so dim and gross, that it does not even see things more extant which are in ultimate nature, as is evident from artificial glasses, by which such things become visible; how then should it be able to see the things which are within nature, even purer nature, where are spirits and angels: these man cannot see, unless by the eye of his internal man, for this eye is accommodated to the seeing of such objects; but the sight of this eye is not opened to man, during his abode in the world, from several causes. From these things it may be manifest, how much modern faith differs from ancient faith; for the ancient faith was, that every man had his attendant angel.

941. The case is this. There is a *common* (or

general) *influx*, and there is a *particular influx*, from the Lord through the spiritual world into the subjects of the natural world: the common influx is into those things which are in order, the particular influx into those things which are not in order. Animals of every kind are in the order of their nature, therefore into them there is a common influx: that they are in the order of their nature, is manifest from this, that they are born into all things proper to them, neither have need of being introduced into those things by information. But men are not in order, nor in any law of order, therefore into them there is a particular influx, that is, there are with them angels and spirits, through whom the influx is; and unless these were with men, they would rush into every enormity, and would in a moment plunge themselves into the deepest hell; by those spirits and angels man is under the Lord's auspices and guidance. The order of man, into which he was created, would be to love his neighbor as himself, yea more than himself, for thus do the angels; but man loves himself alone and the world, and hates his neighbor, except so far as his neighbor favors his views of dominion and worldly gain: on this account, because man's life is altogether contrary to heavenly order, he is ruled by separate spirits and angels from the Lord.

942. The same spirits do not remain perpetually with man, but according to man's states, namely, the states of his affection, or of his love and ends, they are changed, former ones being removed, and others succeeding. In general the spirits with man are such as the man himself is; if he be covetous, the attendant spirits are covetous; if haughty, the spirits are haughty; if desirous of revenge, so are the spirits; if deceitful, the spirits are of a like quality; man invites to himself spirits from hell according to his life. The hells are most exactly distinguished according to the evils of lusts, and according to all the differences of evil; hence there are never wanting similar spirits, which may be called forth and adjoined to man who is in evil. — *A. C.* 5848–5851.

943. Man is altogether ignorant that he is governed of the Lord by angels and spirits, and that with every individual there are at least two spirits, and two angels. By spirits man has communication with the world of spirits, and by angels with heaven. Without communication by spirits with the world of spirits, and by angels with heaven, and thus through heaven with the Lord, it would be utterly impossible for man to live; for his life depends entirely on such conjunction, so that supposing spirits and angels to depart from him, he would instantly perish. Whilst man remains unregenerate, he is governed in a manner altogether different from what takes place after his regeneration. Whilst man remains unregenerate, evil spirits are with him, ruling over him in such a manner, that the angels, notwithstanding they are present, can scarcely do more than prevent his plunging himself into the lowest depths of mischief, and incline him to some sort of goodness, which they contrive by making his natural inclinations in some degree subservient to good, and the fallacies of his senses to truth. In this state he has communication with the world of spirits, by means of the spirits that are attendant on him, but he has not the like communication with heaven, inasmuch as the evil spirits have the dominion over him, and the angels only endeavor to avert their influences. When, however, he becomes regenerate, then the angels have the dominion, and in-

spire him with whatever is good and true, infusing at the same time a dread and fear of what is evil and false. The angels, indeed, guide man, but herein they only minister to the Lord, who alone governs him by angels and spirits. — *A. C.* 50.

944. It has also been given me to know whence man has anxiety, grief of mind (*animus*), and the interior sadness which is called melancholy. There are spirits who are not as yet in conjunction with hell, because they are still in their first state, concerning which spirits hereafter, when treating of the world of spirits: those spirits love things undigested and malignant, such as are those of filthy meats in the stomach; wherefore they are present where such things are with man, because they are delightful to them, and they talk there with each other from their own evil affection: the affection of their speech flows in thence with man, which affection, if it be contrary to the man's affection, becomes in him sadness and melancholy anxiety; but if it be agreeable, it becomes in him gladness and cheerfulness. Those spirits appear near to the stomach, some to the left of it, some to the right of it, some beneath, some above, also nearer and more remote, thus variously according to the affections in which they are. That anxiety of mind is thence, has been given me to know and to be assured of from much experience: I have seen them, I have heard them, I have felt the anxieties arising from them, I have spoken with them; they have been driven away, and the anxiety ceased; they have returned, and the anxiety returned; and I have perceived the increase and decrease of it, according to their approach and removal. Thence it was evident to me, whence it is that some who do not know what conscience is, because they have no conscience, ascribe its pangs to the stomach. — *H. H.* 299.

945. Every man, even while he lives in the body, is, as to his spirit, in society with spirits, although he does not know it; a good man is by them in an angelic society, and an evil man in an infernal society; and that he comes also into the same society after death: this has been frequently said and shown to those who after death have come among spirits. A man does not indeed appear in that society as a spirit, when he lives in the world, because he then thinks naturally; but those who think abstractedly from the body, because then in the spirit, sometimes appear in their own society; and when they appear, they are easily distinguished from the spirits who are there, for they go about in a state of meditation, are silent, and do not look at others; they are as if they did not see them, and as soon as any spirit speaks to them they vanish. — *H. H.* 438.

946. The same holds true with respect to men, as to their souls, which are constantly bound to some society of spirits and angels. They also have their respective situations in the Lord's kingdom, according to the genius of their lives and according to their states. Nor does their distance from each other on earth alter the case; though persons may live here many thousands of miles asunder, still it is possible that they may be together in one society, they who live in charity in one angelic society, and they who live in hatred and other evil affections in one infernal society. In like manner, their living together on earth does not alter the case: though great numbers may be together in one place here, still they are all distinguished according to the particular genius of their lives, and according to their states, and each may be in a different spiritual society. Men, who are

distant from each other some hundreds of thousands of miles, when they appear before the internal senses of each other are so near, that in some cases they are in mutual contact, according to their situation: thus supposing there were several on earth, who had their internal sight open, they might be together, and converse together, even though one were in India, and another in Europe. This, also, I have been convinced of by experience. Thus all men on earth, both in general and in particular, are most immediately present with the Lord, and are under his inspection and providence. — *A. C.* 1277.

Why there are two Spirits and two Angels with every Man.

947. The reason why there are two, is, because there are two kinds of spirits in hell, and two kinds of angels in heaven, to which the two faculties in man, namely, the will and the understanding, correspond. The first kind of spirits are simply called *spirits*, and act upon the intellectuals; the other kind are called *genii*, and act upon the voluntary things. They are also most distinct from each other; for they who are simply called spirits, infuse falses, inasmuch as they reason against the truth, and are in the delight of their life, when they can make what is true to appear as false, and what is false to appear as true; but they, who are called *genii*, infuse evils, act into the affections and concupiscences of man, and scent in a moment what man desires; if this be good, they bend it most cunningly into evil, and are in the delight of their life, when they can make good to be perceived as evil, and evil as good. These latter, who are called *genii*, have nothing at all in common with the former who are called spirits: the *genii* have no concern what a man thinks, but only what he loves; whereas the former, or the spirits, have no concern what a man loves, but what he thinks: the *genii* place their delight in being silent, but the spirits in talking; they are also altogether separated from each other; the *genii* are in the hells backwards at a great depth, and are there unseen by the spirits, and when the sight is directed that way, they appear as shadows which fly about: but the spirits are in the hells on the sides and in front. Hence then it is, that there are with man two spirits from hell.

948. That two angels are with every man, is because of angels also there are two kinds, one which acts into the voluntary things of man, the other which acts into his intellectuals: they who act into man's voluntary things, act into his loves and ends of life, consequently into his goods; but they who act into man's intellectuals, act into his faith and persuasions, consequently into his truths. These two sorts of angels are most distinct from each other: they who act into man's voluntary things, are called *celestial*, and they who act into his intellectuals, *spiritual*: to the celestial are opposed *genii*, and to the spiritual, spirits. These things it has been given me to know from much experience; for I am continually in consort and discourse with them both. — *A. C.* 5977, 5978.

Spirits think and speak from Man's Memory.

949. I have sometimes spoken with spirits concerning the preëminent faculty they have above man, that they put on, at the instant they come to a man, all things of his memory, and although they before knew nothing concerning the sciences, the languages, and the things which the man has learned and imbibed from infancy to old

age, still in a moment they come into possession of them all; and thus with the learned they are learned, with the ingenious ingenious, with the skilful skilful. From this, those spirits became elated, for they were not good spirits, wherefore it was given also to tell them, that with the unlearned they are unlearned, with the stupid stupid, with the insane and infatuated insane and infatuated; for they put on all the interior things of the man, with whom they are, thus also all his fallacies, fantasies, and fables, consequently his insanities and infatuations. But evil spirits cannot come near to infants, because they have not, as yet, any thing in the memory to put on; wherefore good spirits and angels are with them.

950. From much experience it has been given me to know, that whatsoever thing spirits think and speak from man's memory, they suppose to be their own and in themselves; if they are told that it is not so, they are exceedingly indignant; such is the fallacy of sense which prevails with them. In order to convince them that it is not so, they were asked, whence they knew how to discourse with me in my mother tongue, when yet in the life of the body they had no acquaintance with it; and how they understood the rest of the languages in which I was skilled, when yet they did not understand a single one of themselves; and whether they believed that those things were theirs. I read to them also the Hebrew tongue, which they understood as well as myself, even infants, and nothing besides; and likewise it was shown, that all the scientifics appertaining to me appertained to them; hence they were convinced, that when they come to man, they come into possession of all man's sciences, and that they are in the false in believing them to be their own. They have also their own, but it is not allowed to bring them forth, to the intent that they may serve man by his, and for several other reasons; and because the greatest confusion would ensue, if spirits flowed in from their own memory. — *A. C.* 5857, 5858.

951. The spirits which have intercourse with man, enter into all his memory, and into all the sciences of memory which man possesses; thus they put on all things which are man's, insomuch that they know not otherwise than that those things are theirs; spirits have this prerogative above man. Hence it is, that all things which man thinks, they think, and that all things which man wills, they will; and reciprocally, all things which those spirits think, man thinks, and all things which those spirits will, man wills; for they act as one by conjunction; yet it is supposed by both, that such things are in themselves, and from themselves; so spirits suppose, and so men, but this is a fallacy. — *A. C.* 5853.

952. The spirits attendant upon man put on also his persuasions, whatsoever they may be, as has been evidenced to me by much experience; thus they put on man's persuasions, not only in things moral and civil, but also in the spiritual things which are of faith. Hence it may be manifest, that the spirits with those who are in heresies, in fallacies, and illusions as to the truths of faith, and in fables, are in the like, without the slightest difference: the reason of this is, that man may be in his freedom, and may not be disturbed by any proprium of a spirit. — *A. C.* 5860.

953. The spirits which are with man, do not know that they are with man; only angels from the Lord know this, for they are adjoined to his soul or spirit, but not to his body; for those things which from the thoughts are determined into

speech, and from the will into the acts in the body, flow ordinally into act by common influx, according to correspondences with the grand man; wherefore the spirits attendant upon man have nothing in common with these things; thus they do not speak by man's tongue, for this would be obsession, neither do they see through his eyes what is in the world, nor hear through his ears what is passing there. It is otherwise with me, for the Lord has opened my interiors that I might be able to see the things which are in the other life; hence spirits have known that I was a man in the body, and the faculty was given them of seeing through my eyes things in the world, and of hearing through those speak, who were in company with me.

954. If evil spirits perceived that they were with man, and that they were spirits separate from him, and if they could flow in into those things which are of his body, they would attempt by a thousand modes to destroy him, for they hate man with a deadly hatred. And whereas they knew that I was a man in the body, therefore they were in the continual effort to destroy me, not only as to the body, but especially as to the soul; for to destroy man and any spirit is the very delight of life of all those who are in hell; but I have been continually protected by the Lord. Hence it may be manifest, how dangerous it is for man to be in a living consort with spirits, unless he be in the good of faith. — *A. C.* 5862, 5863.

How near evil Spirits are to Man.

955. Man, who is in faith, believes that none but angels from heaven are with him, and that diabolical spirits are altogether removed from him; but I can assert, that with a man who is in the concupiscences and delights of the love of self and of the world, and regards these things as the ends of his life, diabolical spirits are so near him, as to be in him, and to rule both his thoughts and affections. The angels from heaven cannot in any wise be within the sphere of such, but without; on which account also the angels recede, as the infernal spirits accede nearer: but yet the angels from heaven in no case recede entirely from man, for then all would be over with him, for if he should be without communication with heaven by angels, he could not live.

956. The angels attentively and continually observe what the evil spirits and genii with man are intending and attempting, and so far as man suffers it, they bend evils into goods, or to goods, or towards goods. — *A. C.* 5979, 5980.

How interior evil Spirits flow in.

957. The deceitful spirits who are above the head have flowed in for a considerable time, and in some cases with so much subtlety, that I knew not that it proceeded from them. For some time past a more manifest reflection has been given me, and to-day a clearer still, so that I could observe how they flow into the subtle thought of man, which influx is such that man could never perceive the source of it. From close observation granted me by the Lord, I perceived this so manifestly as to notice each one of their common influxes, and if that close observation had not been granted, I should by no means have perceived whence the influx flowed, still less that it was from those above the head, but should have taken it to be in myself and from myself, as other men think and even believe. But that it is from spirits I am now able to know more distinctly than ever before. When they perceived that I was reflect-

ing upon their influx, they became highly indignant, and wished, as they said, to withdraw, but they knew not whither.

958. The things which flowed from them were contrary to the Lord, and contrary to whatever was of faith. They were exceedingly complaisant to every cupidity that was given, and when they could hold men in any evil cupidity, they were then in their life and delight, as was also said to them. In such cases they suppose themselves to live as the man, for they then appropriate his life as their own, because in a similar life, consequently in society with the man. But where there is a repugnance, as with one who does not suffer himself to be perverted by them, but remains in faith, with him they cannot live, for he is not in the stream of their life. — *S. D.* 3842, 3843.

Communications by subject Spirits.

959. To send forth subjects to other societies, and thereby to procure to themselves communication, is among familiar things in the other life; and it is very well known to me by this, that they have been sent to me a thousand times, and that without them they were not able to know any thing respecting me, and could communicate nothing to me respecting themselves. Hence it may be known that the spirits and genii with man are nothing else but subjects, by which he has communication with hell; and that the celestial and spiritual angels are subjects, by which he has communication with the heavens.

960. The spirits, who are in the world of spirits, when they wish to have communication with several societies, are accustomed to send forth subjects, to each society one: and I have observed, that evil spirits have sent several round about, and have arranged them, as a spider its webs, they who send them forth remaining in the midst of them. And what has surprised me, they know how to do this as from a sort of instinct; for they who have known nothing of such things in the life of the body, instantly do this in the other life. Hence also it may be manifest, that communications are effected by emissary spirits.

961. The subject is he, in whom are concentrated the thoughts and discourses of several, and thus several are presented as one: and because a subject thinks and speaks nothing at all from himself, but from others, and the thoughts and discourses of others are therein presented to the life, therefore they who flow in suppose, that the subject is as nothing, and scarcely animated, being merely receptive of their thought and discourse; but the subject on the other hand supposes, that he does not think and speak from others, but from himself alone; thus fallacies delude both. It has been frequently given me to say to a subject, that he thinks and speaks nothing from himself, but from others; and also that those others suppose that a subject is not able to think and speak any thing from himself, thus that he appears to them as a person in whom there is nothing of life from himself; on hearing this, he who was the subject was filled with indignation; but that he might be convinced of the truth, it was given to speak with the spirits who flowed in, and they then confessed, that a subject does not think and speak any thing from himself, and thus that he appears to them to be something scarcely animate. It happened also on a time, that he, who said that a subject was nothing, became himself a subject, and then the rest said of him that he was nothing, at which he

was greatly enraged; but yet he was instructed by this how the case is. — *A. C.* 5983–5985.

962. Moreover evil spirits do not always send forth subjects from their own, but observe what spirits are with others, and also in what place they are who are simple and obedient, and these they make subjects for themselves; this is effected by their directing their thoughts into the subject spirit, and infusing into him their own affections and persuasions, whence he is no longer his own master, but serves them for a subject: of this he is sometimes ignorant. — *A. C.* 5989.

Obsessions by adulterous Spirits.

963. There are very many spirits at this day, who are desirous to not only flow in into man's thoughts and affections, but also into his speech and actions, thus even into his corporeals; when yet the corporeals are exempt from the particular influx of spirits and angels, and are ruled by general influx: in other words, when what is thought is determined into speech, and what is willed into actions, the determination and transition into the body is according to order, and is not ruled by any spirits in particular; for to flow in into man's bodily things is to obsess him. The spirits who will and intend this, are those who in the life of the body had been adulterers, that is, who had perceived delight in adulteries and persuaded themselves that they were lawful; and also those who had been cruel: the reason is, because both the former and the latter are corporeal and sensual above all others, and have rejected from themselves all thought concerning heaven, by attributing all things to nature, and nothing to the Divine; thus they have closed up interior things to themselves and have opened external things; and because in the world they were solely in the love of these things, therefore in the other life they are in the desire of returning into them through man, by obsessing him. But it is provided by the Lord, lest such should come into the world of spirits, that they are kept shut up closely in their hells; hence there are no external obsessions at this day. But yet there are internal obsessions, even by the infernal and diabolical crew, for evil men think such things as are filthy, and also cruel towards others, likewise such as are adverse and malignant against things Divine; which thoughts unless they were checked by fear of the loss of honor, of gain, of reputation on account of such things, of punishment from the law, and of life, would burst forth openly, and thus such men would rush forward, more than the obsessed, to the destruction of others, and into blasphemies against those things which are of faith: but those external restraints cause them not to seem obsessed, when yet they are so as to interiors, but not as to exteriors; this is manifest from such in the other life, where external restraints are taken away; there they are devils, continually in the delight, and desire of ruining others, and of destroying whatsoever is of faith. — *A. C.* 5990.

Guardian Angels.

964. The angels, by whom the Lord leads and also protects man, are near the head; it is their office to inspire charity and faith, and to observe the man's delights, in what direction they turn themselves, and to moderate and bend them to good, so far as the man's free will enables them; it is forbidden them to act violently, and thereby to break man's lusts and principles, but the injunction is to act with gentleness. Their office

also is to rule the evil spirits who are from hell, which is effected by methods innumerable, of which it is allowed to mention only the following: when the evil spirits infuse evils and fables, the angels insinuate truths and goods, which, if they they are not received, are yet the means of temperament: the infernal spirits are continually making assault, and the angels affording protection; such is the order. The angels principally moderate the affections, for these constitute the life of man, and also his freedom. The angels also observe whether any hells be opened, which were not open before, from which there is influx with man, which takes place when man brings himself into any new evil: those hells the angels close, so far as man suffers it, and if any spirits attempt to emerge thence, they are likewise removed by the angels. The angels also dissipate foreign and new influxes, from which are evil effects; especially do the angels call forth the goods and truths which are with man, and oppose them to the evils and fables which the evil spirits excite: hence man is in the midst, nor does he perceive the evil or the good, and because he is in the midst, he is in the freedom of turning himself either to the one or to the other. By such things the angels from the Lord lead and protect man, and this every moment, and every moment of a moment; for if the angels should only intermit a single instant, man would be plunged into evil, from which afterwards it would be impossible he should be extricated. These things the angels do from the love which they derive from the Lord, for they perceive nothing more delightful and more happy, than to remove evils from man, and to lead him to heaven: that they have joy herein, may be seen, Luke xv. 7. That the Lord has such care for man, and this continually, from the first germ of his life to the last, and afterwards to eternity, scarcely any man believes. — *A. C.* 5992.

965. It is provided by the Lord, that spirits flow in into the things which man thinks and wills, but angels into his ends, and thus through his ends into those things which follow from the ends. The angels also flow in by good spirits into those things with man which are goods of life and truths of faith, whereby they withdraw him from evils and fables as much as possible; this influx is tacit, imperceptible to man, but still in secret operation and efficient. They principally avert evil ends, and insinuate good ones; but so far as they are not able to effect this they remove themselves, and flow in more remotely and more absently, and then evil spirits approach nearer; for the angels cannot be present in evil ends, that is, in the loves of self and of the world, but still they are remotely present. The Lord through the angels could lead man into good ends by omnipotent might; but this would be to take life away from him, for his life is a life of loves altogether contrary to such ends. Wherefore the divine law is inviolable, that man shall be in freedom, and that good and truth, or charity and faith, shall be implanted in his free state, and in no case in a forced state; for what is received in a forced state, does not remain, but is dissipated. For to force man, is not to insinuate into his will (*velle*), inasmuch as it is the will of another, from which he then would act, and therefore when he returns to his own will, that is, to his freedom, what had been insinuated is extirpated. On this account the Lord rules man by his freedom, and as far as possible withholds him from the freedom of thinking and willing evil; for man, unless he was withheld by the Lord, would continually precipitate himself into the deepest hell. It was

said, that the Lord through the angels could lead man into good ends by omnipotent might, for evil spirits may in an instant be driven away, even if myriads of them should encompass man, and thus by one angel; but then man would come into such torture, and into such a hell, as he could by no means sustain, since he would be miserably deprived of his life. For the life of man is from lusts and fantasies contrary to good and truth, and unless this life were supported by evil spirits, and were thus amended, or at least guided, he would not survive a single moment; for nothing else has place in him but the love of self and of gain, and of reputation for the sake of self and gain, thus whatsoever is contrary to order; wherefore unless he were to be reduced into order moderately, and by degrees, by the guidance of his freedom, he would instantly expire. — *A. C.* 5854.

Extension of Thought from the natural World into the spiritual World.

966. All thoughts of man diffuse themselves into the spiritual world, in every direction, not unlike the rays of light diffused from flame. Inasmuch as the spiritual world consists of heaven and hell; and heaven consists of innumerable societies, and in like manner hell, hence the thoughts of man must needs diffuse themselves into societies; spiritual thoughts, which relate to the Lord, to love and faith in Him, and to the truths and goods of heaven and the church, into heavenly societies; but thoughts merely natural, which relate to self and the world, and the love thereof, and not to God at the same time, into infernal societies. That there is such an extension and determination of all the thoughts of man, has hitherto been unknown, because it was unknown what the quality of heaven is, and what the quality of hell, thus that they consist of societies, consequently, that there is an extension of the thoughts of man into another world than the natural, into which latter world, also, there is an extension of the sight of his eyes; but it is the spiritual world into which thought extends itself, and it is the natural world into which vision extends itself, since the thought of the mind is spiritual, and the vision of the eye is natural. That there is an extension of all the thoughts of man into the societies of the spiritual world, and that no thought can be given without such extension, has been so testified to myself from the experience of several years, that, with all faith, I can assert it to be true. In a word, man with his head is in the spiritual world, as with his body he is in the natural world: by head is here meant his mind, consisting of understanding, thought, will, and love; and by body is here meant his senses, which are seeing, hearing, smelling, taste, and touch: and whereas man as to his head, that is, as to his mind, is in the spiritual world, therefore he is either in heaven or in hell, and where the mind is, there the whole man is with head and body, when he becomes a spirit; and man is altogether of a quality agreeable to his conjunction with the societies of the spiritual world, being an angel of a quality agreeable to his conjunction with the societies of heaven, or a devil of a quality agreeable to his conjunction with the societies of hell. From what has been said, it is evident that the thoughts of man are extensions into societies, either heavenly or infernal, and that unless they were extensions, they would be no thoughts; for the thought of man is as the sight of his eyes, which, unless it had extension out of itself, would either be no sight, or be blindness. — *A. E.* 1092, 1093.

967. It has been manifestly shown to me. that

the thought of man, and also of spirits, and likewise of angels, spreads itself around into several societies in the spiritual world, but the thought of one in a different manner from that of another. That I might know this for certain, it was given to discourse with some societies, to which my thought reached, and it was thence given to know what flowed in into the thought, from what society it was, also where and of what quality the society was, so that I could not be deceived. According to the extension of the thoughts and affections into societies is produced the faculty of understanding and perceiving, with man, spirit, and angel. He who is in the good of charity and of faith, has extension into the societies of heaven, ample according to the degree in which he is in those [principles], and in which he is in genuine good; for those [principles] are in agreement with heaven, wherefore they flow in thither of their own accord, and to a great extent. Yet there are some societies into which the affection of truth reaches, and others into which the affection of good. The affection of truth pervades the societies of the spiritual angels, but the affection of good the societies of the celestial angels. But on the other hand, the thought and affection of those, who are in evil and the false, have an extension into infernal societies, and this according to the degree of evil and the false with them. It is said that the thought and affection of man, of spirit, and of angel, diffuse themselves around into societies, and that hence is understanding and perception: but it is to be known, that it is so said according to appearance, for there is not an influx of thoughts and affections into societies, but from societies, and this by the angels and spirits with man: for, as was shown at the close of the preceding chapters, all influx is from the interior; thus with the good it is from heaven, that is, through heaven from the Lord, and with the evil it is from hell.

968. One morning it was shown manifestly, that in every idea and minute affection were contained things innumerable, also that these ideas and affections penetrated into societies. I was kept for some time in a certain affection and consequent thought, and then it was shown how many societies concurred; there were five societies, which manifested themselves by living discourse: they said what they thought, and also that they apperceived that those thoughts appertained to me; moreover that they knew also, to which I did not attend, the causes of the things which were thought, and also the ends: the rest of the societies, which were several, to which the thought was extended, were not so manifested; they were also more remote. With the extension of thought from the objects which are the things thought of, the case is as with the objects of sight: from these diffuses itself a sphere of rays to a considerable distance, which falls into the sight of man, and this to a greater and lesser distance according to the sparkling and flaming property in the object; for if it be flaming, it appears at a much greater distance than what is cloudy and dusky. The case is similar with the internal sight, which is that of the thought, in regard to its objects: the objects of this sight are not material, like the objects in the world, but they are spiritual, and therefore they diffuse themselves to such things as are in the spiritual world, thus to truths and goods there, consequently to the societies which are therein; and as what is flaming in the world spreads itself to the greatest extent, so does good and its affection in the spiritual world, for flame corresponds to the affection of good. From these things it may be manifest, that the

quality of man's life is altogether according to the societies into which his thought and affection extend themselves, and according to the quality and quantity of the extension.

969. That the spheres of the thoughts and affections extend themselves around into the spheres of societies which are far off thence, might be made manifest to me also from this, that whilst I was thinking from affection concerning such things as particularly moved a society at a distance, they then discoursed with me on the same subject, telling what their sentiments were. This has repeatedly been done; one society was to the right, at a very considerable distance, in the plane of the lower part of the thorax; and another also to the right nearer, in the plane of the knees. That distance is apperceived, is from the state of the affection of truth and good; so far as the state of one society differs from the state of another, so far societies appear to be removed to a distance.

970. But it is to be known, that the thoughts and affections, which reach into societies, do not specifically move the societies to think and will so as the man, the spirit, or the angel, from whom the thoughts and affections come forth, but they enter into the universal sphere of the affection and consequent thought of those societies: hence the societies knew nothing about it; for the spiritual sphere, in which all societies are, is various with each, and when the thoughts and affections enter into this sphere, the societies are not affected. All thoughts and affections enter into the spheres of the societies, with which they agree. Hence it is, that extensions are given in every direction in freedom, as the extensions of rays from objects in the world, which freely pervade all around, to the sight of every one who stands in the circuit, with a variety according to the clearness and dulness of the sight, and also according to the serenity or obscurity of the atmosphere; in the spiritual world the affection of knowing truth and good corresponds to the serenity of the atmosphere. — *A. C.* 6600–6603.

How Spirits see into this World.

971. Spirits are not able, (and angels still less) by their sight, that is, by the sight of the spirit, to see any objects in the world; for the light of the world, or that of the sun, is to them as thick darkness. So man, by his sight, that is, by the sight of the body, is not able to see any objects of the other life; for the light of heaven, or the heavenly light of the Lord, is to him as thick darkness. Still, however, spirits and angels, when it pleases the Lord, can see the objects of the world through the eyes of men; but this is only granted by the Lord, when he gives to man to discourse with spirits and angels, and to be in company with them. It has thus been granted them to see through my eyes the objects of this world, and to see them as distinctly as myself, and also to hear what was said by men discoursing with me. It has several times happened, that some have seen through me, to their great amazement, the friends whom they knew when in the life of the body, as present as formerly. Some have seen their husbands and children, and have desired that I would tell them that they were present, and saw them, and that I would tell them what their state was in the other life. This, however, I was forbidden to do, and for this, among other reasons: because they would have said that I was out of my senses, or would have thought that what I told them was the invention of a delirious imagination: for I was well aware, that although with their lips

they allowed the existence of spirits, and the resurrection of the dead, yet in their hearts they did not believe any such thing. When my interior sight was first opened, and spirits and angels saw, through my eyes, the world and the objects contained in it, they were so astonished, that they called it a miracle of miracles, and were affected with a new joy, that a communication was thus opened between earth and heaven: this delight, however, only lasted for a few months: the thing afterwards grew familiar to them; and it now occasions them no surprise. I have been informed, that, with other men, spirits and angels do not see the least of any thing in this world, but only perceive the thoughts and affections of those with whom they are associated. Hence it may appear, that man was so created, that, during his life on earth amongst men, he might at the same time also live in heaven amongst angels, and during his life in heaven amongst angels, he might at the same time also live on earth amongst men, so that heaven and earth might be together, and might form a one, men knowing what is in heaven, and angels what is in the world; and that when men departed this life, they might pass thus from the Lord's kingdom on earth into the Lord's kingdom in the heavens, not as into another, but as into the same, having been in it also during their life in the body. But as man became so corporeal, he closed heaven against himself. — *A. C.* 1880.

Visions and Dreams.

972. The way in which visions take place, and what visions are genuine, is known to few: as then I have now for several years had almost continual intercourse with those who are in the other life, as may abundantly appear from the first part of this work, and have there seen stupendous things: so also I have had information concerning visions and dreams by lively experience, and am at liberty to relate the following particulars respecting them.

973. The visions of some are much spoken of, who have said that they have seen many extraordinary things: they did see them, it is true, but only in fantasy. I have been instructed concerning those visions, and it was likewise shown me how they exist. There are spirits who induce such appearances by fantasies, that they seem as if they were real. For example: if any thing is seen in the shade, or by moonlight, or even in open day if the object be in a dark place, those spirits keep the mind of the beholder fixedly and unceasingly in the thought of some particular thing, either of an animal, or a monster, or a forest, or some such thing; and so long as the mind is kept in this thought, the fantasy is increased, and that to such a degree, that the person is persuaded and sees, just as if the things were really there; when, nevertheless, they are nothing but illusions. Such occurrences take place with those who indulge much in fantasies, and are of weak minds, and hence are rendered credulous. Such are visionaries.

974. Enthusiastic spirits are of a similar nature: but these have visions about matters of faith, by which they are so firmly persuaded, and persuade others, that they will swear what is false to be true, and what is imaginary to be real. — *A. C.* 1966–1968.

975. By genuine visions are meant visions, or sights, of those objects which really exist in the other life, and which are nothing but real things, which may be seen by the eyes of the spirit, but not by the eyes of the body, and which appear to

man when his interior sight is opened by the Lord. This interior sight is that of his spirit; into which, also, he comes, when, being separated from the body, he passes into the other life; for man is a spirit clothed with a body. Such were the visions of the prophets. When this sight is opened, then the things which exist amongst spirits are seen in a clearer light than that of the midday sun of this world, and not only are representatives seen, but also the spirits themselves, accompanied with a perception as to who they are, and likewise of what quality they are, where they are, whence they come, and whither they go, of what affection, of what persuasion, yea, of what faith they are: all confirmed by living discourse altogether like that of men, and this without any fallacy.

976. The visions which exist before good spirits are representatives of those things that are in heaven; for what exists in heaven in the presence of the angels, when it descends into the world of spirits, is changed into representatives, by which, and in which, may be clearly seen what they signify: such representations are perpetual with good spirits, with a beauty and agreeableness scarcely expressible. — *A. C.* 1970, 1971.

Real and unreal Visions.

977. Visions, which, and from which, man, or the spirit of man, sees, are of a twofold kind: there are real visions, and visions that are not real: real visions are of such things as really appear in the spiritual world, altogether corresponding to the thoughts and affections of the angels, consequently they are real correspondences; such were the visions which appeared to the prophets who prophesied truths, and such also were the visions which appeared to John, and which are described throughout the Revelation; but visions that are not real, are such as appear in the external form like those that are real, but not in the internal, being produced by spirits by means of fantasies; such were the visions which appeared to the prophets who prophesied vain things or lies, which being not real were fallacies, and therefore signified fallacies: and since the horses and them that sat on them were seen by John in such vision, therefore by them are signified reasonings from fallacies, and thence falsifications of the Word. Forasmuch as real visions appeared to the prophets, by whom the Word was written, and visions that were not real to others who were also called prophets, and the visions of these latter were vain, and are in the Word, also called lies, it is of importance that the nature and quality of visions should be known. It is to be observed, that all things which really appear in the spiritual world, are correspondences, for they correspond to the interiors of the minds of the angels, or of their affection and thought thence derived, wherefore they also signify such things; for the spiritual principle which is of the affection, and thence of the thought of the angels, clothes itself with forms such as those which appear in the three kingdoms of the natural world, namely, the animal, the vegetable, and the mineral, and all these forms are correspondences, such as were seen by the prophets, and which signified the things to which they corresponded. But there are also appearances in the spiritual world, which are not correspondences, which are produced from spirits, especially the evil, by means of fantasies, for by these those spirits can present to the view, palaces, and houses full of decorations, likewise ornamented garments, and can also induce upon themselves beautiful faces, with other things

of a like nature ; but as soon as the fantasy ceases, all the things which it has produced vanish, in consequence of their being merely external in which there is nothing internal. — *A. E.* 575.

978. As to what relates to dreams, it is well known that the Lord revealed the secrets of heaven to the prophets, not only by visions, but also by dreams, and that dreams were equally representative and significative as visions, and that they were commonly of one sort ; and further, that things to come were discovered by dreams to others as well as to the prophets ; as in the case of Joseph's dreams, and of the dreams of those who were with him in prison, and also of Pharaoh, of Nebuchadnezzar, and others. It may hence appear, that dreams of that sort come by influx from heaven as well as visions, with this difference, that dreams come when the corporeal part is asleep, but visions when it is not asleep. In what manner prophetic dreams, and such as are recorded in the Word, flow in, yea, descend from heaven, has been shown me to the life ; concerning which I am at liberty to relate from experience the following particulars.

979. There are three sorts of dreams. The first sort come mediately through heaven from the Lord ; such were the prophetic dreams recorded in the Word. The second sort come by angelic spirits, particularly by those who are in front above to the right, where are paradisaical scenes : it was thence that the men of the Most Ancient Church had their dreams, which were instructive. The third sort come by the spirits who are near when man is asleep, which also are significative. But fantastic dreams have another origin.

980. In order that I might know perfectly how dreams come by influx, I was laid asleep, and dreamed that a ship arrived laden with delicious eatables of every sort. The things contained in the ship were not seen, but were in store. On the deck stood two armed sentinels, beside a third who was captain of the ship. The ship passed into a kind of roofed dock. Hereupon I awoke, and thought about the dream. The angelic spirits who were above in front to the right, then addressed me, and said, that they had introduced this dream. And that I might know of a certainty that this was the case, I was let into a state as it were between sleeping and waking, when in like manner they introduced various pleasant and delightful things ; as an unknown little animal, which was dissipated into a resemblance of blackish and shining rays, that darted into the left eye with astonishing quickness : they also brought men before me, as likewise infants variously adorned ; besides other objects, with agreeableness inexpressible ; concerning all which also I discoursed with them. This was done, not once only, but several times, and each time I was instructed by them in vocal discourse, as to the signification of the various objects. The angelic spirits, who dwell on the confines of the paradisaical abodes, are they who insinuate such dreams ; to whom is also allotted the office of watching over certain men during sleep, to prevent the infestations of evil spirits. This office they discharge with the utmost delight, inasmuch that there is an emulation amongst them who shall approach ; and they love to excite in man the joys and delights which they observe in his affection and temper. These angelic spirits are of those, who, in the life of the body, delighted and loved, by every means and endeavor, to render the life of others happy. When the sense of hearing is so far opened there is heard thence, as from afar, a sweet sonorous modulation as of singing. They

said, that they did not know whence such things, and so beautiful and agreeable representatives, come to them in an instant ; but they were informed that it was from heaven. They belong to the province of the cerebellum, because the cerebellum, as I have learned, is in a wakeful state during sleep, when the cerebrum is asleep. The men of the Most Ancient Church had thence their dreams, with a perception of what they signified : from whom, in a great measure, came the representatives and significatives of the ancients, under which things of a deep and hidden nature were conveyed. — *A. C.* 1975–1977.

981. I had a dream, but of a common sort. When I was awake, I related the whole from beginning to end. The angels said that what I related coincided exactly with the things about which they had discoursed with each other, not that the things they discoursed about were the things of which I dreamed, but altogether different, the thoughts of their discourse being turned into the objects of my dream, but in such a manner as to be representative and correspondent, yea, even in every particular, so that nothing was wanting. I then discoursed with them concerning influx, and how such things flow in and are varied. There was a person of whom I had formed an idea that he was principled in natural truth, which idea I conceived from the actions of his life : the discourse amongst the angels was concerning natural truth ; wherefore that person was represented to me ; and the things which he said to me, and did, in my dream, followed in an orderly way of representation and correspondence from the mutual discourse of the angels ; but still there was nothing altogether alike or the same. — *A. C.* 1981.

Difference between the State of Vision, and direct Revelation from the Lord.

982. No one can enter into that state, and be kept in it, but by angels who are in near conjunction with man, and who communicate their spiritual state to the interiors of his mind, for thus man is elevated into the light of heaven, and in it sees the things which are in heaven, and not the things which are in the world ; in a similar state at times were Ezekiel, Zechariah, Daniel, and others of the prophets ; but not when they spake the Word, for then they were not in the spirit but in the body, and heard the words which they wrote from Jehovah Himself, that is, from the Lord : these two states of the prophets ought carefully to be distinguished, moreover the prophets themselves carefully distinguish them, for they say every where when they wrote the Word from Jehovah, that Jehovah spake with them, and to them, and very often, Jehovah said, Jehovah says ; but when they were in the other state, they say that they were in the spirit or in vision, as may appear from the following passages : Ezekiel says, "The spirit lifted me up, and brought me into Chaldea to the captivity in a vision of God, so the vision I saw went up over me," chap. xi. 1, 24 ; he says in another place, "That the spirit lifted him up, and that he heard behind him an earthquake," and other things, chap. iii. 12, 14 ; also, "That the spirit lifted him up between heaven and earth, and brought him in the visions of God to Jerusalem, and he saw abominations," chap. viii. 3 and subseq., wherefore in like manner, in a vision of God, or in the spirit, "He saw four animals which were cherubs," chap. i. and chap. x. "Also a new temple and a new earth, and an angel measuring them," as described chap. xl.–xlviii. that he was

then in visions, of God, he says in chap. xl. 2; and that the spirit lifted him up, chap. xliii. 5. It was the same with Zechariah, "In whom there was an angel, when he saw the man riding among the myrtle trees," Zech. i. 8, and seq., "when he saw the four horns, and then a man in whose hand was a measuring line," chap. ii. 1, 5, and seq., "when he saw the candlestick and the two olive trees," chap. iv. 1, and seq., "when he saw the flying volume and the ephah," chap. v. 1, 6; "and when he saw the four chariots going out from between two mountains, and horses," chap. vi. 1, and seq. In a similar state was Daniel when "He saw four beasts rising out of the sea," Dan. vi. 1, and subseq., and when "He saw the battle of the ram and the he goat," chap. viii. 1, and seq., that he saw these things in visions, we read in chap. vii. 1, 2, 7, 13; chap. viii. 2; chap. x. 1, 7, 8; and that the "Angel Gabriel was seen by him in a vision, and talked with him," chap. ix. 21. It was the same with John, when he saw the things which he had described, as when "he saw the Son of Man in the midst of the seven candlesticks; the tabernacle, temple, ark and altar in heaven; the dragon and his combat with Michael, the beasts and the woman sitting on the scarlet beast: the new heaven and the new earth, and the holy Jerusalem with its wall, gates, foundations," &c. These things were revealed from the Lord, but shown him by the angel. — *A. E.* 1348.

What it is to be taken out of the Body, and to be carried by the Spirit to another Place.

983. There are two kinds of visions, differing from those which are ordinarily experienced, and which I was let into only that I might know the nature of them, and what is meant by its being said of some in the Word, "that they were taken out of the body," and of others, that they were "carried by the Spirit into another place."

984. As to the first, viz., the being taken out of the body, the case is this: the man is reduced into a certain state, which is a sort of middle state between sleeping and waking. When he is in it he cannot know but that he is broad awake, all his senses being as much awake as in the most perfect state of bodily wakefulness, not only those of sight and hearing, but, what is wonderful, that of touch also, which is then more exquisite than it is possible for it to be in bodily wakefulness. In this state spirits and angels are seen to the life, and are also heard to speak, and, what is wonder-

ful, are touched, scarcely any thing of the body then intervening. This is the state described as being "taken out of the body," and of which they who have experienced it, have said, that, "whether they were in the body or out of the body, they could not tell;" see 2 Cor. xiii. 3. I have only been let into this state three or four times, just in order that I might know the nature of it, and might be convinced that spirits and angels enjoy every sense, even that of touch, in a more perfect and exquisite degree than those of the body.

985. As to the other kind, viz., the being carried by the Spirit to another place, the nature of this also was shown me, by lively experience, but only twice or three times. I will merely relate the experience. Walking through the streets of a city, and through the country, and being at the same time in discourse with spirits, I was not aware but that I was equally awake, and in the enjoyment of my sight, as at other times, consequently, that I was walking without mistaking my way. In the mean time I was in vision, seeing groves, rivers, palaces, houses, men, and other objects. But after walking thus for some hours, on a sudden I was in bodily vision, and observed that I was in a different place from what I supposed. Being hereupon greatly amazed, I perceived that I had been in such a state as they were, of whom it is said, that "they were carried by the spirit to another place;" see 1 Kings xviii. 12; 2 Kings ii. 16; Ezek. iii. 12, 14; Acts viii. 39. It is so said, because, during the continuance of this state, there is no reflection on the length of the way, were it even many miles; nor on the lapse of time, were it many hours or days; nor is there any sense of fatigue: the person is also led through ways which he himself is ignorant of, until he comes to the place intended. This was done in order to convince me that man may be led by the Lord without his knowing whence or whither.

986. But these two species of visions are extraordinary, and were shown me only with this intent, that I might know the nature and manner of them. But the views of the spiritual world ordinarily vouchsafed me, are all such as, by the divine mercy of the Lord, are related in the *First Part* of the present work, being annexed to the beginning and end of each chapter. These are not visions, properly so called, but scenes beheld in the most perfect state of bodily wakefulness, and which I have now experienced for several years. — *A. C.* 1882–1885.*

* It seems both appropriate and necessary here, to advert to the proper distinction, and yet to what has been, and is still called, by the spiritual naturalists of our day, the similarity, and even identity, of Swedenborg's condition, with the state known as clairvoyant. Those who distinguish themselves by the name of "Spiritualists," for the reason, it would seem, that they have at last come to a distinct and realizing faith and knowledge of the spiritual world, and the manifest intercourse between that world and this, whose spiritualism, therefore, consists rather in the knowledge of things spiritual in distinction from things material, than in any proper, more interior and moral discrimination of ends and motives, — such persons make a common and easy settlement of Swedenborg's claims, by confounding his state with that of common clairvoyance. Only with this salvo — that much of the modern clairvoyance is deemed immensely higher than the state of our author! Now, it is interesting to observe how the illustrious messenger of the New Dispensation could distinguish, by actual experience, between the two states. The following passage, as has been truly remarked, contains what is to be regarded as little short of a direct and formal enunciation of the remarkable power which has been so clearly developed since his day. The work from which it is taken was published in 1763; the clairvoyant faculty was discovered, not by Mesmer, but Paynegeur, in 1784.

"Human wisdom, which is natural so long as man lives in the world, cannot possibly be exalted into angelic wisdom, but only into a certain image of it; but still the man in whom the spiritual degree is open, comes into that wisdom when he dies, and may also come into it by *laying asleep the sensations of the*

body, and by influx from above at the same time into the spiritual [principles] of his mind." — *D. L. W.* 257.

Something very similar appears also in the following passage: "Even with the wicked, *corporea* and worldly things may be laid asleep, and they are then capable of being elevated into something heavenly; as is sometimes done with souls in the other life, particularly such as are recently arrived, who have an intense desire to see the glory of the Lord, because they have heard so much about heaven when they lived in the world. *Those external things with such are then laid asleep, and they are thus raised into the first heaven, and enjoy their desire; but they are not able to stay there long, corporeal and worldly things being, with them, only in a state of quiescence, not of removal.*" — *A. C.* 2041.

Also, in the passage above quoted, concerning "being taken out of the body, and carried by the Spirit to another place," Swedenborg distinctly asserts that he has been "let into this state," that is, "between sleeping and waking," and with the other circumstances usually accompanying this state, only "three or four times," that he might know the nature of it. But he plainly distinguishes between this and his usual state, by saying, that "these two species of visions are extraordinary, and were shown me only with this intent, that I might know the nature and manner of them. But the views of the spiritual world ordinarily vouchsafed me, are all such as, by the Divine mercy of the Lord, are related in the *First Part* of the present work;" viz., a state of bodily wakefulness, wherein he had the most perfect exercise of his spiritual and bodily senses at the same time, and was instructed, in all matters *coæternæ*, by the Lord

All Angels and Spirits were once Men.

937. In the Christian world it is altogether unknown, that heaven and hell are from the human

alone, through the Word. See, for examples of his statements on this head, pages 13 and 14, of the *COMPENDIUM*.

Speaking on this subject of the supposed identity of the state of Swedenborg with that of some modern instances of spiritual elevation, it is thus remarked by PROF. BESU: "At the same time we are ready to concede, that there is not only a resemblance, but an actual and intimate relation, between the states of the clairvoyants and of Swedenborg. They both rest to such a degree on the common laws or potentialities of our nature, that the case of the former makes that of the latter altogether credible. There is in both a species of awakening of an interior spiritual faculty; or, as it is more frequently termed, the opening of an interior spiritual sense, which doubtless depends upon the operation of a common law. At the same time, it would be eminently unjust to overlook the marked distinctions which he himself lays down between them, and to confound the lower with the higher manifestations. It is obvious that Swedenborg recognized an immense difference between the power with which he was gifted, and that which is developed in the case of clairvoyance. He speaks with the knowledge of one who had experienced both; for he tells us that although he was three or four times 'let into' what was virtually the magnetic state, it was only that he might know the nature of it, while his ordinary state was incomparably more elevated, as was plainly required by the ends which were to be answered by it." And in reference to the extreme danger of conversing with spirits, and Swedenborg's experience of their falsity, subtlety, and cunning, of which copious extracts are given in the *COMPENDIUM*, the PROFESSOR concludes thus:—

"From all this the grounds will be apparent on which the men of the New Church unanimously refuse to admit, that Swedenborg's ecstatic state, psychologically considered, is to be regarded as but a peculiar form or phase of the ordinary Mesmeric state, and therefore that his *visions* are no more to be deemed the embodiment of *revealed verities*, clothed with the authority of heaven, than those of the Seersess of Provost, or any other lucid subject of these mysterious workings of the inly awakened spirit. To their estimate he stands before the world in entirely another character. Although they profess not to comprehend the real intrinsic nature of the effect wrought upon his spirit, to enable him to hold converse with the spiritual world, yet they have no hesitation to declare, that they regard it as substantially the same as that which distinguished the ancient prophets, when 'their eyes were opened and they beheld the visions of God.' The intuitions of clairvoyance they put in entirely another category. Though referable in the first instance to the same inherent capability—the same psychical potency—with that on which the ecstasies of the prophets rest, yet the conditions under which the faculty is developed in the respective cases, puts a heaven-wide difference between them and also between their results."—*Bush's "Mesmer and Swedenborg,"* pp. 33, 34.

To which we would add, that although in our day there is getting to be a species of clairvoyance without the aid of a magnetizer, yet it is usually accompanied with the sleep, more or less full, of the bodily senses, and where it is not, as happens sometimes in brief and passing glances of spiritual things, yet it is fitful and evanescent, and is by no means to be compared with that constant and abiding experience of Swedenborg, for nearly thirty years, of which the evidence is presented in his writings.

But we ask attention to a more radical and philosophical account of the matter. Clairvoyance is nothing but the sight of a man's spirit, generally accompanied, indeed, with a corresponding elevation of the whole man—reason, memory, imagination, affection, all the faculties and powers of the spirit. So that it is sometimes denominated the "superior state." But it is to be observed, that every man comes into such a state at death. At least, every good man. And both good and bad, wise and foolish, all come into the clairvoyant state, that is, into mere spiritual sight, and the corresponding clearness and expansion of many of the faculties, as soon as the spirit is released from the body. This state, then, when it occurs in this world, is not "superior," only so far as the person is superior who is submitted to it. It is only a partial death—a partial closing up of the senses of the body, that the spirit may come into that liberty which it will by *entire and natural* death. Now then, fools and philosophers, virtuous and vicious, every grade of humanity, come into the "superior state" (save the expression!) by passing out of the body. And is it much different, when this state is induced by artificial, or occurs by abnormal means, in the body? It cannot even be so full and free a state; for death gives *entire* liberty and expansion, so far as the spirit admits of it, but in this world, such states are more or less clouded by the bodily organization. And facts abundantly show, that so far from being a "superior" state, it is, both theoretically and practically, *inferior* to that of many healthy and well-proportioned minds who never make any pretensions to such a state. All its advantages are, the occasional sight of spirits, and the experience of some things pertaining to the spiritual world, which this peculiar and partial enfranchisement of the spiritual powers enable them to have. But by no means does it admit them to correct views of the moral condition of men or spirits, nor of inmost divine truths. It is nothing but a natural state, after all. It is spiritual, as distinguished from the exercise of the mere bodily senses, but not spiritual in respect to the higher or more interior mental and moral states.

In short, it is one thing to have the spiritual *sight* opened, with the usual accompaniments of the comparatively elevated clair-

voyant or "superior" state; and it is another thing to have the spiritual *degree* in the *mind opened*. For there are three degrees of the mind, the natural, the spiritual, and the celestial; separated, not by continuity of one into the other, as shade into light, or gross into pure, but by a *discrete* distinction, that is, by a distinct separation according to degrees, as end, cause, and effect. See, under head of "*Discrete and Continuous Degrees*," in the *COMPENDIUM*, 1795-1814. Now, although Swedenborg affirms that "the man in whom the *spiritual degree* is open, may come into angelic wisdom by *laying asleep the sensations of the body*, and by influx from above into the spiritual [principles] of his mind," yet he nowhere affirms this of those who have *not* the spiritual degree opened. By coming into angelic wisdom, is not meant merely to possess it in the interior of the mind, for "a man may be *elevated* to it, and *possess* it while he lives in the world; but still he does not *come into* it till after death."—*D. L. W.* 293.

Therefore we may conclude, that by coming into angelic wisdom by *laying asleep the sensations of the body*, is meant an exceptional experience, by which a man in the world may really see, not only spirits, but angels of the Lord, and have intercourse with them, and an understanding of their wisdom. But note how particular is Swedenborg in saying that the man in whom the *spiritual degree* is opened, may thus come into such wisdom. Of course we conclude, and not merely by his saying it, that no others can. And herein consists the great mistake of the clairvoyants, and of the much boasted "superior condition." They have not the spiritual degree of the mind opened. And it is *never* opened, but by regeneration from the Lord. These, therefore, although they may sleep ever so soundly, as to externals, either by self-induced or foreign means, and thereby acquire a kind of spiritual sight, yet they can never come into *truly* spiritual and angelic wisdom. These, therefore, are mere spiritual naturalists, or abnormal seers, whose state in this respect is not near so full as it will be when they sleep the sleep of death, and whose wisdom may be judged of by the variety of souls who do thus get fairly out of the body!

Now, herein consists the mighty difference between Swedenborg and all our modern seers and seeresses. He was not a mere clairvoyant, or one abnormally wrought upon, to the partial elevation of his natural spiritual powers; although he occasionally fell into states of trance; not was he one, who, as some now undoubtedly do, enjoyed but brief and passing, although more or less truly spiritual states; but he was one, who, by an immense natural endowment at birth, and by unprecedented advancements in natural science and philosophy, and by the purity and sanctity of his life, at last came *really* into the *spiritual degree* of his mind, if not into the celestial; and with this qualification, had also his *spiritual senses opened*, but had the use of his natural senses at the same time, and this for the space of nearly thirty years. As a consequence of all this, he had the privilege of a high, constant, and open angelic intercourse, and to crown the whole, the supereminent advantage of the personal appearance and instruction of the Lord Himself. So that he was not, generally speaking, an abnormal phenomenon, being, as he says, let into a state designated by being "taken out of the body," only "two or three times," that he might know the nature of it; but he was the prepared and appropriate subject of the Lord's illumination, and of most unparalleled wisdom. When clairvoyance can make out a case like this, it will be full in time to compare notes.

That he had the power of clairvoyance, we do not wish to deny; his seeing the fire at Stockholm, while he was at Gottenburg, may be an instance; the greater gifts may include the lesser, but the lesser cannot include the greater; but that this was his *ordinary* state, and that he was nothing *more* than this, we do deny; he was, at least, a *whole discrete degree*, if not two, above it; and he is not, for a moment, to be mixed up or confounded with any such merely natural phenomena. None can understandingly read his works, and so mistake his gifts and calling. In particular, how perfectly inconsistent are his wonderful, connected, and consecutive unfoldings of the interior contents of the Word, with a faculty like clairvoyance! What power but the Lord's own aid to the understanding of his own Word, could evolve so amazing and systematic a mystery as the Apocalypse Revealed? We are sure that we are right in thus completely *discreting* his powers from all common or merely natural phenomena. And as before observed, not only *discreting* his powers, but adding to his highly-prepared condition, the especial presence and illumination of the Lord. And we have been thus particular in the consideration of his state, because of the immense importance of the subject, and because of the too prevalent idea, at the present day, of Swedenborg as a mere clairvoyant, not fully emancipated from the old theology! He undoubtedly had his imperfections; we do not wish to claim a godlike infallibility for him; and to conclude this long note, while we fully concede, "not only a resemblance, but an actual and intimate relation, between the states" of some of the higher stages of clairvoyance, and some of the states of Swedenborg; and not only this, but between some brief and passing intrusions into a truly spiritual state, which some are now beginning to enjoy, as the men of old we are assured did, and that abiding and exalted state of our author; we are still willing to rest the whole controversy, on both as to the similarity and the heaven-wide dissimilarity, on the profound and splendid evidence which shines through thirty volumes, and nearly as many years, of the most transcendent human genius and divine illumination. Sure we are, that all the gold of our modern luminaries becomes dim in the comparison, and their most fine gold is not to be compared to him. COMPLER.

but because he became rebellious, he was cast down with his crew, and that thence was hell. Angels wonder exceedingly that there should be such a belief in the Christian world, and still more that they should know nothing at all concerning heaven, when yet that is the primary of doctrine in the church: and because such ignorance prevails, they rejoiced in heart that it had pleased the Lord now to reveal to mankind many things respecting heaven, and also respecting hell, and thereby as far as possible to dispel the darkness, which is daily increasing, because the church has come to its end. Wherefore they wish that I should assert from their mouths, that in the universal heaven there is not one angel who was so created from the beginning, nor in hell any devil who was created an angel of light and cast down: but that all, both in heaven and in hell, are from the human race; in heaven those who lived in the world in heavenly love and faith, in hell those who lived in infernal love and faith. Also that hell in the whole complex is what is called the devil and satan; that hell which is to the back, where are those who are called evil *genti*, is called *the devil*, and that hell which is in front, where are those who are called evil spirits, *satan*. — *H. H. 311.*

988. That no angel could exist, except from a man born in the world, and that this is according to divine order, will be seen from the following considerations: 1. That in man there is an angelic mind. 2. That such a mind cannot be formed except in man. 3. Neither can it be procreated, and by procreations be multiplied. 4. That spirits and angels hence derive the capacity of subsisting and living to eternity. 5. And of being adjoined and conjoined to the human race. 6. Whereby heaven can exist, which was the end of creation. *That in man there is an angelic mind.* It is a thing known in the Christian world, that man is born for heaven, and that also, if he lives well, he will come into heaven, and be there consociated with the angels, as one of them; likewise that a soul or mind of such a quality has been given to him, and which is to live forever, and that that mind, viewed in itself, is wisdom from the Lord grounded in love to Him, and that the angels have also a like mind; hence it is evident, that in man there is an angelic mind: add to this, that that mind is the man himself, for every man is a man by virtue of that mind, and such a man as that mind is; the body with which that mind is clothed and encompassed in the world, in itself is not a man, for the body cannot enjoy wisdom from the Lord and love Him from itself, but from its mind, for also it is separated and rejected when the mind is about to depart and become an angel. The reason why then also man comes into angelic wisdom, is, because the superior degrees of the life of his mind are opened; for every man has three degrees of life; the lowest degree is natural, and man is in it during his abode in the world; the second degree is spiritual, and in that degree is every angel in the inferior heavens; the third degree is celestial, in which is every angel in the superior heavens, and man is an angel in proportion as the two superior degrees are opened in him in the world by wisdom from the Lord, and by love to him; nevertheless he does not know in the world that those degrees are opened, until he is separated from the first degree which is natural, and the separation is effected by the death of the body. That he is then wise as an angel, although not in the world, it has been given me both to see and hear; there were seen in the heavens several of each sex, who were known to

me in the world, and who, whilst they lived in the world, simply believed those things which are from the Lord in the Word, and faithfully lived according to them; and they were heard in heaven speaking things ineffable, as it is said of the angels. *That such a mind cannot be formed except in man.* The reason is, because all divine influx is from first principles into last, and by connection with the last into middle principles, and thus the Lord connects all things of creation, on which account also He is called the First and the Last; this too was the reason why He came into the world, and put on a human body, and likewise glorified Himself therein, that from first principles and at the same time from last He may govern the universe, both heaven and the world. That it is agreeable to the law of divine order, that all things from ultimates should return to the first principle from which they are derived; this may be seen from every thing created in the world; for seed is the first principle of a tree: this latter rising out of the earth from the former, growing into branches, blossoming, producing fruits, and storing up seed in them, returns thus to the principle from which it was derived; the case is the same with every shrub, plant and flower. The seed also is the first principle of an animal; this is formed for the birth either in the matrice or in the egg, afterwards it grows and becomes a like animal, and also, when it comes to maturity, it has seed in itself; thus every thing in the animal kingdom, as well as every thing in the vegetable, rises from its first principle to the last, and from the last rises again to the first from which it was derived. The case is similar in man, but with the difference, that the first principle of an animal and a vegetable is natural, and that therefore, when it returns to its first principle, it relapses into nature; whereas the first principle of man is spiritual, like to his soul, receptive of the divine love and the divine wisdom; this, separated from the body, lapsing into nature must needs return to the Lord, from whom it has life. Other types of this fact exist also in both kingdoms, the vegetable and the animal; in the vegetable from their resuscitation out of ashes, and in the animal from the metamorphosis of worms into chrysalises and butterflies. *That an angelic mind cannot be procreated, and by procreations, multiplied, except in man.* He who is acquainted with the quality of substances in the spiritual world, and with the respective quality of matters in the natural world, may easily see that there is not given any procreation of angelic minds, except in those and from those who inhabit the earth, the ultimate work of creation; but whereas it is unknown what the quality of substances in the spiritual world is in respect to matters in the natural world, it shall now be declared: substances in the spiritual world appear as if they were material, but still they are not so, and inasmuch as they are not material, therefore they are not constant, being correspondences of the affections of the angels, and being permanent with the affections of the angels, and disappearing with them; similar would have been the case with the angels if they had been created there; but moreover with the angels there is not given, neither can be given, procreation and thence multiplication, except what is spiritual, which is that of wisdom and love, such also as is that of the souls of men, who are generated anew or regenerated; but in the natural world there are matters, by which and from which procreations and afterwards formations can be effected, thus multiplications of men and thence of angels. *That spirits*

and angels hence derive a capacity of subsisting and living forever. The reason is, because an angel and a spirit, in consequence of being first born a man in the world, derives subsistence: for he derives from the inmost principles of nature a medium with himself between what is spiritual and what is natural, by which he is bounded to subsistence and permanence, having relation by the latter to those things which are in nature, and having also a principle corresponding to those things: hereby also spirits and angels can be adjoined and conjoined to the human race; for there is conjunction, and where conjunction is there must be also a medium: that there is such a medium, the angels know, but whereas it is from the inmost principles of nature, and the expressions of all languages are from its ultimates, it can only be described by things abstracted. From these considerations it now follows, that the angelic heaven, which was the end of creation, no otherwise existed, thus that the human race is its seminary and supply. — *D. W. 8.*

Concerning the Heathen, and other Nations and People out of the Church, in Heaven.

989. It is a common opinion, that they who are born out of the Church, and who are called Pagans and Gentiles, cannot be saved, by reason that they have not the Word, and thus are ignorant of the Lord, without whom there is no salvation. But still, that these also are saved, may be known from this alone, that the mercy of the Lord is universal, that is, extends to every individual man; that they are equally born men, as those who are within the Church, who are comparatively few, and that it is no fault of theirs that they are ignorant of the Lord. What, therefore, their state and lot is in the other life, by the Divine mercy of the Lord, was made known to me.

990. I have been instructed by many things, that the Gentiles who have led a moral life, and have been obedient, and have lived in mutual charity, and have received according to their religious [belief] somewhat like conscience, are accepted in another life, and are there instructed by the angels with the utmost care in the goods and truths of faith. When they are instructed, they behave themselves modestly, intelligently, and wisely, and easily receive and imbibe, for they have forned to themselves no principles contrary to the truths of faith, which are to be dispersed, still less scandals against the Lord, as is the case with many Christians who have led a life of evil; moreover, such Gentiles hold no hatred towards others, do not revenge injuries, nor weave cunning stratagems and artifices, yea, they wish well to Christians, although Christians on their part despise them, and even do them injury to the utmost of their power; but these are delivered by the Lord from their unmercifulness, and are protected. For with respect to Christians and Gentiles in another life, the case is this; Christians, who have acknowledged the truths of faith, and at the same time have led a life of good, are accepted before Gentiles, but such Christians at this day are few in number; whereas Gentiles, who have lived in obedience and mutual charity, are accepted before Christians who have not led a good life. For all persons, throughout the universe are, of the mercy of the Lord, accepted and saved, who have lived in good, good itself being that which receives truth, and the good of life being the very ground of the seed, that is, of truth; evil of life never receives it; although they who are in evil should be instructed a thou-

sand ways, yea, the instruction should be most perfect, still the truths of faith with them would enter no farther than into the memory, and would not penetrate into the affection, which is of the heart; wherefore also the truths of their memory are dissipated, and become no truths in another life. — *A. C. 2589, 2590.*

991. There are among gentiles, as among Christians, both wise and simple; that I might be instructed as to their quality, it has been given me to speak with both, sometimes for hours and days: but at this day there are no such wise ones as in ancient times, especially in the ancient church, which was diffused over a great part of Asia, from which religion emanated to many nations. That I might know what they were, it has been granted me to have familiar conversation with some of them. There was a certain one with me, who formerly was among the wiser ones, and thence also known in the learned world, with whom I conversed on various subjects; it was given me to believe that it was Cicero. And because I knew that he was a wise man, I conversed with him concerning wisdom, concerning intelligence, concerning order, concerning the Word, and lastly concerning the Lord. Concerning wisdom he said, that no other wisdom is given than that which is of life, and that wisdom cannot be predicated of any thing else. Concerning intelligence, that it is from wisdom. Concerning order, that order is from the Supreme God, and that to live in that order is to be wise and intelligent. As to the Word, when I read to him something from the propheticals, he was exceedingly delighted, especially with this, that each of the names and each of the words signified interior things, wondering greatly that the learned at this day are not delighted with such study. I perceived manifestly that the interiors of his thought or mind were open: he said that he could not be present, because he perceived something more holy than he could bear, for he was so affected interiorly. At length I spoke with him concerning the Lord, saying that He was born a Man, but conceived of God, and that he put off the maternal human, and put on a Divine Human, and that it is He who governs the universe. To this he replied, that he knew several things respecting the Lord, and perceived in his way, that if mankind was to be saved, it could not have been otherwise effected. In the mean time some bad Christians infused various scandals; but he did not regard them, saying that it was not strange, because in the life of the body they had imbibed unbecoming ideas on the subject, and that, until such ideas were dispersed, they could not admit things which confirm, as those do who are in ignorance. — *H. H. 322.*

992. But as to what concerns the gentiles of the present day, they are not so wise, but most of them are simple in heart; yet still those of them who have lived in mutual charity receive wisdom in the other life: of whom it is allowed to adduce an example or two. When I read the xvii. and xviii. chapters of Judges, concerning Micah, that the sons of Dan took away his graven image, the Teraphim, and the Levite, then there was a spirit from the gentiles present, who in the life of the body had adored a graven image: when he attentively heard what was done to Micah, and in what grief he was on account of his graven image, which the Danites took away, he also was so much grieved that he scarcely knew what to think, by reason of interior grief: this grief was perceived, and at the same time was perceived the innocence in all his

affections. Christian spirits also were present, and they observed, and wondered that the worshipper of a graven image should be moved with so great affection of mercy and of innocence. Afterwards good spirits spoke with him, saying, that a graven image should not be worshipped, and that he could understand this because he was a man; but that, separate from a graven image, he ought to think of God the Creator and Governor of the universal heaven and the universal earth, and that that God was the Lord. When this was said, it was given to perceive the interior affection of his adoration, which was communicated to me, and was much more holy than with Christians. From which it may be manifest, that the gentiles come into heaven more easily than Christians at this day, according to the words of the Lord in Luke: "Then shall they come from the east and the west, and from the north and the south, and shall sit down in the kingdom of God. And lo, there are last who shall be first, and there are first who shall be last," xiii. 29, 30. For in the state in which that spirit was, he could be imbued with all things of faith, and receive them with interior affection; there was with him the mercy which is of love, and in his ignorance there was innocence; and when these are present, all things of faith are received as it were spontaneously, and this with joy. He was afterwards received among the angels.—*H. H.* 324.

993. It is common for gentiles who have adored any god under an image or statue, or any graven thing, when they come into the other life, to be introduced to some who are in the place of their gods or idols, in order that they may put away their fantasies; and when they have been with them for some days, they are removed thence. Those who have adored men, are also sometimes introduced to them, or to others in the place of them; as many of the Jews, to Abraham, Jacob, Moses, and David: but when they perceive that they are men like others, and that they cannot afford any aid, they are ashamed, and are carried to their own places, according to their lives. Among the gentiles in heaven, the Africans are most beloved, for they receive the goods and truths of heaven more easily than others: they wish especially to be called obedient, but not faithful; they say that Christians, because they have the doctrine of faith, may be called faithful, but not they, unless they receive it, or, as they say, are able to receive it.—*H. H.* 326.

994. I heard a kind of sonorous choir, but denser than usual, and from the sound I knew that it consisted of Gentiles; it was told me by the angels, that they were Gentiles who had been resuscitated three or four days before; the choir, or chorus, was heard for several hours, and it was perceivable, even during that short time while they were heard, that they were more and more perfected; being much surprised at this, I was told, that they can be initiated into choirs, thus into harmony and agreement, in the space of a single night, whereas very many Christians can scarcely be in thirty years.—*A. C.* 2595.

995. There was also another among the Gentiles, who had lived in the good of charity, and when he heard the Christian spirits reasoning concerning what was to be believed, (spirits reason together much more fully and acutely than men do, especially about goods and truths, because these things appertain to another life,) he wondered at their disputes, and said that he did not wish to hear them, for that they reasoned from fallacies,

instructing them thus, "If I am good, from what is good I can know the things that are true, and what I do not know, I can receive."—*A. C.* 2599.

996. There are gentiles, who, when they lived in the world, knew both from conversation and report, that Christians lead bad lives, as in adultery, in hatred, in quarrelling, in drunkenness, and the like, which they abhorred, because such things are contrary to their religion. These in the other life are more afraid than others of receiving the truths of faith; but they are instructed by angels, that the Christian doctrine, and the faith itself, teaches altogether otherwise, yet that Christians live less according to their doctrinals than the gentiles. When they perceive these things, they receive the truths of faith, and adore the Lord, but more tardily.—*H. H.* 325.

Infants in Heaven.

997. It is the belief of some, that only the infants who are born within the church come into heaven, but not those who are born out of the church; because, they say, the infants within the church are baptized, and by baptism initiated into the faith of the church: but they do not know, that no one has heaven or faith by baptism; for baptism is only for a sign and memorial that man is to be regenerated, and that he can be regenerated who is born within the church, since there is the Word, where are the divine truths by which regeneration is effected, and there the Lord is known, from whom regeneration is. Let them know, therefore, that every infant, wheresoever he is born, whether within the church or out of it, whether of pious parents or of impious, when he dies is received by the Lord, and is educated in heaven, and according to divine order is taught and imbued with the affections of good, and by them with the knowledges of truth; and afterwards, as he is perfected in intelligence and wisdom, he is introduced into heaven, and becomes an angel. Every one who thinks from reason, may know that no one is born for hell, but all for heaven, and that man himself is in fault, that he comes into hell; but that infants can as yet be in no fault.

998. Infants who die, are equally infants in the other life: they have a like infantile mind, a like innocence in ignorance, and a like tenderness in all things; they are only in the rudiments of the capacity of becoming angels; for infants are not angels, but they become angels. For every one who goes out of the world, is in a like state of his own life; an infant in the state of an infant, a child in the state of a child; a youth, a man, an old man, in the state of a youth, of a man, and of an old man: but the state of each one is afterwards changed. But the state of infants exceeds the state of all others in this, that they are in innocence, and that evil from actual life is not yet rooted in them; innocence also is such, that all things of heaven may be implanted in it, for innocence is the receptacle of the truth of faith and of the good of love.

999. The state of infants in the other life is much better than the state of infants in the world, for they are not clothed with an earthly body, but with a like body as the angels. The earthly body in itself is heavy; it does not receive its first sensations and first motions from the interior or spiritual world, but from the exterior or natural world; therefore infants in the world must learn to walk, to move their limbs, and to speak, yea, their senses, as seeing and hearing, must be opened by

use. It is otherwise with infants in the other life; because these are spirits, they act immediately according to their interiors: they walk without practice; they speak also, but at first from general affections, not yet so well distinguished into ideas of thoughts; but in a short time they are initiated also into these, and thus because their exteriors are homogeneous with their interiors.

1000. Infants, as soon as they are raised up, which takes place soon after their decease, are taken into heaven, and delivered to angels who are of the female sex, who in the life of the body tenderly loved infants, and at the same time loved God: these, because in the world they loved all infants from a sort of maternal tenderness, receive them as their own, and the infants also, from an innate disposition, love them as their own mothers. There are as many infants with each one, as she desires from a spiritual parental affection. This heaven appears in front over against the forehead, directly in the line or radius in which the angels look to the Lord: the situation of that heaven is there, because all infants are under the immediate auspices of the Lord; also the heaven of innocence, which is the third heaven, flows in with them.

1001. Infants are of different dispositions; some are of the disposition of the spiritual angels, and some of the disposition of the celestial angels: the infants who are of a celestial disposition appear in that heaven to the right; those who are of a spiritual disposition appear to the left. All infants, in the Greatest Man, which is heaven, are in the province of the eyes; those in the province of the left eye, who are of a spiritual disposition, and those in the province of the right eye, who are of a celestial disposition; and this because the Lord appears to the angels who are in the spiritual kingdom before the left eye, and to those who are in the celestial kingdom before the right eye. From this fact, that infants are in the province of the eyes in the Greatest Man or heaven, it is also evident that infants are under the immediate sight and auspices of the Lord.

1002. How infants are educated in heaven, shall also be told in few words. From their tutress they learn to speak; their first speech is merely a sound of affection, which by degrees becomes more distinct, as the ideas of thought enter; for the ideas of thought from the affections constitute all angelic speech. Into their affections, which all proceed from innocence, are first insinuated such things as appear before their eyes, and are delightful; and as these things are from a spiritual origin, the things of heaven flow into them at the same time, by which their interiors are opened, and thus they are daily perfected. After this first age is past, they are transferred into another heaven, where they are instructed by masters; and so on.

1003. Infants are instructed principally by representatives adequate to their capacities, the beauty of which, and at the same time the fulness of wisdom from within, exceed all belief; thus by degrees is insinuated into them intelligence, which derives its soul from good. It is here allowed to mention two representatives which it was granted me to see, from which it may be concluded as to the rest. First, they represented the Lord rising from the sepulchre, and at the same time the union of his Human with the Divine; which was done in a manner so wise as to exceed all human wisdom, and at the same time in an innocent infantile manner. They also presented the idea of a

sepulchre, but not at the same time the idea of the Lord, except so remotely that it was scarcely perceived that it was the Lord, only as it were at a distance, because in the idea of a sepulchre there is something funereal, which they thus removed. Afterwards they cautiously admitted into the sepulchre something atmospherical, appearing still as thin watery, by which they signified, also by a becoming removal, spiritual life in baptism. Afterwards I saw represented by them the descent of the Lord to the bound, and his ascent with the bound into heaven, and this with incomparable prudence and piety; and, what was infantile, they let down small chords, almost invisible, very soft and tender, by which they raised up the Lord in his ascent; always in a holy fear, lest any thing in the representative should border upon any thing in which there was not the spiritual celestial: besides other representatives in which they are, and by which they are brought into the knowledges of truth and the affections of good, as by plays suitable to the minds of infants.

1004. How tender their understanding is, was also shown. When I prayed the Lord's prayer, and they then flowed from their intellectual into the ideas of my thought, it was perceived that their influx was so tender and soft, as to be almost of affection alone; and at the same time it was then observed, that their intellectual was open even from the Lord, for what proceeded from them was like something translucent. The Lord also flows into the ideas of infants chiefly from the inmosts, for nothing closes those ideas, as with adults, no false principles obstructing the understanding of truth, nor any life of evil obstructing the reception of good, and thus the reception of wisdom. From these things it may be manifest, that infants do not come instantly after death into an angelic state, but that they are successively introduced by the knowledges of good and truth, and this according to all heavenly order; for the very least things of their disposition are known to the Lord, wherefore, according to all and each of the movements of their inclination, they are led to receive the truths of good and the goods of truth.

1005. How all things are insinuated into them by delightful and pleasant things, which are suited to their genius, has been also shown to me; for it was given me to see infants handsomely clothed, having around the breast garlands of flowers, resplendent with the most beautiful and heavenly colors, and likewise around their tender arms. Once it was also given me to see infants with their tutresses, together with virgins, in a paradisaical garden beautifully adorned, not so much with trees as with laurel espaliers, and thus porticoes with paths conducting towards the interior parts; the infants themselves were then clothed in like manner, and when they entered, the flowers above the entrance glittered most joyfully. Hence it may be manifest what delights they have, and also that by things pleasant and delightful they are introduced into the goods of innocence and charity, which goods are by those things continually insinuated into them from the Lord.

1006. It was shown me, by a mode of communication familiar in the other life, what the ideas of infants are when they see any objects; they were as if each and every object were alive; whence in every idea of their thought there is life. And it was perceived, that infants on earth have nearly the same ideas when they are in their little plays, for as yet they have not reflection, such as adults have, as to what is inanimate.

1007. It was said above, that infants are of a genius either celestial or spiritual: those who are of a celestial genius are well distinguished from those who are of a spiritual genius. The former think, speak and act very softly, so that scarcely any thing appears but what flows from the good of love to the Lord and towards other infants; but the latter not so softly, but in every thing with them there is manifested something vibratory like the fluttering of birds; which is also evident from their indignation, and from other things.

1008. Many may suppose that infants remain infants in heaven, and that they are as infants among the angels. Those who do not know what an angel is, may have been confirmed in that opinion, from the images here and there in temples, where angels are exhibited as infants. But the case is altogether otherwise: intelligence and wisdom make an angel, and so long as infants have not intelligence and wisdom, they are indeed with angels, yet they are not angels; but when they are intelligent and wise, then first they become angels, yea, what I have wondered at, then they do not appear as infants, but as adults, for then they are no longer of an infantile genius, but of a more adult angelic genius; intelligence and wisdom produce this effect. The reason that infants, as they are perfected in intelligence and wisdom, appear more adult, thus as youths and young men, is, because intelligence and wisdom are essential spiritual nourishment; therefore the things which nourish their minds also nourish their bodies, and this from correspondence; for the form of the body is but the external form of the interiors. It is to be known that infants in heaven do not advance in age beyond early youth, and stop there to eternity. That I might know for certain that it is so, it has been given me to speak with some who were educated as infants in heaven, and who had grown up there; with some also when they were infants, and afterwards with the same when they became youths: and from them I have heard the course of their life from one age to another.

1009. The innocence of infants is not genuine innocence, because it is as yet without wisdom: genuine innocence is wisdom, for so far as any one is wise, so far he loves to be led by the Lord; or what is the same, as far as any one is led by the Lord, so far he is wise. Infants therefore are led on from external innocence, in which they first are, which is called the innocence of infancy, to internal innocence, which is the innocence of wisdom. This innocence is the end of all their instruction and progress; wherefore, when they come to the innocence of wisdom, the innocence of infancy, which in the mean time had served them for a plane, is then conjoined to them.

1010. I have spoken with angels concerning infants, whether they are pure from evils, because they have no actual evil, like adults: but it was told me that they are equally in evil, yea, that they also are nothing but evil; but that they, like all angels, are withheld from evil and held in good by the Lord, so that it appears to them as if they were in good of themselves. Wherefore also infants, after they become adults in heaven, lest they should be in a false opinion concerning themselves, that the good with them is from them and not from the Lord, are sometimes let back into their evils, which they have received hereditarily, and are left in them, until they know, acknowledge, and believe, that the case is so. A certain one also who had died an infant, but who grew up in heaven, was of a similar opinion, (he was the son of a

certain king;) wherefore he was let back into the life of evils in which he was born; and then I perceived, from the sphere of his life, that he had a disposition to domineer over others, and that he esteemed adulteries as nothing, which evils he had derived hereditarily from his parents; but after he had acknowledged that he was such, he was then again received among the angels, with whom he was before. No one in the other life ever suffers punishment on account of hereditary evil, because it is not his, thus it is not his fault that he is such; but he suffers on account of the actual evil which is his own, thus as far as he has appropriated to himself hereditary evil by actual life. That infants, when they become adult, are let back into a state of their hereditary evil, is not therefore that they may suffer punishment for it; but that they may know, that of themselves they are nothing but evil, and that by the mercy of the Lord they are taken from the hell which is with them into heaven, and that they are in heaven, not from any merit of their own, but from the Lord; and thus that they may not boast before others of the good which is with them, for this is contrary to the good of mutual love, as it is contrary to the truth of faith.

1011. Several times when some infants have been together with me in choirs, when they were as yet altogether infantile, they were heard as something tender and inordinate, so that they did not yet act as one, as they do afterwards, when they have become more adult; and, what I wondered at, the spirits with me could not refrain from leading them to speak; such desire is innate in spirits. But it was each time observed that the infants resisted, not being willing so to speak: the resistance and repugnance, which was with a species of indignation, I have often perceived: and when any liberty of speaking was given them, they said only *that it is not so*. I have been instructed that such is the temptation of infants, in order that they may learn and get accustomed not only to resist what is false and evil, but also that they may not think, speak, and act from another, consequently that they may not suffer themselves to be led by any other than the Lord alone.

1012. From the things which have been stated, it may be evident what the education of infants is in heaven, namely, that by the intelligence of truth and the wisdom of good they are introduced into angelic life, which is love to the Lord and mutual love, in which is innocence. But how contrary the education of infants on earth is, with many, may be evident from this example: I was in the street of a great city, and I saw little boys fighting with each other; a crowd flocked around, which beheld this with much gratification, and I was informed that the parents themselves excite their little boys to such combats. The good spirits and angels, who saw those things through my eyes, felt such aversion at it, that I perceived their horror; and especially at this, that the parents incited them to such things; saying, that thus in the earliest age parents extinguish all the mutual love, and all the innocence, which infants have from the Lord, and initiate them into hatred and revenge; consequently, that they by their own efforts exclude their children from heaven, where is nothing but mutual love. Let parents, therefore, who wish well to their children, beware of such things.

1013. What the difference is between those who die infants and those who die adults, shall also be told. Those who die adults, have a plane acquired from the earthly and material world, and they carry

it with them. This plane is their memory and its corporeal natural affection: this remains fixed, and is then quiescent; but still it serves their thought after death for an ultimate plane, for the thought flows into it. Hence it is, that such as that plane is, and such as is the correspondence of the rational with the things which are there, such is the man after death. But infants who die infants, and are educated in heaven, have not such a plane, but a spiritual natural plane, since they derive nothing from the material world and the earthly body; wherefore they cannot be in so gross affections and thence thoughts, for they derive all things from heaven. Moreover infants do not know that they were born in the world, wherefore they believe that they were born in heaven; whence they do not know of any other nativity than spiritual nativity, which is effected by the knowledges of good and truth, and by intelligence and wisdom, from which man is man; and because these are from the Lord, they believe, and love to believe, that they are of the Lord Himself. But still the state of men who grow up on earth, may become equally as perfect as the state of infants who grow up in heaven, if they remove corporeal and earthly loves, which are the loves of self and the world, and in their place receive spiritual loves. — *H. H.* 329-345.

The Wise and Simple in Heaven.

1014. All are received into heaven, who have loved truth and good for the sake of truth and good: those therefore who have loved much, are they who are called wise, but those who have loved little, are they who are called simple.

1015. It is believed in the world, that those who know many things, whether it be from the doctrines of the church and the Word, or from sciences, see truths more interiorly and acutely than others, thus that they are more intelligent and more wise; such persons believe so concerning themselves: but what true intelligence and wisdom are, what spurious, and what false, shall be told in what now follows. True intelligence and wisdom is to see and perceive what is true and good, and thence what is false and evil, and to distinguish them well, and this from interior intuition and perception. As far as man learns, and applies to life, so far he becomes intelligent and wise, for so far the interior sight, which is of his understanding, and the interior affection, which is of his will, are perfected. The simple of this class are those whose interiors are open, but not so cultivated by spiritual, moral, civil, and natural truths; they perceive truths when they hear them, but do not see them in themselves; but the wise of this class are those whose interiors are not only open, but also cultivated; these also see truths in themselves, and perceive them. From these things it is manifest, what true intelligence and wisdom are. — *H. H.* 350, 351.

1016. It has been granted me to speak with several of the learned after their departure from the world; with some who were of most distinguished reputation, and were celebrated by their writings in the literary world, and with some who were not so celebrated, but still had hidden wisdom in themselves. Those who in heart denied the Divine, howsoever they confessed Him with the mouth, were become so stupid, that they could scarcely comprehend any civil truth, still less any spiritual truth. It was perceived, and also seen, that the interiors of their minds were so closed, that they appeared as black, (such things in the spiritual

world are presented to the sight,) and thus that they could not endure any heavenly light; thus neither could they admit any influx from heaven. That blackness, in which their interiors appeared, was greater and more extended with those who had confirmed themselves against the Divine by the scientifics of their erudition. Such in the other life receive with delight all that is false, which they imbibe as a sponge does water; and they repel all truth, as an elastic bony substance repels what falls upon it. It is said also, that the interiors of those who have confirmed themselves against the Divine, and in favor of nature, are ossified; their head also appears callous, as if it were of ebony, which reaches even to the nose — an indication that they have no longer any perception. They who are of this description are immersed in quagmires, which appear like bogs, where they are kept in agitation by the fantasies into which their fables are turned. Their infernal fire is the lust of glory and of a name, from which lust they inveigh one against another, and from infernal ardor torment those there who do not worship them as deities, and this they do to each other by turns. Into such things all the learning of the world is changed, which has not received into itself light from heaven by the acknowledgment of the Divine.

1017. That they are such in the spiritual world, when they come thither after death, may be concluded from this alone, that all things which are in the natural memory, and immediately conjoined to the sensuals of the body, as are such scientifics as have been mentioned just above, are then quiescent, and only the rational things which are thence serve for thought and for discourse there.

1018. But with respect to those who by knowledges and sciences have procured to themselves intelligence and wisdom, who are those who have applied all things to the use of life, and at the same time have acknowledged the Divine, loved the Word, and lived a spiritual moral life, the sciences have served them as the means of becoming wise, and also of corroborating the things which are of faith: their interiors which are of the mind, have been perceived, and also seen, as transparent from light, of a bright, flamy or blue color, such as that of diamonds, rubies, and sapphires, which are pellucid; and this according to confirmations in favor of a Divine, and in favor of divine truths, from the sciences. Such is the appearance of true intelligence and wisdom, when it is exhibited to view in the spiritual world; this is derived from the light of heaven, which is divine truth proceeding from the Lord, from which is all intelligence and wisdom. The planes of that light, in which variegations as of colors exist, are the interiors of the mind; and the confirmations of divine truths by those things which are in nature, thus which are in the sciences, produce those variegations. — *H. H.* 354-356.

1019. On the right side from the lower earth there arose as it were a volume, which was said to consist of many spirits from the lower sort of people who were unlearned, but not depraved; they were rustics and other simple ones, and in discoursing with them they said, that they knew the Lord, to whose name they commend themselves; they knew little besides concerning faith and its mysteries; others afterwards arose, who knew something more. It was perceived that their interiors were capable of being opened, for in another life this may be perceived manifestly; they had conscience, which was communicated with me, that I might know its quality, and I was told that

they had lived simply in conjugal love; they said that they loved their conjugal partner, and abstained from adulteries; and that they did so from conscience was evident from this, that they declared they could not have done otherwise, because it was contrary to their will: such are informed in another life, and are perfected in the good of love and the truth of faith, and are finally received amongst angels. — *A. C.* 2759.

1020. I have seen spirits who, when they lived as men in the world, had little acuteness, but still lived the life of charity, elevated into the angelic societies, and then they were in like intelligence and wisdom with the angels there, yea, they knew no otherwise than that intelligence and wisdom were in them; for by the good in which they were, they were in the faculty of receiving all influx from the angelic societies in which they were; such a faculty is in good, and hence such fructification. — *A. C.* 5527.

1021. Good spirits, in the heavenly society into which they come, put on and possess all the wisdom which belongs to all in that society, for such is the communion, and this although in the life of the body, they had known nothing at all of such things as are said in the heavenly society; this is the case if they had lived in the good of charity in the world, this good having the property of appropriating to itself all of wisdom, for in the good itself this lies implanted; hence they know as it were of themselves, things which in the life of the body were incomprehensible, yea ineffable. — *A. C.* 5859.

The Rich and Poor in Heaven.

1022. From much discourse and life with the angels, it has been given me to know for certain that the rich come as easily into heaven as the poor, and that man is not excluded from heaven because he lives in abundance, neither is he received into heaven because he is in poverty. There are there both rich and poor, and many of the rich in greater glory and happiness than the poor.

1023. It is proper to observe in the outset, that a man may acquire riches and accumulate wealth so far as opportunity is given, provided it be not done with craft and dishonesty; that he may eat and drink delicately, provided he does not place his life in it; that he may dwell magnificently according to his condition; may converse with others as others do; frequent places of amusement, and talk about the affairs of the world; and that he has no need to assume a devout aspect, to be of a sad and sorrowful countenance, to bow down his head, but may be joyful and cheerful; nor to give his goods to the poor, except so far as affection leads him: in a word, he may live in the external form altogether like a man of the world, and those things do not hinder a man's coming into heaven, provided that inwardly in himself he thinks properly about God, and acts sincerely and justly with his neighbor. — *H. H.* 357, 358.

1024. Many of those who in the world were employed in trading and merchandise, and also became rich by those employments, are in heaven; but fewer of those who have been in stations of honor, and became rich by their offices; the reason is, because the latter, by the gains and honors bestowed upon them on account of their dispensing what is just and right, and also for lucrative and honorable posts, were induced to love themselves and the world, and thereby to remove their thoughts

and affections from heaven, and turn them to themselves; for as far as a man loves himself and the world, and regards himself and the world in every thing, so far he alienates himself from the Divine, and removes himself from heaven.

1025. The lot of the rich in heaven is such, that they excel the rest in opulence; some of them dwell in palaces, within which all things glitter as from gold and silver; and they have an abundance of all things for the uses of life: yet they do not set their heart at all on those things, but on uses; these they view clearly and as in light, but the gold and silver obscurely and as in shade respectively; the reason is, because in the world they loved uses, and gold and silver only as means and instruments. Uses themselves glitter thus in heaven, the good of use as gold, and the truth of use as silver. Such therefore as their uses in the world were, such is their opulence, and such their delight and happiness.

1026. But contrary is the lot of the rich who have not believed in the Divine, and have rejected from their mind the things which are of heaven and the church; they are in hell, where are filth, misery, and want: into such things riches are changed, which are loved as an end; nor only riches, but also the uses themselves, which are either that they may live as they like and indulge in pleasures, and may be able to give up the mind more abundantly and freely to the commission of wickedness, or that they may rise above others, whom they despise. Such riches, and such uses, because they have nothing spiritual in them, but only what is earthly, become filthy; for a spiritual principle in riches and their uses is like a soul in the body, and as the light of heaven in moist ground: they also become putrid as a body without a soul, and as moist ground without the light of heaven. These are they whom riches have seduced and withdrawn from heaven.

1027. Every man's ruling affection or love remains with him after death, nor is it extirpated to eternity. Hence also it may be manifest, that the love of riches, and of uses from riches, remains with every one to eternity, and that it is altogether such as was procured in the world: yet with this difference, that riches with those whom they had served for good uses, are turned into delights according to the uses, and that riches with those whom they had served for evil uses, are turned into filth; with which also they are then delighted, in like manner as in the world with riches for the sake of evil uses. That they are then delighted with filth is because filthy pleasures and crimes, which had been to them the uses from riches, and also avarice, which is the love of riches without use, correspond to filth: spiritual filth is nothing else.

1028. The poor do not come into heaven on account of their poverty, but on account of their life: the life of every one follows him, whether he be rich or poor; there is not peculiar mercy for one more than for the other; he is received who has lived well, and he is rejected who has lived ill. Moreover poverty equally seduces and withdraws man from heaven as wealth: there are very many among the poor who are not contented with their lot, who seek for many things, and believe riches to be blessings; wherefore, when they do not receive them, they are angry, and think evil concerning the Divine Providence; they also envy others their good things; moreover they equally defraud others, when occasion is given, and they

also live equally in filthy pleasures. But it is otherwise with the poor who are content with their lot, who are careful and diligent in their work, and love labor better than idleness, and act sincerely and faithfully, and then at the same time live a Christian life.

1029. From these things it may be manifest, that the rich come into heaven equally as the poor, and the one as easily as the other. That it is believed that the poor come easily into heaven, and the rich with difficulty, is because the Word has not been understood, where the rich and poor are named. By the rich there, in the spiritual sense, are meant those who abound in the knowledges of good and of truth, thus who are within the church, where the Word is; and by the poor, those who are wanting in those knowledges, and yet desire them, thus who are out of the church, where the Word is not. By the rich man, who was clothed in purple and fine linen, and was cast into hell, is meant the Jewish nation, which, because it had the Word, and thence abounded in the knowledges of good and truth, is called rich; by garments of purple also are signified the knowledges of good, and by garments of fine linen the knowledges of truth: but by the poor man, who lay at his gate, and desired to be filled with the crumbs which fell from the rich man's table, and was carried by the angels into heaven, are meant the gentiles who had not the knowledges of good and truth, and yet desired them, Luke xvi. 19, 31. By the rich who were called to a great supper, and excused themselves, is also meant the Jewish nation, and by the poor introduced in their place, are meant the gentiles which were out of the church, Luke xiv. 16-24. Who are meant by the rich man, of whom the Lord says, "It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God," Matt. xix. 24, shall also be told. By the rich man there are meant the rich in both senses, as well natural as spiritual: the rich in the natural sense are those who abound in riches, and set their heart upon them; but in the spiritual sense, those who abound in knowledges and sciences, (for these are spiritual riches,) and by them wish to introduce themselves, from their own intelligence, into the things which are of heaven and the church: and because this is contrary to divine order, it is said, that it is easier for a camel to pass through the eye of a needle; for in that sense, by a camel is signified the principle of knowledge and of science in general, and by the eye of a needle spiritual truth. — *H. H.* 360-365.

1030. They who have been rich during their life in the body, and have dwelt in magnificent palaces, and have made their heaven to consist therein, depriving others of their property under various pretences, without conscience and without charity, when they come into the other life, they are at first, as was observed above, introduced into their own most essential life which they had in the world, and also for some time it is allowed them to dwell in palaces, in like manner as in the world: for all, on their first entrance into the other life, are received as strangers and new guests, and their interiors and ends of life not being as yet discovered, they are entertained with kindness by angels from the Lord, who do them good, and minister to their gratification. But presently the scene is changed: their palaces by degrees are dissipated, and become small houses, successively more and more mean, till at length they are annihilated; and then they wander about, like those who beg

alms, and ask for reception. But, by reason of their evil nature, they are expelled from all societies, and at length they become excrementitious, and emit a sphere of exhalation like what arises from stinking teeth. — *A. C.* 1631.

1031. There was a certain spirit who, in the life of the body, lived in luxury, and became rich by the bounty of others (*ex datis*), so that he was reckoned amongst the more opulent, and had a sumptuous table prepared for him. This man was not born rich, but was made so. After the life of the body such wander about, and seek for food like beggars, and go in tattered garments: nor do they know otherwise than that they are in the life of the body. Thus their [opulent] state is changed into the contrary, which cannot be done but with pain. — *S. D.* 777.

Eminence and Opulence of the Angels.

1032. The eminence and opulence of the angels of heaven shall be also described: there are in the societies of heaven superior and inferior governors, all arranged by the Lord, and subordinate according to their wisdom and intelligence: their chief, who excels the rest in wisdom, dwells in the midst, in a palace so magnificent that nothing in the universal world can be compared with it: the parts of its architecture are so stupendous, that I can from truth declare, that they cannot be described by natural language, as to a hundredth part, for art itself is there in its art. Within the palace are chambers and bed chambers, in which all the furniture and ornaments are resplendent with gold and various precious stones, in such forms as cannot be effigied, either in painting or engraving, by any artificer in the world: and, what is wonderful, singular things, even to the most singular, are for use, every one who enters seeing for what use they are intended, and also perceiving it as from the transpiration of the uses through their images: but every wise person, who enters, does not keep his eye long fixed in the images, but with his mind attends to the uses, inasmuch as these delight his wisdom. Round about the palace are porticoes, paradisiacal gardens, and little palaces; and singular things are celestial pleasantnesses themselves in the forms of their own beauty. Added to these magnificent objects, there are attendant guards, each of them clad in shining garments, besides many other objects. The subordinate governors have similar magnificent and splendid abodes, according to the degrees of their wisdom, and they have wisdom according to the degrees of the love of uses. Such things not only appertain to them, but also to the inhabitants, all of whom love uses, and perform them by various employments. But there are few things which can be described, and those which cannot be described are innumerable; and because from their origin they are spiritual, they do not fall into the ideas of the natural man, and consequently neither into the expressions of his language, only into these, that wisdom builds for herself a habitation, and makes it conformable to herself, and that on this occasion, every thing which lies inmost concealed in any science or in any art, is there confluent, and gives effect. These things are now written to the intent that it may be known, that all things in the heavens also have reference to eminence and opulence, but that eminence in heaven is of wisdom, and that opulence is of science, and that such are the things to which man is led of the Lord by His Divine Providence. — *A. E.* 1191.

Names in the Spiritual World.

1033. Every one in the spiritual world is named according to the quality of his love and wisdom; for as soon as any one comes into society or participation with others, he is forthwith named according to his quality there: the naming is done by spiritual speech, which is such that it can give a name to every thing; because there each letter in the alphabet signifies one thing, and the several letters joined into one word, which make a person's name, involve the entire state of the thing: this is among the wonderful things in the spiritual world. — *D. P.* 230.

Employments of the Angels.

1034. The employments in the heavens cannot be enumerated, nor described specifically, but only something may be said in general concerning them; for they are innumerable, and likewise various according to the offices of the societies. Every society performs a peculiar office, for, as the societies are distinct according to goods, so they are according to uses, since goods, with all in the heavens, are goods in act, which are uses. Every one there performs use, for the kingdom of the Lord is a kingdom of uses.

1035. In the heavens, as in the earth, there are several administrations, for there are ecclesiastical affairs, civil affairs, and domestic affairs. Hence it is evident, that there are many employments and administrations within every heavenly society.

1036. All things in the heavens are instituted according to divine order, which is every where guarded by administrations executed by the angels; by the wiser, those things which are of the general good or use, by the less wise, those which are of particular use, and so forth: they are subordinated, just as in divine order uses are subordinated. Hence also dignity is adjoined to every employment, according to the dignity of the use; but still an angel does not claim dignity to himself, but ascribes all to the use; and because use is the good which he performs, and all good is from the Lord, therefore he ascribes all to the Lord. Wherefore, he who thinks of honor for himself and thence for use, and not for use and thence for himself, cannot perform any office in heaven, because he looks backward from the Lord, regarding himself in the first place, and use in the second. — *H. H.* 387-389.

1037. There are societies, whose employments are to take care of infants; there are other societies, whose employments are to instruct and educate them as they grow up: there are others, who in like manner instruct and educate boys and girls, who are of a good disposition from education in the world, and come thence into heaven: there are others, who teach the simple good from the Christian world, and lead them into the way to heaven: there are others, who in like manner teach and lead the various gentile nations: there are others, who defend novitiate spirits, which are those who have come recently from the world, from infestations by evil spirits: there are some also, who are present to those who are in the lower earth; and also some who are present to those who are in the hells, and restrain them from tormenting each other beyond the prescribed limits: there are also some who are present to those who are raised from the dead. In general, angels of every society are sent to men, that they may guard them, and withdraw them from evil affections, and thence thoughts, and inspire them with good affec-

tions, so far as they receive them from freedom, by which also they rule the deeds or works of men, removing, as far as it is possible, evil intentions. Angels, when they are with men, as it were dwell in their affections, and are near a man, so far as he is in good from truths, but are more remote in proportion as his life is distant from good. But all these employments of angels are functions of the Lord, through the angels, for the angels perform them, not from themselves, but from the Lord. Hence it is, that by angels in the Word, in its internal sense are not understood angels, but something of the Lord; and hence it is that angels, in the Word, are called gods.

1038. These employments of the angels are their general employments, but every one has his particular charge; for every general use is composed of innumerable ones, which are called mediate, administering, subservient uses: all and each are coördinated and subordinated according to divine order, and taken together make and perfect the general use, which is the general good.

1039. In ecclesiastical affairs are those in heaven, who in the world loved the Word, and from desire sought for the truths there, not for the sake of honor or gain, but for the sake of use of life, both for themselves and others. These, according to the love and desire of use, are there in illustration and in the light of wisdom, into which also they come from the Word in the heavens, which is not natural as in the world, but spiritual. These perform the office of preachers, and there according to divine order those are in a superior place, who from illustration excel others in wisdom. In civil affairs are those, who in the world loved their country and its general good in preference to their own, and have done what is just and right from the love of what is just and right: as far as these from the desire of love investigated the laws of what is just, and have thence become intelligent, so far they are in the faculty of administering offices in heaven, which also they administer in that place or degree in which their intelligence is, and this also is then in an equal degree with the love of use for the general good. Moreover, in heaven there are so many offices and so many administrations, and so many employments also, that they cannot be enumerated on account of their abundance; in the world there are comparatively few. All, how many soever there be, are in the delight of their work and labor from the love of use, and no one from the love of self or of gain: nor has any one the love of gain on account of life, because all the necessities of life are given to them gratuitously; they are housed gratuitously, they are clothed gratuitously, and they are fed gratuitously.

1040. Every one in heaven is in his work according to correspondence, and the correspondence is not with the work, but with the use of every work. He in heaven, who is in an employment or work corresponding to his use, is in a state of life altogether similar to that in which he was in the world, for what is spiritual and what is natural act as one by correspondences; yet with this difference, that he is in more interior delight, because in spiritual life, which is more interior life, and hence more receptive of heavenly blessedness. — *H. H.* 391-394.

Eternal Rest.

1041. Eternal rest is not idleness, since from idleness is languor, torpor, stupor, and deep sleep of the mind, and thence of the whole body, and these are death and not life, and still less eternal

life in which the angels of heaven are ; wherefore eternal rest is a rest which dispels these, and causes man to live ; and this is nothing else but such as elevates the mind ; it is therefore some study and work by which the mind is excited, vivified and delighted ; and this is done according to the use, from which, in which, and to which it operates ; hence it is, that the entire heaven is regarded by the Lord as containing uses ; and every angel is an angel according to use ; and the pleasure of use carries him on, as a favorable stream does a ship, and causes him to be in eternal peace, and in the rest of peace ; thus is understood eternal rest from labors. — *C. L.* 207.

Amusements and Pastimes of Heaven.

1042. There are here days of festivity appointed by the prince, that the mind may be relaxed from the fatigue which the desire of emulation had induced upon some. On these days there are concerts of music and songs in the public places ; and out of the city games and shows. Then orchestras are raised in the public places, surrounded with lattices formed of thick vines, from which hang clusters of grapes ; within which, on three elevations, sit musicians with stringed instruments, and with wind instruments, of tones high and low, soft and loud ; and at the sides are men singers and women singers, and they entertain the citizens with the most delightful songs and anthems, choruses and solos, varied by intervals, as to the kinds. These things continue there, on those days of festivity, from morning to noon, and after this till evening. . . . Moreover, every morning there are heard, from the houses around the forum, the sweetest songs of virgins and girls, with which the whole city resounds. There is an affection of spiritual love, which is sung every morning, that is, is sounded by modifications or modulations of a musical voice, and that affection is perceived in the singing as if it were itself : it flows into the souls of the hearers, and excites them to a correspondence. Such is heavenly singing. The female singers say that the sound of their singing, as it were, inspires and animates itself from within, and delightfully exalts itself according to its reception by the hearers. This being ended, the windows of the houses of the forum, and at the same time of the houses of the streets, are shut, and also the doors ; and the whole city is still, nor is any noise any where heard, nor do any loiterers appear : all then go about the duties of their offices. . . . At noon the doors are opened, and in the afternoon the windows also, in some places, and sports of boys and girls are seen in the streets, their nurses and masters regulating them, sitting in the porches of the houses. . . . At the sides of the city, in the outermost parts of it, there are various games of boys and young men ; there are games of running, there are games of ball, there are games with the ball called racket ; there are contests among the boys to find who are most expert in speaking, acting and perceiving, and for those who are most expert some leaves of laurel are given as a reward ; besides many other things, which call forth into exercise the latent talents of the boys. . . . Moreover, out of the city there are exhibitions of comedians upon theatres, representing the various proprieties and virtues of moral life. — *T. C. R.* 745.

1043. In heaven, as well as in the world, there are meats and drinks, there are feasts and repasts : the great ones there have tables, upon which are the richest kinds of food, dainties and delicacies,

by which their minds are exhilarated and recreated ; and there are also games and shows ; there is music, vocal and instrumental ; and all those things in the highest perfection. Such things also are joys to them, but not happiness ; happiness must be in the joys, and thence from the joys ; the happiness in joys causes them to be joys ; it gives them their relish, and prevents them from becoming tasteless and loathsome ; and this happiness every one has from the use which he performs in his function. There is a certain latent vein in the affection of the will of every angel, which draws his mind to do something ; the mind, by this, tranquillizes and satisfies itself ; this satisfaction and that tranquillity make a state of mind receptive of the love of use from the Lord ; from the reception of this is heavenly happiness, which is the life of those joys which have been before mentioned. Heavenly food, in its essence, is nothing else than love, wisdom and use together ; that is, use through wisdom from love ; wherefore, food for the body is given to every one in heaven, according to the use which he performs ; magnificent to those who are in eminent uses ; moderate, but of exquisite relish, to those who are in uses of a middle degree ; and mean to those who are in mean uses ; but none to the slothful. — *T. C. R.* 735.

1044. There was there a spacious house, in which were more than fifty apartments, distinguished according to the various kinds of conversation. In some apartments they conversed about such things as they had seen and heard in the public squares and in the streets ; in others they conversed about the various amiable qualities of the fair sex, with so much pleasantrity that the faces of all in the company were expanded with smiles of mirth ; in other apartments they spoke of the news, concerning courts, concerning ministries, concerning state policy, concerning various things which had emanated from privy councils, together with reasonings and conjectures concerning the events ; in others concerning trade ; in others concerning subjects of literature ; in others about such things as are of civil prudence and moral life ; in others concerning the affairs of the church and concerning sects ; &c. It was given me to look into that house, and I saw them running about from one apartment to another, seeking for some to sympathize with their affection, and thence to participate of their joy. — *T. C. R.* 734.

Heavenly Joy and Happiness.

1045. All the delights of heaven are conjoined with and are in uses, because uses are the goods of love and charity in which the angels are ; wherefore every one has delights such as the uses are, and likewise in such a degree as is the affection of use.

1046. Some spirits, from an opinion conceived in the world, believed heavenly happiness to consist in an idle life, in which they would be served by others ; but they were told that no happiness ever consists in resting from employment, and thence having happiness ; thus every one would wish to have the happiness of others for himself, and when every one would wish for it, no one would have it. Such a life would not be active but idle, in which the faculties would become torpid ; when yet it may be known to all, that without active life there can be no happiness of life, and that cessation from employment is only for the sake of recreation, that one may return with greater alacrity to the activity of his life. After-

wards it was shown by many things, that angelic life consists in performing the goods of charity, which are uses, and that all the happiness of the angels is in use, from use, and according to use. To those who had an idea that heavenly joy consisted in living a life of indolence, and of breathing eternal joy without employment, it was given to perceive, in order to make them ashamed, what such a life is; and it was perceived that it was very sad, and that all joy thus perishing, after a short time they would loathe and nauseate it.

1047. Some spirits who believed themselves better instructed than others, said that it was their belief in the world, that heavenly joy consisted in this alone, that they should praise and celebrate God, and that this was active life: but they were told, that to praise and celebrate God is not such active life, and that neither has God need of praises and celebration, but that He wills that they should perform uses, and thus the goods which are called goods of charity. But they were not able to have any idea of heavenly joy in the goods of charity, but of servitude; but the angels testified that there was the highest state of freedom, because it proceeds from interior affection, and is conjoined with ineffable delight. — *H. H.* 402–404.

1048. Certain spirits were informed that all goods increase immensely in the other life, and that such is the life in the body, that they cannot go further than to love the neighbor as themselves, because they are in corporeals; but when these are removed, the love then becomes more pure, and at length angelic, which is to love the neighbor more than themselves: for in the heavens their delight is to do good to another, and it is not delightful to do good to themselves, unless that it may become another's, thus for the sake of another; and that this is to love the neighbor more than themselves. That it is possible for such love to be given, may be manifest, it was said, in the world, from the conjugal love of some persons, in that they preferred death rather than that any injury should be done to their consort; from the love of parents towards their children, in that a mother would rather suffer hunger than see her infant in want of food: likewise from sincere friendship, that one friend will expose himself to perils for another; and likewise from civil and pretended friendship, which wishes to emulate what is sincere, in that they offer the better things to those to whom they say they wish well, and also that they carry such good will in the mouth, although not in the heart; lastly, from the nature of love, which is such, that its joy is to serve others not for its own sake but for theirs. But these things they could not comprehend who loved themselves more than others, and who in the life of the body had been greedy of gain; least of all could the avaricious. — *H. H.* 406.

1049. I have spoken with spirits who supposed heaven and heavenly joy to consist in this, that they should be great. But they were told, that in heaven he is the greatest who is the least, for he is called least who has no power and wisdom, and wishes to have no power and wisdom from himself, but from the Lord; and he who is the least in such a sense, has the greatest happiness; and because he has the greatest happiness, it thence follows that he is the greatest; for thus from the Lord he has all power, and excels all in wisdom; and what is it to be the greatest, unless to be the most happy? for to be most happy is what the powerful seek by power, and the rich by riches. It is further said, that heaven does not consist in this,

that one should desire to be least with a view to be the greatest, for then he aspires and covets to be the greatest; but it consists in willing from the heart the good of others more than of themselves, and in serving others for the sake of their happiness, with no view to remuneration on their own account, but from love. — *H. H.* 408.

1050. But that I might know what and of what quality heaven is, and heavenly joy, it has been often and for a long time granted me by the Lord to perceive the delights of heavenly joys; wherefore I am enabled to know them, because from living experience, but can never describe them: yet something shall be said, in order that some idea of them may be had. It is an affection of innumerable delights and joys, which together present something general, in which general thing, or in which general affection, are the harmonies of innumerable affections, which do not come to the perception distinctly, but obscurely, because the perception is most general: still it was given to perceive, that things innumerable were in it, so arranged that they can never be described; those innumerable things being such as flow from the order of heaven. Such is the order in each of the things and the least things of the affection, which are only presented and perceived as one most general thing, according to the capacity of him who is the subject. In a word, infinite things arranged in a most orderly form are in every general thing; and there is no one but what lives, and affects, and indeed all of them from the inmosts, for from inmosts heavenly joys proceed. It was perceived also, that the joy and delight came as from the heart, diffusing themselves most softly through all the inmost fibres, and thence into the congregated fibres, with such an inmost sense of gratification, that the fibre is as it were nothing but joy and delight, and every thing perceptive and sensitive thence in like manner living from happiness. The joy of bodily pleasures, compared with those joys, is as a gross and pungent clot compared with a pure and most gentle aura. It was observed, that when I wished to transfer all my delight into another, a more interior and fuller delight than the former continually flowed in its place, and the more I wished this, the more it flowed in; and it was perceived that this was from the Lord. — *H. H.* 413.

1051. Heavenly felicity can never exist but from heavenly harmony, and from the agreement of the states of angels, and from a state acquired by vastation or temptation. Such delights are imperceptible to man, and exceed the most sublime imagination. The state of felicity may be represented by a celestial paradise, affording absolute and inexpressible delight, with indefinite variety; for the representations are so vivid, that they immeasurably surpass the imagination and conception of man. This arises from mutual love, and from the agreement of all, so that no one wishes to be his own, but each desires to be the property of all, and this from inmost affection; but words are wanting to describe this delightful state. — *S. D.* 301.

1052. In the angelic state each communicates his own blessedness and happiness to another; for in the other life there is a most exquisite communication and perception of all affections and thoughts, in consequence of which every individual communicates his delight to all others, and all others to every individual, so that each is as it were the centre of all, this being the celestial form. Hence, as the number of those who constitute the

Lord's kingdom is increased, so much greater is their happiness, for it is augmented in the same proportion, and therefore it is that the happiness of heaven is inexpressible. Such is the communication of all with each, and of each with all, when one loves another better than himself; but in case any one wishes better to himself than to another, then the love of self prevails, and this communicates nothing from itself to another, except the idea of itself, which is altogether defiled, and, when perceived, is instantly separated and rejected. — *A. C.* 549.

1053. A certain angel, enumerating only the most universal kinds [genera] of the delights of spirits, or of those in the first heaven, reckoned them to amount to about four hundred and seventy-eight. From this fact an idea may be formed of the vast number of the less universal kinds, and of the innumerable species belonging to each; for since this is the case in the first heaven, how illimitable must be the kinds of happiness in the heaven of angelic spirits, and still more in that of the heaven of angels! — *A. C.* 457.

1054. By like repeated experience I have been convinced, that all the joy and happiness known in heaven are from the Lord alone; one instance of which experience it is here permitted me to relate: I observed some angelic spirits busily employed in constructing, in honor of the Lord, a chandelier with its lamps most elegantly decorated. I watched them for an hour or two, whilst they labored to make each and every part beautiful and representative, supposing that what they did was done from themselves; although it was given me to perceive clearly, that of themselves they could invent nothing. At length, after some hours, they mentioned having made a most beautiful representative chandelier in honor of the Lord, at which they rejoiced from the inmost of their hearts. I told them, however, that they had never either devised or constructed any thing of themselves, but that the Lord alone had done it for them: at first they would scarcely believe what I said, but being angelic spirits, they received illustration, and confessed that it was really so. It is also true with respect to all other representatives, and each and every attribute of affection and thought, consequently with heavenly joys and happiness, that even the least of them is from the Lord alone. — *A. C.* 552.

1055. I have discoursed with the angels concerning the memory of things past, and thence anxiety about things to come, and have been instructed, that the more interior and perfect the angels are, so much the less care they have about what is past, or thought about what is to come, and that thence also is their happiness; they say, that the Lord gives them every moment what to think, and this with blessedness and happiness, and that thus they are without cares and anxieties; also, that this was meant in an internal sense by the Israelites receiving manna daily from heaven, and by the daily bread prayed for in the Lord's prayer, and, likewise, by the precept not to be solicitous about what they eat or drink, or with what they are clothed. But although they have no care about what is past, and no anxiety about what is to come, they have still the most perfect remembrance of what is past, and intuition of what is to come, because in every present of theirs there is both the past and the future; thus they have a more perfect memory than can ever be thought and expressed. — *A. C.* 2493.

Age in Heaven.

1056. Those who are in heaven are continually advancing to the spring of life, and the more thousands of years they live, to a spring so much the more delightful and happy, and this to eternity, with increments according to the progresses and degrees of love, of charity, and of faith. Of the female sex, those who have died old and worn out with age, and have lived in faith in the Lord, in charity towards the neighbor, and in happy conjugal love with a husband, after a succession of years, come more and more into the flower of youth and adolescence, and into a beauty which exceeds every idea of beauty ever perceivable by the sight. Goodness and charity is what forms and makes a resemblance of itself, and causes the delightful and beautiful of charity to shine forth from the minutest parts of the face, so that they themselves are forms of charity. They have been seen by some, and have excited astonishment. The form of charity, which is seen to the life in heaven, is such, that charity itself is what effigies and is effigied; and this in such a manner, that the whole angel, especially the face, is as it were charity, which manifestly both appears and is perceived; which form, when it is beheld, is ineffable beauty, affecting with charity the very inmost life of the mind. In a word, to grow old in heaven is to grow young: those who have lived in love to the Lord, and in charity towards the neighbor, become such forms, or such beauties, in the other life. — *H. H.* 414.

A Desire to enter Heaven, with an Unfitness for it.

1057. Very many, on their first entrance into another life, inquire only how they may be admitted into heaven, being utterly ignorant of the real nature of heaven, as consisting in mutual love, and of heavenly joy as being the joy derived from that love; wherefore, in consideration of their ignorance, they are first informed what heaven and heavenly joy are, even by living experience. A novitiate spirit, who at his first entrance into the other life longed to be admitted into heaven, had his interiors opened, that he might perceive the nature of heavenly joy, and be made sensible, in some degree, of its delight. No sooner, however, was the heavenly influx felt, than he began to cry out in great agony, praying earnestly to be delivered from it, and declaring that he should die if his pain was not removed; wherefore his interiors were closed towards heaven, and he was thus restored to himself. From this instance it may appear, with what stings of conscience and uneasiness they are tormented, who are only even partially admitted into heaven, if unprepared to dwell there.

1058. Certain others also seeking to enter heaven, who were ignorant of its nature, were informed that to do so, without being principled in a faith grounded in love, was as dangerous as to walk into a fire. They still, however, persisted in their attempts, but when they arrived at the outermost verge of heaven, or the lowest sphere of angelic spirits, they were so powerfully affected, as to precipitate themselves down again. By this they were instructed how dangerous it is even to approach towards heaven, previous to being prepared by the Lord to receive the affections of faith.

1059. A spirit who, during his life in the body, had made light of adulteries, was, agreeably to his

desire, admitted to the verge of heaven; but when he came there he began to be tortured, and to smell, as it were, arising from himself, the stench of a dead body, which was intolerable. He felt also, as if to advance farther would be attended with destruction, and therefore threw himself down to the lower earth, enraged to think that he should suffer such tortures on approaching the threshold of heaven, which was because he then came into a sphere opposite to adulteries. This spirit is amongst the unhappy. — *A. C. 537–539.*

Immensity of Heaven.

1060. That the heaven of the Lord is immense, may be manifest from several things which have been said and shown in the foregoing chapters, especially from this, that heaven is from the human race, and not only from those who are born within the church, but also from those who are born out of the church; thus from all, since the first beginning of this earth, who have lived in good. How great the multitude of men in all this terrestrial globe is, any one may conclude who knows any thing concerning the parts, the regions and kingdoms of this earth. Whoever goes into a calculation, will find that several thousands of men depart thence every day, thus within a year several myriads or millions; and this from the earliest times, since which some thousands of years have elapsed; all of whom, after their decease, have come and are constantly coming into the other world, which is called the spiritual world. But how many of these have become and do become angels of heaven, cannot be told. This has been told me, that in ancient times very many became angels, because then men thought more interiorly and more spiritually, and thence were in heavenly affection; but that in the following ages not so many, because man in the process of time became exterior, and began to think more naturally, and thence to be in terrestrial affection. From these things, first, it may be manifest, that the heaven from the inhabitants only of this earth is great.

1061. That the heaven of the Lord is immense, may be manifest from this alone, that all infants, whether they be born within the church or out of it, are adopted by the Lord, and become angels, the number of whom amounts to a fourth or fifth part of the whole human race on earth. It may therefore be concluded, how great a multitude of angels of heaven have existed from the first creation to the present time from those alone.

1062. How immense the heaven of the Lord is, may also be manifest from this, that all the planets visible to the eye in our solar system are earths, and moreover that there are innumerable ones in the universe, and all full of inhabitants; which have been treated of in a small work concerning those earths, from which I shall adduce the following passage. "That there are many earths, and men upon them, and spirits and angels thence, is very well known in the other life; for it is granted to every one there, who from the love of truth and thence of use desires it, to speak with spirits of other earths, and thence to be confirmed concerning a plurality of worlds, and to be informed that the human race is not only from one earth, but from innumerable ones. I have spoken several times with spirits of our earth on this subject, and it was said, that any intelligent person may know, from many things with which he is acquainted, that there are many earths, and men upon them; for it may be concluded from reason, that such large masses as the planets are, some of which

exceed this earth in magnitude, are not empty masses, and created only to be carried and moved round the sun, and to shine with their scanty light for one earth, but that their use must be more important than that. He who believes, as every one ought to believe, that the Divine created the universe for no other end than that the human race might exist, and thence heaven, — since the human race is the seminary of heaven, — cannot but believe, that wheresoever there is any earth, there must also be men. That the planets, which are visible before our eyes, because within the boundaries of the world of this sun, are earths, may be manifestly known from this, that they are bodies of earthly matter, because they reflect the sun's light; and, when viewed through telescopes, they do not appear as stars sparkling from flame, but as earths variegated with obscure spots: also from this that they, in like manner as our earth, are carried round the sun, and proceed in the way of the zodiac, and thence make years, and seasons of the year, which are spring, summer, autumn, and winter: in like manner that they are turned around their own axis, equally as our earth, and thence make days, and times of the day, namely, morning, midday, evening, and night: and moreover, that some of them have moons, which are called satellites, which revolve around their orb at stated times, as the moon around ours; and that the planet Saturn, because it is at a great distance from the sun, has also a large luminous belt, which gives much light, although reflected, to that earth. Who that knows these things, and thinks from reason, can ever say that these are empty bodies? Moreover I have spoken with spirits, that it might be believed by man that in the universe there are more earths than one, from this, that the starry heaven is so immense, and the stars there so innumerable; each of which in its place or in its world is a sun, and resembling our sun, but of various magnitudes. He who duly weighs the subject, must conclude, that such an immense whole cannot but be a means to an end, which is the ultimate end of creation; and this end is a heavenly kingdom, in which the Divine may dwell with angels and men. For the visible universe, or the heaven enlightened by so innumerable stars, which are so many suns, is only a means that earths may exist, and men upon them, from whom is the heavenly kingdom. From these things, a rational man cannot think otherwise, than that so immense a means to so great an end, was not made for the human race of only one earth: what would this be for the Divine, which is infinite, to which thousands, yea, myriads of earths, and all full of inhabitants, would be little and scarcely any thing? There are spirits, whose only study it is to acquire to themselves knowledges, because they are delighted with knowledges alone; therefore it is allowed them to wander about, and even to pass out of the world of this sun into other systems, and to procure to themselves knowledges. These have said, that there are not only earths upon which are men, in this solar world, but also out of it, in the starry heaven, to an immense number. These spirits are from the planet Mercury. A calculation has been made, that if there were a million of earths in the universe, and on every earth men to the number of three hundred millions, and two hundred generations within six thousand years, and a space of three cubic ells were allowed to every man or spirit, the number of so many men or spirits collected into one sun still would not fill the space of this earth, and scarcely more than the space of one of the

satellites about the planets, which would be a space in the universe so small as to be almost invisible, since a satellite scarcely appears to the naked eye. What is this for the Creator of the universe, to whom it would not be enough, if the whole universe were filled, for He is infinite? I have spoken on this subject with angels, who said, that they had a similar idea concerning the fewness of the human race in respect to the infinity of the Creator, but that still they do not think from spaces, but from states, and that, according to their idea, earths to the amount of as many myriads as could possibly be conceived, would still be nothing at all to the Lord." — *H. H.* 415–417.

1063. It has also been given me to see the extent of the heaven which is inhabited, and also of what is not inhabited; and I saw that the extent of heaven not inhabited was so great, that it could not be filled to eternity, even if many myriads of earths were given, and as great a multitude of men in each earth as there are in ours. — *H. H.* 419.

Immensity of the Spiritual World.

1064. When my eyes have been opened for me, it has sometimes been granted me to see how immense, even now, is the multitude of men who are there; it is so great that it can scarcely be numbered, — such myriads are there, — and that only in one place, towards one quarter; what, then, must the numbers be in the other quarters? For all are there collected into societies, and the societies exist in vast numbers, and each society, in its own place, forms three heavens, and three hells under them: wherefore there are some *spirits* who are on high, some who are in the middle, and some who are below them, and underneath; there are those who are in the lowest places, or in the hells; and those who are above dwell among themselves as men dwell, in cities, in which hundreds of thousands are together; whence it is evident, that the natural world, the abode of men on earth, cannot be compared with that world, as regards the multitude of the human race; so that when man passes from the natural world into the spiritual, it is like going from a village into a mighty city. — *L. J.* 27.

HELL.

There are three Hells.

1065. Inasmuch as in general there are three heavens, therefore also in general there are three hells; the lowest, which is opposed to the inmost or third heaven, the middle, which is opposed to the middle or second heaven, and the higher, which is opposed to the ultimate or first heaven. — *H. H.* 542.

Origin of Hell and Evil.

1066. It was asked, whence is hell? They said, from the freedom of man, without which man would not be man; that man, from that freedom, broke continuity in himself, which being broken, separation was effected, and the continuity which from creation was in him, became as a chain, or a linked work, which falls to pieces through the breaking and plucking asunder of the links above, and afterwards hangs from small threads. Separation or breach was effected, and is effected, by the denial of God. — *D. W. Conclusion.*

1067. It was said, that self-love and the love of the world constitute hell, but it shall now be shown what is the origin of those loves. Man was created to love himself and the world, to love his neighbor and heaven, and, also, to love the Lord; hence it is,

that when man is born, he first loves himself and the world, and afterwards, in proportion as he grows wise, he loves his neighbor, and heaven, and in proportion as he grows further in wisdom, he loves the Lord: when this is the case, he is then in divine order, and is led of the Lord actually, and of himself apparently; but in proportion as he is not wise, in the same proportion he stops in the first degree, which is to love himself and the world, and if he loves his neighbor, heaven, and the Lord, it is for the sake of himself before the world: but if he is altogether unwise, he then loves himself alone, and the world for the sake of himself, in like manner his neighbor, and with respect to heaven and the Lord, he either makes light of them, or denies them, or hates them, if not in words, still in heart. These are the origins of the love of self and of the love of the world, and inasmuch as these loves are hell, it is evident whence hell is. — *J. E.* 1144.

1068. That evil arose from man, is manifest from the state of Adam at or after the fall, in that he was driven out of paradise. Hence it is manifest, that unless free agency in spiritual things had been given to man, God himself would have been the cause of evil, and not man, and thus that God must have created both good and evil; that He also created evil is horrible to think. That God did not create evil, because He endued man with free agency in spiritual things, and that He never inspires him with any evil, is because He is good itself, and in this God is omnipresent, and continually urges and entreats that He may be received; and if He is not received, still He does not recede; for if he should recede, man would die in an instant; yea, he would fall into nonentity; for the life of man, and the subsistence of all things of which it consists, is from God. The reason that God did not create evil, but that man introduced it, is, because man turns the good, which continually flows in from God, into evil, by turning himself away from God and turning himself to himself; and when this is done, there remains the delight of good, and this then becomes the delight of evil; for without a delight remaining, as similar, man would not live; for delight makes the life of his love. — *T. C. R.* 490.

1069. The abuse of the faculties called rationality and liberty is the origin of evil. — *D. L. W.* 264.

1070. It was given to represent to certain evil spirits, a large and extensive library — which is easily done in the other life — where all the books could be filled with arguments going to prove that evil is from the Lord, every one containing a thousand arguments; but yet it was represented as written on the back of all of them, that every evil is from man, and that evil was provided and not provided by the Lord. It was said, moreover, that if one would not believe this before it was proved, then every thing within the books would confirm him in the belief that it was not so, and that the false was true; nevertheless, such as I have stated is the fact. — *S. D.* 4275.

The Lord rules the Hells.

1071. In what manner the hells are ruled by the Lord is also to be told briefly. The hells in general are ruled by the general afflux of divine good and divine truth from the heavens, whereby the general effort issuing forth from the hells is checked and restrained; and likewise by a special afflux from each heaven, and from each society of heaven. The hells are ruled in particular by angels, to whom it is given to look into the hells, and

to restrain the insanities and disturbances there; occasionally also angels are sent thither, and in presence they moderate those insanities and disturbances. But in general all who are in the hells are ruled by fears; some are ruled by fears implanted and yet inhering from the world; but whereas these fears are not sufficient, and likewise by degrees recede, they are ruled by fears of punishments, by which principally they are deterred from doing evils. Punishments in hell are manifold, more gentle and more severe according to evils. For the most part the more malignant, who excel in cunning and in artifice, and are able to keep the rest in compliance and servitude by punishments and thence terror, are set over others; these governors do not dare to pass beyond the limits prescribed to them. It is to be noted, that the fear of punishment is the only medium to restrain the violence and fury of those who are in the hells; there is no other.

1072. It has been hitherto believed in the world, that there is one devil who presides over the hells; and that he was created an angel of light, but after he became rebellious, was cast down with his crew into hell. That this belief has prevailed, is because in the Word mention is made of the devil and Satan, and also of Lucifer, and the Word in those passages has been understood according to the sense of the letter; when yet by the devil and Satan is there meant hell; by the devil that hell which is behind, and where the worst dwell, who are called evil geni, and by Satan that hell which is in front, the inhabitants of which are not so malignant, and are called evil spirits; by Lucifer are meant those who are of Babel or Babylon, being those who extend their dominions even into heaven. That there is not any one devil to whom the hells are subject, is evident likewise from this, that all who are in the hells, like all who are in the heavens, are from the human race, and that those who are there amount in number, from the beginning of creation to this time, to myriads of myriads, and that every one of them is a devil of such a quality as he had acquired in the world by opposition to the Divine. — *H. H.* 543, 544.

The Lord casts no one into Hell, but the Spirit casts himself there.

1073. An opinion has prevailed with some, that God turns away his face from man, rejects him from Himself, and casts him into hell, and that He is angry with him on account of evil; and with some it is supposed still further, that God punishes man and does evil to him. In this opinion they confirm themselves from the literal sense of the Word, where such things are said, not being aware that the spiritual sense of the Word, which explains the sense of the letter, is altogether different; and that hence the genuine doctrine of the church, which is from the spiritual sense of the Word, teaches otherwise, namely, that God never turns away his face from man and rejects him from Himself, that He does not cast any one into hell, and that He is not angry with any one. Every one also, whose mind is in a state of illustration when he reads the Word, perceives this to be the case, from the consideration that God is good itself, love itself, and mercy itself; and that good itself cannot do evil to any one, also that love itself and mercy itself cannot reject man from itself, because it is contrary to the very essence of mercy and love, thus contrary to the Divine Itself. — *H. H.* 545.

1074. Evil with man is hell with him, for whether

we speak of evil or of hell, it is the same thing. Now whereas man is in the cause of his own evil, therefore also he brings himself into hell, and not the Lord; for the Lord is so far from bringing man into hell, that he delivers man from hell, as far as man does not will and love to be in his own evil. All man's will and love remains with him after death: he who wills and loves evil in the world, the same wills and loves evil in the other life, and then he no longer suffers himself to be withdrawn from it. Hence it is, that the man who is in evil is tied to hell, and likewise is actually there as to his spirit, and after death desires nothing more than to be where his own evil is: wherefore man after death casts himself into hell, and not the Lord.

1075. From these things it is evident, that the Lord draws every spirit away [from hell] to Himself by the angels, and likewise by influx from heaven, but that the spirits who are in evil altogether resist, and as it were rend themselves away from the Lord, and are drawn by their own evil as by a rope, thus by hell; and inasmuch as they are drawn, and by reason of the love of evil are willing to follow, it is manifest that they from freedom cast themselves into hell. That this is the case, cannot be believed in the world, in consequence of the idea entertained of hell: neither does it in the other life appear otherwise than in the world, before the eyes of those who are out of hell: it appears otherwise only to those who cast themselves thither, for they enter of their own accord; and they who enter from an ardent love of evil, appear as if they were cast headlong, with the head downwards and the feet upwards: it is from this appearance, that they seem as if they were cast down into hell by divine power. — *H. H.* 547, 548.

Evils and Falsities of Hell.

1076. All who are in the hells are in evils and the falses thence, and no one there is in evils and at the same time in truths. Most evil persons in the world are acquainted with spiritual truths, which are the truths of the church; for they have learned them from infancy, and next from preaching and from reading the Word, and afterwards have discoursed from them. Some also have induced others to believe that they were Christians in heart, because they had the skill to discourse from truths with pretended affection, and likewise to act sincerely, as from spiritual faith. But such of them as have thought in themselves contrary to these truths, and have abstained from doing evils according to their thoughts only on account of civil laws, and with a view to reputation, honors and gain, are all of them evil in heart, and are in truths and goods only as to the body, and not as to the spirit: wherefore, when external things are taken away from them in the other life, and the internal things which were of their spirit are revealed, they are altogether in evils and falses, and not in any truths and goods; and it is made evident that truths and goods only resided in their memory, no otherwise than scientifics, and that they brought them forth thence in discourse, and made a pretence of good as if from spiritual love and faith. When persons of such a character are let into their internals, consequently into their evils, they cannot then any longer speak truths, but only falses, inasmuch as they speak from evils; for to speak truths from evils is impossible, since the spirit is then nothing but his own evil, and what is false proceeds from what is evil. — *H. H.* 551.

1077. All spirits in the hells, when inspected in

any light of heaven, appear in the form of their own evil; for every one is an effigy of his own evil, inasmuch as with every one the interiors and exteriors act as one, and the interiors present themselves visible in the exteriors, which are the face, the body, the speech, and the gestures; thus their quality is recognized as soon as they are seen. In general, they are forms of contempt of others, and of menaces against those who do not pay them respect; they are forms of hatreds of various kinds, also of various kinds of revenge; fierceness and cruelty from their interiors are transparent through those forms; but when others commend, venerate, and worship them, their faces are contracted, and have an appearance of gladness from delight. It is impossible to describe in a few words all those forms such as they appear, for one is not like to another; only between those who are in similar evil, and thence in a similar infernal society, there is a general similitude, from which, as from a plane or derivation, the faces of each appear there to have a kind of likeness. In general, their faces are direful, and void of life like corpses; in some they are black, in some fiery like little torches, in some disfigured with pimples, warts, and ulcers; in some no face appears, but in its stead something hairy or bony, and in some, teeth only are exhibited. Their bodies also are monstrous; and their speech is as the speech of anger, or of hatred, or of revenge; for every one speaks from his own falsity, and the tone of his voice is from his own evil: in a word, they are all images of their own hell. It has not been given me to see what is the form of hell itself in general; it has only been told me, that as the universal heaven in one complex resembles one man, so the universal hell in one complex resembles one devil, and may likewise be presented in the effigy of one devil. But in what form the specific hells are, or the infernal societies, it has often been given me to see; for at their apertures, which are called the gates of hell, for the most part appears a monster, which in general represents the form of those who are within: the fierce passions of those who dwell there are then at the same time represented by things direful and atrocious, the particular mention of which I omit. It is to be known however, that such is the appearance of the infernal spirits in the light of heaven, whereas among themselves they appear as men; this is of the Lord's mercy, lest they should seem as filthy one to another as they appear before the angels: but that appearance is a fallacy, for as soon as any ray of light from heaven is let in, their human forms are turned into monstrous forms, such as they are in themselves, as described above; for in the light of heaven every thing appears as it is in itself. Hence likewise it is, that they shun the light of heaven, and cast themselves down into their own lumen, which lumen is like a lumen from lighted coals, and in some cases as from burning sulphur; but this lumen also is turned into mere thick darkness, when any thing of light from heaven flows in thither. Hence it is that the hells are said to be in thick darkness, and in darkness; and that thick darkness and darkness signify falses derived from evil, such as are in hell.

1078. From an inspection of those monstrous forms of spirits in the hells, which, as was said, are all forms of contempt of others, and of menaces against those who do not pay them honor and respect, also forms of hatred and revenge against those who do not favor them, it appeared evident, that all in general were forms of the love of self and the love of the world; and that the evils of

which they are specific forms, derive their origin from those two loves. I have been likewise told from heaven, and it has also been testified to me by much experience, that those two loves, namely, the love of self and the love of the world, rule in the hells, and likewise make the hells; but that love to the Lord and love towards the neighbor rule in the heavens, and likewise make the heavens: also that those two loves, which are the loves of hell, and these two loves, which are the loves of heaven, are diametrically opposite to each other. — *H. H.* 553, 554.

Atheistical and sensual Reasonings in the other Life.

1079. There were some satans in hell, who said among themselves, O that it might be permitted us to speak with the angels of heaven, and we will thoroughly and fully demonstrate, that nature is that which they call God, from whom are all things, and thus that God is only a word, unless nature be understood. And because those satans believed it with the whole heart and the whole soul, and also desired to speak with the angels of heaven, it was given them to ascend from the mire and darkness of hell, and to speak with two angels then descending from heaven. They were in the world of spirits, which is mediate between heaven and hell. The satans, having seen the angels there, ran swiftly to them, and cried with a furious voice, Are you the angels of heaven with whom it is permitted to engage in reasoning concerning God and concerning nature? You are called wise because you acknowledge God; but O how simple you are! Who sees God? Who understands what God is? Who conceives that God governs and can govern the universe, and every and each thing of it? Who, but the multitude and the rabble, acknowledges what he does not see and understand? What is more manifest than that nature is all in all? Who has seen with the eye any thing but nature? Who has heard with the ear any thing but nature? Who has smelt with the nostril any thing but nature? Who has tasted with the tongue any thing but nature? Who, by any touch of the hand and of the body, has felt any thing but nature? Are not the senses of our body the sole witnesses of truths? Who cannot swear from them, that it is so? Are not your heads in nature? Whence is the influx into the thoughts of those heads, except from it? Take it away, can you think any thing? Beside many other things of a similar kind. — *C. L.* 415.

NOTE.—We see from the above, how perfectly similar are the reasonings of some immortal spirits out of the material body, to those in the body, even to the denial of God, the attributing of all things to Nature, and the appeal to the senses alone for evidence. It may seem incredible, but it is nevertheless true, and should operate as a warning. The reason is, as given by the angels to these same spirits on this occasion, that they “have the ideas of the thoughts immersed in the senses of the body, [spiritual body,] nor can they elevate their minds above them.”—*Compter.*

Nature of Self-Love.

1080. At first I wondered whence it was, that self-love and the love of the world are so diabolical, and that they who are in those loves are such monsters in aspect; since in the world little thought is given to self-love, but only to that puffed-up state of mind [*animus*] in external things which is called pride, and which, because it appears to the sight, is alone believed to be self-love. Moreover self-love, when it does not so inflate itself, is believed in the world to be the fire of life, from which man is excited to seek for employment, and to perform uses, in which, unless he could see

honor and glory, his mind would grow torpid. Thus it is said, that no one does any worthy, useful, and distinguished action, but for the sake of being celebrated and honored by others, or in the minds of others; and whence, it is asked, is this, but from the fire of love for glory and honor, consequently for self? Hence it is, that it is not known in the world, that self-love viewed in itself is the love which rules in hell, and which makes hell with man. — *H. H.* 555.

1081. The love of self makes with the man in whom it is the head, and heavenly love makes with him the feet, on which he stands, and which, if it does not serve him, he tramples under foot: hence it is that they who are cast down into hell, appear to be cast down with the head downwards towards hell, and with the feet upwards towards heaven.

1082. Self-love also is of such a quality, that as far as the reins are given it, that is, so far as external bonds are removed, which are fears of the law and its penalties, and of the loss of reputation, of honor, of gain, of employment, and of life, so far it rushes headlong, until at length it not only desires to rule over the whole terrestrial globe, but also over the whole heaven, and over the Divine Himself, not knowing any limit or boundary: this propensity lurks in every one who is in self-love, although it is not evident before the world, where the above-mentioned bonds restrain it. That this is the case, every one may see in potentates and kings, who are not subject to such restraints and bonds; who rush on and subjugate provinces and kingdoms, so far as they succeed in their purposes, and aspire after unlimited power and glory. That this is so, is still more manifest from the Babylon of this day, which has extended its dominion into heaven, and has transferred all the divine power of the Lord to itself, and lusts continually for more. — *H. H.* 558, 559.

1083. There appeared to me some spirits in the western quarter towards the south, who said that they had been in stations of great dignity in the world, and that they deserved to be preferred above others, and to rule over them. They were explored by angels as to their interior quality, and it was discovered, that in their offices in the world they had not looked to uses, but to themselves, and thus that they had preferred themselves to uses. But whereas they were eager and intensely solicitous to be set over others, it was allowed them to be among those who were consulting on concerns of great importance; then it was perceived that they could not attend at all to the business in agitation, nor see things inwardly in themselves, and that they did not speak from the use of the thing, but from proprium, and likewise that they wished to act their pleasure according to favor; wherefore they were discharged from that function, and left to seek employments for themselves elsewhere. They therefore proceeded farther into the western quarter, where they were received here and there; but in all places they were told, that they thought only of themselves, and not of any thing except from self, thus that they were stupid, and only like sensual corporeal spirits; wherefore they were banished wheresoever they came: some time afterwards they were seen to be reduced to a destitute state, and to ask for alms. Hence likewise it was made manifest, that they who are in self-love, howsoever from the fire of that love they may seem to speak in the world like wise men, still it is only from the memory, and not from any rational light; wherefore in the other life, when it is no longer permitted for things of the natural

memory to be reproduced, they are more stupid than others, and this by reason that they are separated from the Divine.

1084. The love of dominion remains also with every one after the life in the world. Those who have exercised authority from neighborly love, are also intrusted with authority in the heavens; yet in this case it is not they who rule, but the uses which they love, and when uses rule, the Lord rules. But they who in the world have ruled from self-love, after the life in the world are in hell, and are there vile slaves: I have seen the mighty ones, who in the world have exercised dominion from the love of self, rejected amongst the most vile, and some amongst those in excrementitious places there. — *H. H.* 563, 564.

Infernal Fire and Gnashing of Teeth.

1085. Infernal fire or love exists from the same origin as heavenly fire or love, namely, from the sun of heaven or the Lord; but it is made infernal by those who receive it. For all influx from the spiritual world varies according to reception, or according to the forms into which it flows, not otherwise than the heat and light from the sun of the world; the heat from that sun, flowing in into shrubberies and beds of flowers, produces vegetation, and likewise draws forth grateful and sweet odors, but the same heat flowing in into excrementitious and cadaverous substances, produces putrefaction, and draws forth noisome and disgusting stenches; in like manner the light from the same sun in one subject produces beautiful and pleasing colors, in another such as are ugly and unpleasant. The case is similar in regard to heat and light from the sun of heaven, which is love: when the heat or love thence flows into goods, as with good men and spirits, and with angels, it fructifies their goods, but when it flows in with the wicked, it is attended with a contrary effect, for their evils either suffocate it or pervert it. In like manner the light of heaven, when it flows in into the truths of good, gives intelligence and wisdom, but when it flows in into the falses of evil, it is there turned into insanities and fantasies of various kinds. Thus in all cases it manifests itself according to reception.

1086. Inasmuch as infernal fire is the love of self and of the world, it is therefore every lust which is the result of those loves, inasmuch as lust is love in its continuity, for what a man loves, this he continually lusts after; and it is likewise delight, for what a man loves or lusts after, when he obtains it, he perceives delightful, nor is delight of heart communicated to man from any other source: infernal fire, therefore, is the lust and delight which spring from those two loves as their origins. — *H. H.* 569, 570.

1087. It must be observed, that the hell where such are as are in the loves of falsity and at the same time in the lusts of evil, appears at a distance as a fiery lake with a green flame like that of brimstone; but they who are therein do not see this, for they are there shut up in their houses of correction, where they have vehement altercations with one another; sometimes there appear knives in their hands, which they use in a threatening manner rather than appear to yield or give way; it is their love of falsity, together with their lusts of evil, which causes the appearance of such a lake; this appearance is from correspondance. That by a lake is signified where there is truth in abundance, and in an opposite sense, where falsity

abounds, may appear from the Word; that it signifies where there is truth in abundance, may be seen in the following passages: "For in the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a lake," Isaiah xxxv. 6, 7. "I will make the wilderness a lake of water, and the dry land springs of water," Isaiah xli. 18; Psalm cvii. 33, 35. "I will make the rivers islands, and I will dry up the lakes," Isaiah xlii. 15. The God of Jacob, who "turned the rock into a lake of water, the flint into a fountain of waters," Psalm cxiv. 7, 8. "All that make a trade of lakes for the fishes," Isaiah xix. 10. In an opposite sense, from these passages: "I will cut off from Babylon the name and remnant; I will also make it a possession for the bittern and lakes of water," Isaiah xiv. 22, 23. Death and hell were "cast into the lake of fire," Apoc. xx. 15. Their part is "in the lake of fire, which burneth with fire and brimstone; which is the second death," Apoc. xxi. 8. — *A. R.* 835.

1088. All love, in the spiritual world, when it is excited, appears at a distance as fire, — within the hells, as red-hot fire, and without, as the smoke of a fire, or as the smoke of a furnace. The falses of the concupiscences springing forth from evil loves, are also described as smoke from a fire and from a furnace, in other parts of the Word, as in these passages: Abraham "looked towards Sodom and Gomorrah, — and beheld, and lo, the smoke of the country went up as the smoke of a furnace," Gen. xix. 28. "The sun went down, and it was dark, and behold, a smoking furnace, and a burning lamp, that passed between those pieces," Gen. xv. 17. "And now they sin, more and more, therefore they shall be as the smoke out of the chimney," Hosea xiii. 2, 3. "But the wicked shall perish, into smoke shall they consume away," Psalm xxxvii. 20. "And I will show wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke," Joel ii. 30. "And shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth," Matt. xiii. 41, 42, 49, 51; and in other places. — *A. R.* 422.

1089. Inasmuch as the lust of doing evils, which originate in the love of self and of the world, is understood by infernal fire, and since such is the lust of all in the hells, therefore likewise, when the hells are opened, there is an appearance as of fire with smoke, such as is seen in buildings on fire; a dense fiery appearance from the hells where self-love prevails, and a flaming appearance from the hells where the love of the world prevails. But when they are closed, this fiery appearance is not seen, but in its place an appearance like a dark mass of condensed smoke: yet that fiery principle still rages within, as is also perceivable from the heat thence exhaling, which heat is like that from the burnt ruins after a fire, in some places as from a heated furnace, and in others as from a hot bath; this heat, when it flows in with man, excites in him lusts, and with evil men hatred and revenge, and with the sick insanities. Such is the fire, or such the heat, with those who are in the above-mentioned loves, inasmuch as they are bound as to their spirits to those hells, even while they live in the body. But it is to be known, that they who are in the hells are not in fire, but that the fire is an appearance; for they are not sensible there of any burning, but only of a heat such as they before experienced in the world: the appearance of fire is from correspondence, for love corresponds to fire, and all things which appear in the spiritual world, appear according to correspondences.

1090. It is to be observed, that the above fire or infernal heat is turned into intense cold, when heat from heaven flows in, and then the infernal inhabitants shiver like those who are seized with a cold fever, and are likewise inwardly tormented. The reason of this is, because they are altogether in opposition to the Divine; and the heat of heaven, which is divine love, extinguishes the heat of hell, which is the love of self, and with it the fire of their life; whence comes such cold and consequent shivering, and likewise torment: then likewise thick darkness ensues there, and thence infatuation and blindness. But this rarely is the case, only when violent outrages are to be appeased, in consequence of their increasing beyond measure. — *H. H.* 571, 572.

1091. Gnashing of teeth is the continual dispute and combat of falses with each other, consequently of those who are in falses, conjoined likewise with contempt of others, with enmity, mockery, ridicule, blaspheming; which evils likewise burst forth into various kinds of butchery; for every one fights for his own false, and calls it truth. These disputes and combats are heard out of those hells like the gnashing of teeth, and are likewise turned into gnashing of teeth, when truths from heaven flow in thither. In those hells are all they who have acknowledged nature and denied the Divine; in the deeper hells they who have confirmed themselves in such acknowledgment and denial. These, forasmuch as they can receive nothing of light from heaven, and thence can see nothing inwardly in themselves, are therefore most of them corporeal sensual spirits, or such as believe nothing but what they see with their eyes and touch with the hands: hence all the fallacies of the senses are to them truths, from which also they dispute. It is from this cause that their disputes are heard like gnashings of teeth; for all falses in the spiritual world are grating, and the teeth correspond to ultimate things in nature, and likewise to the ultimate things with man, which are corporeal sensual. That in the hells there is gnashing of teeth, may be seen Matt. viii. 12; chap. xiii. 42, 50; chap. xxii. 13; chap. xxiv. 51; chap. xxv. 30; Luke xiii. 28. — *H. H.* 575.

The Bottomless Pit.

1092. By the bottomless pit is signified the hell where they are who have confirmed themselves in justification and salvation by faith alone, who are all of the reformed church; but in the present case, they who in their own eyes, and thence in the eyes of many others, appear as learned and erudite, when yet in the sight of the angels in heaven they appear destitute of understanding as to those things which pertain to heaven and the church; because they who confirm that faith even to its interiors, close the superior degrees of their understanding, till at length they are unable to see any spiritual truth in light; the reason is, because the confirmation of falsity is the negation of truth; therefore when they hear any spiritual truth, which is a truth of the Word serviceable to those who are of the church for doctrine and life, they keep their minds fixed in the falses which they have confirmed, and then they either veil over the truth they have heard with falses, or reject it as a mere sound, or yawn at it and avert themselves; and this in the degree in which they are in the pride of their own erudition; for pride glues falses together, so that at last they cohere like the concretions formed from the foam of the sea; therefore the Word is hid from them as a book with seven

seals. What their quality is, and what their hell, shall also be described, because it has been permitted me to see it, and to discourse with those who are therein, and also to see the locusts that came out of it. "That pit, which is like the aperture of a furnace, appears in the southern quarter, and the abyss beneath is of large extent towards the east: there is light in it, but if light from heaven be admitted into it, it becomes darkness, wherefore the pit is closed above. Huts, arched as it were with brick, appear therein, divided into various little cells, in each of which there is a table, with paper and books lying upon it. Every one sits at his own table, who in the world had confirmed justification and salvation by faith alone, making charity an act merely natural-moral, and its works only works of civil life, whereby men may attain reward in the world; but if they are done for the sake of salvation, they condemn them, and this severely, because human reason and will are in them. All who are in this abyss have been learned and erudite in the world; and among them there are some metaphysicians and scholastics, who are esteemed there above the rest. When it was granted me to enter into discourse with them, I recognized some of them: but this is their lot on their first admission; — they sit in the foremost cells; but as they confirm faith by excluding works of charity, they leave their first habitations, and enter into cells nearer to the east, and so on successively till towards the end, where those are who confirm these tenets from the Word; and as they then cannot but falsify the Word, their huts disappear, and they see themselves in a desert. There is also an abyss beneath the one just mentioned, where they are who in like manner have confirmed justification and salvation by faith alone, but who by themselves in their spirit have denied God, and in their hearts have laughed at the holy things of the church; here they do nothing but quarrel, tear their garments, climb upon the tables, and kick and abuse one another; and because no one is there permitted to do mischief to the body of another, they menace with their faces and fists. Filthiness and impurity here prevail; but these are not treated of in this place." — *A. R.* 421.

The Torments of Hell.

1093. From every hell there exhales a sphere of the lusts in which its inhabitants are: when this sphere is perceived by him who is in similar lust, he is affected at heart, and is filled with delight; for lust and its delight make one, inasmuch as what any one lusts after, this is delightful to him. Hence it is, that the spirit turns himself thither, and from delight of heart lusts to go thither: for he does not as yet know that such torments are there; and he who knows it, still lusts to go in that direction; for no one in the spiritual world can resist his own lust, inasmuch as the lust is of his love, and love is of his will, and will is of his nature, and every one there acts from his nature. When therefore a spirit of his own accord, or from his own freedom, directs his course to his own hell, and enters it, then at first he is received in a friendly manner, and is thus led to believe that he has come amongst friends; but this only continues for some hours; in the mean time he is explored as to the quality of his cunning, and hence as to the quality of his power. When he has been explored, they begin to infest him, and this by various methods, and successively with greater severity and vehemence, which is effected by introduction more

interiorly and deeply into hell; for in proportion as the hell is more interior and deeper, the spirits are more malignant: after infestations they begin to treat him cruelly by punishments, and this until he is reduced to the state of a slave. But whereas rebellious commotions continually exist there, inasmuch as every one there wills to be greatest, and burns with hatred against others, hence come new outrages; thus one scene is changed into another: wherefore they who were made slaves, are taken out of thralldom, that they may afford aid to some new devil to subjugate others; and then they who do not submit themselves, and yield implicit obedience, are again tormented by various methods: and so they go on continually. Such torments are the torments of hell, which are called infernal fire. — *H. H.* 574.

1094. What casting into hell means, is known to few, it being supposed to mean the casting down into a certain place containing the devil with his crew, who there inflict torment; but the case is not so, for casting into hell is nothing else but a closing up by mere falses which are from evil, in which evil they were when in the world. When they are there closed up by those falses, they are then in hell, and the evils and falses, in which they then are, torment them; but the torment does not arise from hence, that they grieve at the evil which they have done, but from this, that they cannot do evil, this being the delight of their life: for when in hell they do evil to others, they are punished and tormented by those to whom they do it: they do evil especially to each other, from the lust of commanding, and on that account of subjugating others, which is effected, if they do not suffer themselves to be subjugated to another, by a thousand methods of punishments and torments: but the dominion there, which they continually aim at, is in a perpetual state of vicissitude, and thus they who had punished and tormented others, are in their turn punished and tormented by others; and this until at length such ardor abates from the fear of punishment. — *A. C.* 8332.

1095. The reason why infestation by evils and falses is signified by having no rest, is, because they who are in hell are continually detained or withheld from their loves, and as often as they break out into them, they are punished; for their loves are hatreds, revenges, enmities, and cupidities of doing evil, which to them are so delightful, that they may be called the very delights of their life, wherefore to be withheld from them is to be tormented, for every one is in the joy of his heart when he is in his reigning love, and consequently on the other hand, he is in grief of heart, when he is withheld from it: this is the common torment of hell, from which innumerable others exist. — *A. E.* 890.

1096. It is given to every one to be in the delight of his evil, provided he does not infest those who are in the delight of good; but because evil cannot do otherwise than infest good, for in evil there is hatred against good, therefore, lest they should bring harm, they are removed, and cast down into their places in hell, where their delight is turned into undelight. — *D. P.* 324.

1097. Infernal torments are not, as some suppose, the stings of conscience, for they who are in hell have no conscience, and consequently cannot be so tormented, for such as have had conscience are among the blessed. — *A. C.* 965.

1098. As love towards the Lord and our neighbor, together with the joy and happiness thence originating, constitute heaven; so hatred of the

Lord and the neighbor, together with the punishment and torment thence derived, constitute hell. — *A. C.* 693.

1099. The hells have, however, such a form and order induced upon them by the Lord, that their inhabitants are all held entangled and bound by the lusts and fantasies in which the very essence of their life consists; and as this life is spiritual death, it becomes changed into torments so dreadful as to be incapable of description. Its highest satisfaction consists in the ability to punish, torture, and torment each other, which they effect by means of artifices altogether unknown in the world, by which they excite exquisitely painful, and, as it were, corporeal sensations, and also dire and horrible fantasies, as well as extreme alarm and terror, with many more similar torments. In this the diabolical crew perceive so much pleasure, that were it possible for them infinitely to increase and augment these pangs and torments, they would still be dissatisfied, and burn with a desire to extend them; the Lord, however, frustrates their efforts, and mitigates the anguish they inflict.

1100. Such is the equilibrium of all and every thing in the other life, that wickedness punishes itself, so that in evil is the punishment of evil, and falsity returns upon him who is principled in the false: hence every one brings punishment and torment on himself, being led to associate with the diabolical crew who act as its executioners. — *A. C.* 695, 696.

1101. In order that I might be a witness of the torment of those who are in hell, and also of the vastation of such as are in the lower earth, I have been several times let down thither (to be let down into hell, not being a translation from one place to another, but an immission into some infernal society, man remaining in the same place); but it is permitted me to relate here only the following experience. I clearly perceived that I was as it were encompassed by a kind of column, which became sensibly increased in magnitude, and I perceived that this was the wall of brass spoken of in the Word, formed of angelic spirits, for the purpose of enabling me to be let down safely amongst the unhappy. Whilst there, I heard miserable lamentations, and amongst the rest the cry, O God, O God, be merciful to us, be merciful to us; and this for a long continuance. It was permitted me to converse with those miserable persons for some time. They complained chiefly of evil spirits, burning with a continual desire only to torment them, and they were in a state of despair, saying that they believed their torments would be eternal: but it was granted me to comfort them. — *A. C.* 699.

Hells of Hatred, Revenge, and Cruelty.

1102. Those who have indulged in mortal hatred, and in consequence thereof breathe vengeance, and seek the life of another, are confined in a very deep cadaverous hell, filled with a horrible stench, similar to that which arises from dead bodies; and wonderful to relate, they are so delighted with the fœtor as to prefer it to the most delicious odors. This is owing to their direful natures, and to the fantasies thence derived; for from this hell such a stench actually exhales, so that when it is opened (which is seldom done, and then only for a little while,) no spirits can remain in its vicinity, in consequence of the stench. Some genii, or rather furies, being let out thence, that I might become acquainted with their quality, so infected the surrounding sphere with a poisonous and pestilential exhalation, that the spirits about me could

not stay, and my stomach became at the same time so much affected as to occasion vomiting.

1103. Those who are so delighted with hatred and revenge, as not to be content with killing the body merely, but who also desire to destroy the soul, which yet the Lord has redeemed, are let down through an exceedingly dark and narrow passage towards the lowest parts of the earth, to a depth proportioned to the degree of their hatred and revenge, and then they are struck with grievous alarm and horror, and being kept at the same time in the lust of vengeance, they descend more and more profoundly as this becomes increased. Afterwards they are sent to a place beneath Gehennah, where appear terrible serpents, of monstrous size, with large bellies, by whose bites they are tormented. Both the appearance of the serpents and the pain they produce are as sensibly perceived as if they were real, for such things are exquisitely felt by spirits, being as much suited to their life as corporeal things are to those in the body. In the mean time they live in direful fantasies, and continue so for ages, until they no longer know that they were men; for otherwise the life which they have contracted by repeated indulgence in hatred and revenge, cannot be extinguished.

1104. Since there are innumerable genera, and still more numerous species of hatred and revenge, and as no two kinds have precisely a similar hell, it is impossible to give a regular account of each, and I will therefore speak only of those which I have seen, as in clear daylight, yea, in light still clearer than that of day, but before the internal sight, because, by the divine mercy of the Lord, it is granted me to be present with spirits. A certain person came to me, who appeared of noble rank: at his first approach he intimated, by feigned gestures, that he had many things which he was desirous to communicate, asking me whether I was a Christian, to which I answered in the affirmative; he said that he was of the same religion, and wished to be alone with me, because he had something to say, which others must not hear; but I replied, that in a spiritual state of existence, people cannot be alone, as men suppose themselves to be in the world, and that many spirits were then present. He, however, came nearer and took his station behind me, towards the back part of the head, when I immediately perceived him to be an assassin; and whilst he was in that situation, I felt, as it were, a stroke through the heart, and soon after another in the brain, such as would have easily killed a man; but being protected by the Lord, I feared nothing. What art he made use of I do not know. He, supposing that I was dead, said to some other spirits who were present, that he was just come from a man whom he had murdered, by thus giving him a mortal wound from behind, boasting that he had the art of striking so dexterously, that no one could be aware of it till he fell down dead, and that none would imagine but that he was innocent. From this I became aware that he was lately dead, and had been an assassin in the natural world. The punishment of such persons is dreadful; for after enduring infernal torments for a succession of ages, they at length acquire a most detestable and monstrous countenance, of a ghastly appearance, and more like a mass of tow than a face. Thus they put off every thing human, till all who see them become so horrified that they are obliged to wander about like wild beasts in covert places.

1105. A certain spirit came from an infernal den towards the left, and entering into conversa-

tion with me, I was enabled to perceive that he was a villain. The wickedness he had been guilty of in the world, was discovered in the following manner: he was let down into the lower earth, in a direction a little forwards, and towards the left, to a considerable depth, and there began to dig a hole in the ground, similar to a grave for the interring of a corpse; hence a suspicion arose that he had committed some act of murder during his life in the body. Immediately afterwards there appeared a bier covered with black cloth, and presently one rising from the bier came to me, and in an affecting tone informed me that he was dead, and was of opinion he had been poisoned by that man, adding that he thought this at the hour of death, but was still ignorant whether or not his suspicion was well grounded. The wicked spirit, on hearing this, confessed he was guilty of the murder. After confession, followed punishment; he was twice rolled in the dirty hole which he had dug, until both his face and body were made as black as an Egyptian mummy, and thus he was carried on high and presented to the view of spirits and angels, whilst this cry was uttered, "What a devil!" His whole frame then became frigid, and he was in this state cast into hell amongst the cold infernals.

1106. Beneath the back parts [*sub natibus*] there is a dreadful hell, where the inhabitants seem to strike at each other with knives, aiming them, like furies, at each other's breasts; but at the instant of giving the blow, the knife is always taken away from them. These are they who have borne such violent hatred against others, that they were always burning with a desire to murder them with all cruelty, whence they had contracted so terrible a nature. This hell was opened, to the end that I might see the nature of mortal hatred, but only in a small degree on account of their dreadful cruelties. — *A. C.* 814-818.

1107. Whatever a man has done, or even thought, in the life of the body, returns successively in the other life. When feelings of enmity, hatred, and deceit recur, the persons against whom they have been indulged, and whose injury has been clandestinely contrived, are also presented, and that immediately. It is in consequence of a perception of the thoughts of all being communicated in the other life, that those entertained against others appear openly, the most lamentable states being induced when the hidden feelings of enmity burst forth. With the wicked, all their evil deeds and thoughts thus vividly return; but with the good, it is not so, all their states of goodness, friendship, and love, recurring with the greatest possible delight and happiness. — *A. C.* 823.

Hells of Adulterers.

1108. Under the heel* of the right foot is the hell inhabited by those who have taken delight both in cruelty and in adulteries, therein perceiving the greatest satisfaction of their lives. It is a surprising circumstance, that such as have been cruel during their life in the body, have also been adulterers above all others; they have their abode in that hell, where they exercise cruelties by the most wicked contrivances. They form to themselves, by their fantasies, vessels and instruments, like pestles and mortars, such as are employed in bruising herbs, with which they bruise and torture whomsoever they can. They also construct broad-

axes, similar to those used by executioners, and a sort of awl, or auger, with which they cruelly torment each other, not to mention several other dreadful practices. In that hell are some of the Jews, who formerly treated the Gentiles in so barbarous a manner; and at this day that hell increases, owing its increase especially to those of the Christian world so called, who have placed their chief delight in adulteries, these for the most part being also cruel. Sometimes their delight is changed into the stench of human excrement, which, on opening the hell, exhales very abundantly; and when perceived in the world of spirits, instantly brings on faintness, as I have experienced. This excrementitious stench by turns prevails and ceases in the hell; for it is their delight arising from adulteries, which becomes changed into this smell. In process of time, when they have passed their appointed period under such circumstances, they are left solitary, and sit in torment, becoming like deformed skeletons, although still continuing to live.

1109. In the plane of the soles of the feet, at some distance anteriorly, there is a hell called Gehennah, inhabited by immodest women, who have placed their whole delight in adulteries, and who, considering them not only lawful, but also reputable, have veigled the guiltless and innocent to such practices under various assumed appearances of character and credit. There is visible in that hell a kind of fiery appearance, such as is often seen shining in the air from a great fire; and it is attended also with heat, which it was given me to feel by the warmth thence communicated to my face; and a stench exhales thence similar to that arising from burnt bones and hair. This hell is sometimes changed into dreadful serpents, which bite the inhabitants, who desire death, but cannot die. Some of the women being liberated thence, mentioned, on coming to me, that it is burning hot there, but that when they are allowed to approach any society of good spirits, their heat becomes changed into intense cold, and at such times they experience in themselves an alternation of heat and cold, passing from one extreme to the other, and being thereby miserably tortured. Nevertheless there are intervals during which they are in the excitement of their fiery lust; but their states become changed in the manner described. — *A. C.* 824, 825.

1110. Those who insnare by pretending a regard for conjugal love, and for love towards children, behaving themselves in such a manner that a husband has no suspicion but that they are chaste, innocent, and friendly, and who, under these and various other pretences, commit adultery with the greater security, are in hell beneath the back parts [*sub natibus*], amongst the filthiest excrements, and, because they rank with the treacherous, become vastated to such a degree as to be like mere bones. Such persons do not even know what conscience is. I have conversed with them, and they are surprised that any one should have a conscience, and should say that adulteries are contrary to it. They were informed that it is impossible for such unconscientious adulterers to come into heaven as for a fish to live in air, or a bird in ether, because on the instant of their approach, they would feel, as it were, suffocated, their adulterous delight becoming changed into a most offensive stench; and further, that they must needs be thrust down into hell, and become finally like bony substances, possessing scarcely any vitality, because they have acquired to them-

* The reader is requested to observe, that the author is speaking of the situation of these societies according to their respective correspondence to the human frame.

selves a life so wicked, that, on losing it, there remains almost nothing of life truly human. — *A. C.* 827.

1111. Those who indulge in lascivious thoughts during the life of the body, giving a lascivious turn to what others converse about, even when the subject is holy, and continue these practices in middle and old age, when they have no natural lasciviousness to plead in excuse, do not desist from such thoughts and conversation in another life. . . . There are also boys, youths, and young men, who in consequence of the impetuosity of youth, have conceived wicked and pernicious principles, supposing that wives, and especially such as are young and beautiful, ought not to be confined to their husbands, but to be free to themselves and their like, the husband remaining only as the head of the family, and the educator of the children. These are distinguished in the other life by their boyish tone of voice, and reside at some height backwards. Such amongst them as have confirmed themselves in these principles, and in a practice conformable thereto, are miserably tormented in another world, by having their joints put out and in alternately, which is effected by spirits, who have the art to excite in others a fantasy as if they were still in the body, and at the same time a sense of bodily pain. By these contortions and retortions, and the struggles they make in opposition to them, they are so lacerated as to seem to themselves torn into minute fragments, with exceeding great pain; and this punishment is repeated, until being struck with horror at their principles, they desist from such thoughts. — *A. C.* 829.

Hells of the Deceitful.

1112. Those who deceive others by artful dissimulation, making a show of friendliness in the countenance and discourse, whilst they conceal inwardly the poison of treacherous enmity, and thus allure with a design to destroy, are in a hell more terrible than that of others, and indeed more terrible than the hell of murderers. They appear to themselves to be living amongst serpents, and the more pernicious their stratagems have been, so much the more dreadful, poisonous, and numerous, do the serpents, which encompass and torment them, appear. They know no other than that these serpents are real, inasmuch as they occasion similar pains and torments, which possibly few will believe, although it is a certain fact. These are they who purposely or with premeditation exercise deceit, and therein experience the delight of their life. The punishments of the deceitful are various, according to the nature of the deceit of each. In general they are not tolerated in societies, but are expelled; for whatever any spirit thinks, is immediately known and perceived by neighboring spirits, and consequently every species of deceit is recognized. Hence at length such deceitful spirits sit down in solitude, being expelled from all society, and then they appear with their faces dilated, so as to be four or five times the breadth of an ordinary face, with a broad fleshy cap, of a whitish color, upon their heads, like images of death sitting in torment. — *A. C.* 830.

1113. They who are deceitful, and seek to secure every thing to themselves by deceitful contrivances, and have confirmed themselves in such habits by their success during the life of the body, appear to themselves to dwell towards the left in a very large tun, called the infernal tun, over which there is a covering, and on its outside a small globe

on a pyramidal base, which they actually suppose to be the universe under their inspection and government. Such amongst them as have craftily persecuted the innocent, dwell therein for ages (I was informed that some had remained there already during twenty ages); and when they are let out, they entertain the fantasy that the universe is a kind of globe, which they walk around, and trample under foot, believing themselves to be its gods. I have sometimes seen and conversed with them concerning their fantasy; but having acquired such a nature during their abode in the world, they could not be withdrawn from it. I repeatedly perceived, also, with what subtle sophistry they could pervert the thoughts, turning them in an instant in a different direction, and substituting others with such incredible craftiness that it could scarcely be recognized as their doing. In consequence of this particular talent, these spirits are never admitted to [consociation with] man, for they infuse their poison so secretly and clandestinely that it is impossible to perceive it. — *A. C.* 947.

Hells of crafty Women.

1114. There are some of the female sex, who have lived in the indulgence of their inclinations, regarding only themselves and the world, and making the all of life and its delight to consist in external decorum, in consequence of which they have been particularly esteemed in polished society. They have thus, by practice, acquired the talent of insinuating themselves into the good graces of others, by specious pretences and a fair exterior, for the purpose of gaining an ascendancy over them; and hence their life has been one of simulation and deceit. They used to frequent churches like other people, but for no other end than to appear upright and pious; being moreover destitute of conscience, and exceedingly prone to wickedness and adulteries, when able to conceal them. Such persons in another life think as they did here, knowing not what conscience is, and making a mock of those who speak of it; they enter into the affections of others, by a pretended honesty, piety, compassion, and innocence, which with them are the means of deceiving; and whenever external restraints are removed, they plunge into the most wicked and obscene practices. These are they who, in the other world, become enchantresses or sorceresses, of whom there are some denominated sirens, who become expert in arts unknown on earth; and are like sponges, imbibing all wicked artifices, from being of such a genius as readily to practise them. The artifices unknown here, which they learn in the spiritual world, are these. They can speak as if from a different place to that in which they are, the voice being heard as if proceeding from good spirits elsewhere. They can be as it were present with several persons at the same time, thus persuading others that they are present every where, and they speak like several together, and in various places at the same moment. They have the power of averting the influx from good spirits, yea, even that of angelic spirits, perverting it instantly by various methods in favor of themselves. They can assume another's likeness by ideas which they conceive and fashion to themselves: and can inspire every one with an affection for them, by insinuating themselves into the real state of another's affections. They can suddenly withdraw themselves out of sight, and become invisible. They have the power of representing to the view of spirits a bright flame encompassing the head, and this, which is an angelic

oken, to several at the same moment. They can feign innocence by various methods, even by representing infants whom they kiss; they also excite others, whom they hate, to murder them, because they are conscious of being themselves immortal, and afterwards they accuse them as murderers, and divulge their crime. From my own experience, I may state that they have stirred up in my memory whatever evils I have thought and done, and this by the most cunning contrivances; and whilst I have been asleep, they have discoursed with others altogether as from me, on subjects false and obscene, so that the spirits who heard it were persuaded it was from me; not to mention many other things of a similar kind. Their nature is so persuasive, that no one suspects them, and hence their ideas are not communicated like those of other spirits, for they have eyes resembling those ascribed to serpents, seeing every way at once, and having their thoughts present every where. These sorceresses or sirens are punished grievously, some in Gehennah, others in a kind of court amongst snakes; some by being, as it were, torn asunder, and subjected to various collisions, attended with the utmost pain and torture. In process of time they are separated from all society, and become like skeletons from head to foot. — *A. C.* 831.

Hells of the Voluptuous.

1115. They who in the life of the body have made pleasure their end and aim, loving nothing so much as to indulge their natural propensities, and live in luxury and festivity, caring only for themselves and the world, without any regard to things divine, and who are devoid of faith and charity, are after death first introduced into a life similar to that passed in the world. There is a place in front towards the left, at a considerable depth, where all is pleasure, frolic, dancing, feasting, and light conversation. Hither such spirits are conveyed, and then they know no other but that they are still in the world. After a short time, however, the scene is changed, and then they are carried down to the hell which is beneath the back parts, and is merely excrementitious; for such exclusively corporeal pleasure becomes in another life mere excrement. I have seen them there carrying dung, and bemoaning their lot.

1116. Such of the female sex as from a low and mean condition have become rich, and in consequence of the haughtiness thence conceived give themselves up entirely to pleasure and to an idle and effeminate life, lying in state beds like queens, and delighting to preside at the tables of luxury and refinement, without regard to other concerns; when they meet in another life quarrel miserably with one another, beating, tearing, and pulling each other by the hair, and behaving like so many furies.

1117. But it is otherwise with those who are born to the pleasures or enjoyments of life, being brought up from their infancy in such things, as queens, and others of noble parentage, and the rich likewise; for these, notwithstanding the pleasures, delicacies, and splendors in which they lived, are amongst the happy in the other world, if they have been principled in faith towards the Lord and in charity towards their neighbor. For it is an error to think of meriting heaven by a total abnegation of the enjoyments of life, power, and wealth, and thus by sinking into wretchedness; for the renunciation of these, enucleated in the Word, is to esteem them as nothing in respect to

the Lord, and to regard terrestrial life as nothing in comparison with heavenly life. — *A. C.* 943-945.

Hells of the Covetous, and the filthy Jerusalem.

1118. The covetous are of all men the most filthy, and think least concerning the life after death, the soul, and the internal man. They do not even know what heaven is, because of all people they elevate their thoughts the least, employing and exhausting them exclusively on corporeal and terrestrial objects. Wherefore when they come into another life, they do not for a long time know that they are spirits, but suppose themselves to be still in the body. The ideas of their thought, which by avarice are rendered as it were corporeal and terrestrial, become changed into direful fantasies, and what may appear incredible, but is nevertheless true, the sordidly avaricious seem to themselves, in the other world, to dwell in cells, where their money is deposited, and there to be infested by mice: but however they may be annoyed, they do not retire thence until they are wearied out, and thus at length they emerge from their sepulchres.

1119. How defiled the fantasies are, into which the ideas of the sordidly avaricious become changed, is evident from the hell in which they live, which is at a great depth under the feet, and from which a vapor exhales like that arising from hogs scalded in a gutter. These are the habitations of the covetous, and those who are admitted therein at first appear black, but by the shaving off of their hair, as is done to pigs, they seem to themselves to be made white, although still retaining and carrying with them the stain of their original color whithersoever they go.

1120. A large proportion of the inhabitants of this hell consists of Jews who have been sordidly avaricious, the presence of whom, on the approach of other spirits, is recognized by a stench resembling that of mice. Whilst speaking of the Jews, it is permitted me to relate the following circumstances respecting their cities, and the robbers in the desert, in order to show how lamentable is the state after death of such of them as have been sordidly avaricious, and have despised others in comparison with themselves from an innate arrogance prompting them to suppose themselves alone to be the chosen people. In consequence of having conceived and confirmed in themselves, during their life in the body, the fantasy that they shall go to Jerusalem, and the Holy Land, to possess it, (not being disposed to understand that by the New Jerusalem is meant the Lord's kingdom in the heavens and on earth,) there appears to them, when they come into the other world, a city on the left of Gehennah, a little in front, to which they flock in great crowds. This city, however, being miry and fetid, is therefore called the filthy Jerusalem; and here they run about the streets, up to the ankles in dirt and mud, pouring out complaints and lamentations. They see these cities, indeed I have sometimes seen them myself, and the streets therein, with all their defilements, represented as in open day. There once appeared to me a certain spirit of a dusky hue coming from this filthy Jerusalem, the gate seeming as it were to be opened. He was encompassed about with wandering stars, especially on his left side; wandering, in opposition to fixed stars, around a spirit signifying in the spiritual world falsities. He approached, and applied himself to the upper part of my left ear, which he seemed to touch with his mouth in order to speak with me; but he did not

speak in a sonorous tone of voice like others, but within himself, nevertheless in such a manner that I could hear and understand. He stated himself to be a Jewish Rabbi, adding that he had been in that miry city for a long time, and that the streets thereof were nothing but mud and dirt. He said also there was nothing to eat in it but dirt, and on asking why he, who was a spirit, desired to eat, he replied that he did eat, and that when he desired to eat, nothing was offered him but mud, which grieved him exceedingly. He inquired what he must do, having in vain tried to meet with Abraham, Isaac, and Jacob. I related to him some particulars respecting them, informing him it was folly to seek for them, for even if they were found, they could not possibly afford him any assistance. After adverting to some recondite circumstances respecting them, I added, that no other ought to be sought after but the Lord alone, who is the Messiah whom they had despised on earth, for that He rules the universe, and that help only comes from Him. He then asked anxiously and repeatedly where the Lord was? I replied He was to be found every where, and that He hears and knows all men. At that instant other Jewish spirits drew him away from me. — *A. C.* 938-940.

1121. Not far from the filthy Jerusalem there is also another city, which is denominated the Judgment of Gehennah, where those dwell who claim heaven as due to their own righteousness, and condemn others who do not live according to their fantasies. Between this city and Gehennah there appears as it were a tolerably handsome bridge, of a pale or grayish color; a black spirit, whom they fear, is stationed to prevent their passing over, for on the other side of the bridge is Gehennah. — *A. C.* 942.

1122. In front towards the left there is a certain vault destitute of light, indeed it is so thoroughly dark as to be on that account called the gloomy vault. In this place those reside who have coveted the possessions of others, and who, having their minds continually intent thereon, have eagerly appropriated them without regard to conscience the moment any specious pretence offered for so doing. Some of these, during their life in the body, dwelt in no small degree of dignity, ascribing, however, to craftiness the honor due to prudence. In that vault they consult together, as they used to do in the body, how they may fraudulently deceive others, calling its darkness their delight. The state to which those who dwell there, and who have dealt fraudulently, are at length reduced, was shown me, as seen in the broad light of day. Their countenances are worse than those of the dead, being of a livid color and cadaverous appearance, and horribly wrinkled, in consequence of their being always tormented by anxiety. — *A. C.* 949.

Fantasies and Punishments of the Hells.

1123. They who are in hell have equally sensations, and do not know otherwise than that it is really or actual y so as it is to their senses; but still when they are inspected by the angels, the same things then appear as phantasms and disappear, and themselves not as men, but as monsters. It has also been given to converse with them on this subject, and some of them have said, that they believe the things to be real, because they see and touch them, adding, that sense cannot deceive. But it was given to answer, that still they are not real, and that on this account, because they are in things contrary or opposite to the Divine, namely, evil and false, however these things ap-

pear to them as real; and moreover that they themselves, so far as they are in the lusts of evil and in the persuasions of the false, are nothing else than fantasies as to the thoughts, and to see any thing from fantasies, is to see those things which are real as not real, and those things which are not real, as real; and that unless, by the divine mercy of the Lord, it had been given them to have such sensation, they would have no sensitive life, consequently no life, for the sensitive makes the all of life. To adduce all the experience which I have had on this subject, would be to fill very many pages. Let every one then take heed to himself, when he comes into the other life, lest he be illuded; for evil spirits know how to present various illusions before those who have recently come from the world, and if they cannot deceive, still they try by those illusions to persuade that nothing is real, but that all things are ideal, even those which are in heaven. — *A. C.* 4623.

1124. The fantasies which have prevailed during the life of the body, are changed in another life into others corresponding to them. Thus, for example, those who were violent and unmerciful on earth, have these vices changed into an incredible degree of cruelty, and appear to themselves to murder and torment in divers ways every companion they meet with, the delight from these practices constituting their highest gratification. Such as have been bloodthirsty take pleasure in torturing spirits even to blood, supposing them to be men, and not knowing otherwise. At the sight of blood, (for such is their fantasy that they see as it were an appearance of it,) they are highly delighted. The fantasies of the avaricious induce them to believe themselves infested with mice, and other similar animals, according to the specific nature of their vice. Those who have been delighted with mere pleasures, accounting them the ultimate end of existence, their highest good, and as it were their heaven, find their highest gratification in dwelling in privies, perceiving them as most agreeable. Some inhabit urinous and stinking lakes, others miry places, &c.

1125. There are besides divers kinds of punishment, with which the wicked are most grievously tormented in another life, rushing into them as they return into their own filthy lusts. Hence they feel shame, terror, and horror of such practices, and at length desist from them. These punishments are of various kinds, but consist in general of lacerations, cutting to pieces, punishments under veils, and many others.

1126. Those who, being addicted to revenge, fancy themselves greater than every body else, esteeming others as nothing in respect to themselves, are punished by laceration, which is thus effected. They are bedaubed all over the body and face, so that there are scarcely left any traces of a human figure. The face looks like a thick round cake, the arms resemble coarse garments, which being stretched out are set in motion on high, and turned constantly towards heaven, whilst the nature of their offence is publicly proclaimed; and this is continued till they are most intimately touched with shame, and are thus compelled in a suppliant manner to beg forgiveness, and submit to authority. Afterwards they are conveyed to a miry lake, near the filthy Jerusalem, and are plunged and tumbled therein until they are all covered with mud, and this is repeated until such lust be taken away. In this lake there are malicious women belonging to the province of the *vesica urinaria*.

1127. Such as have whilst here contracted a habit of speaking one thing and thinking another, especially if, under the mask of friendship, they have sought to obtain the wealth of others, wander about in another life, and wheresoever they come inquire whether they may abide there, saying that they are poor. On being received in any place, they covet all that they see in consequence of the lust that is in them; but as soon as their evil nature is discovered, they are punished and expelled, sometimes being miserably racked in different ways, according to the nature of the deceit and hypocrisy which they have contracted; some as to their whole body, others as to the feet, loins, breast or head, and others only as to the region about the mouth. These torments consist of reciprocal reverberations of a nature not to be described, being violent collisions, and consequently stretching of parts, which make them fancy themselves torn into small pieces, struggling violently all the while. These rack-like punishments are of very various kinds, and are at intervals frequently repeated, until the sufferers become affected with fear and horror at the thought of deceiving by false speeches: every succeeding punishment operates to the removal of something. The executioners declare they are so delighted with their office, that they would like to exercise it to all eternity. — *A. C.* 954-957.

1128. There are certain deceitful spirits, who, whilst they lived in the body, practised secret artifices, and some of them who by a mischievous simulation assumed the semblance of angels with a view to deceive. Such spirits learn in the other world to withdraw themselves into the more subtle part of nature, retiring from the observation of others, thinking thus to secure themselves from punishment. These, however, not only undergo racking pains like the others, according to the nature and heinousness of their deceit, but are also cemented together in such a way, that the more they desire to be loosened or separated from each other, so much the closer do they adhere. This punishment is attended with more intense torture, as answering to their deeper-laid stratagems.

1129. Some persons from habit, and others from a spirit of derision, accustom themselves to introduce texts of Holy Scripture in common discourse, however trifling or ridiculous it may be, thinking thus to add weight and give a finish to their idle jestings. But such thoughts and sayings adjoin themselves to their corporeal and defiled ideas, and in another life, by returning with their profane adjuncts, occasion them much mischief. These spirits also undergo the punishment of the rack until they desist from such habits.

1130. There is also a mode of punishment in which spirits are as it were torn asunder as to their thoughts, the interior thoughts being at war with the exterior. This is attended with interior torture.

1131. The punishment of the veil is a very common one, and is effected in this manner. The offender, in consequence of the fantasies by which he is impressed, appears to himself to be under a veil, stretched out to a great distance, which is as it were a cohering cloud, condensed according to the culprit's fantasy. Under this cloud the sufferers run here and there, with an exceeding eager desire to make their escape, and with different velocities, until they are wearied out; this generally continuing for the space of an hour, more or less, and being attended with different degrees of torture according to the intensity of their desire to extricate themselves. The punishment of the veil

is inflicted on those who, although they see the truth, are rendered by self-love unwilling to acknowledge it, and are angry to think that it is truth. Some spirits have such anxiety and terror under the veil, that they despair of ever being set at liberty, as I was informed by one who had been let out.

1132. There is also another kind of veil, in which the offender is enveloped as in a sheet, so that he seems to himself to be bound, hand, foot, and body, and is at the same time impressed with a strong desire to extricate himself. This he imagines may be easily effected, as he is only wrapped up in a single fold; but on making the attempt, the more he unfolds it, the longer it grows, until he is driven at last to despair. — *A. C.* 960-964.

Marvellousness of the above Relations.

1133. In so large a kingdom, where all the souls of men since the beginning of creation flock together, nearly a million coming weekly from this earth, each with his particular temper and nature different from every other, and where there is a general communication of the ideas of each, notwithstanding all things both generally and specifically have to be reduced to order, and this continually, there must necessarily exist an indefinite number of circumstances which have never entered into the idea of man. Now as scarcely any one has heretofore conceived any except a very obscure idea either of heaven or hell, what has been said above will naturally appear strange and marvellous, owing more especially to this, that spirits are generally supposed destitute of the senses, although they possess them more exquisitely than men; nay, evil spirits, by artifices unknown in the world, have the power of inducing on others a sense similar to what is corporeal, and thus far more gross. — *A. C.* 969.

Use of Punishments in Hell.

1134. The Lord never casts any one into hell, being desirous of elevating all out of it; still less does he occasion torments; but since the evil spirit rushes into it himself, the Lord turns all his punishment and torment to some good and use. It would be impossible for there to be such a thing as punishment, unless use was the end aimed at by the Lord, for the Lord's kingdom is a kingdom of ends and uses. The uses which the infernal spirits are able to perform, are the most vile; but whilst occupied in promoting them, their sufferings are diminished; on the cessation of such uses, however, they are again cast into hell. — *A. C.* 696.

1135. When the wicked are punished, there are always angels present to regulate its degree, and alleviate the pains of the sufferers as much as may be. They cannot, however, remove them entirely, because such is the equilibrium of all things in another life, that evil *punishes* itself, and unless it were removed by punishments, the evil spirits must necessarily be kept in some hell to eternity, for otherwise they would infest the societies of the good, and do violence to that order appointed by the Lord, on which the safety of the universe depends. — *A. C.* 967.

1136. The wicked in that life are not punished till their evils have arrived at their utmost; and this both in general and in particular. For such is the equilibrium in the other life, that evil *punishes* itself, or that the wicked run into the punishment of their evil; but only when their evil is arrived at its utmost. Every evil has its limit, though it is

different in each individual: this limit it is not allowed them to pass; and when a wicked person does pass it, he plunges himself into punishment. This is the case in every particular: in like manner, in general, the wicked plunge themselves into hell, not instantaneously, but successively. This circumstance originates in a universal law of the order instituted by the Lord, according to which the Lord never casts any one into hell, but the evil itself, or the evil person, casts himself thither; which he does successively, until the evil is consummated, and there no longer appears any thing of good. So long as there remains any thing of good, he is raised out of hell, but when there is left nothing but evil, he is plunged into hell: the one must first be separated from the other, because they are mutually opposite; and it is not allowed to hang suspended between both. — *A. C.* 1857.

1137. It was perceived, by a spiritual eye, that nothing of true life inheres in the wicked. . . . In speaking further concerning them when reformed, [I learned] that the means employed were honors, terrors, shames, and things of this nature, which were impressed upon them by punishments and vastations, until they contracted the habit of being more watchful over themselves, and could thus be restrained with less reprehension. The consequence is, that in process of time, they become such that a greater degree of liberty can be allowed them, though the same nature remains. — *S. D.* 3457, 3458.

1138. The reason that torments in the hells are permitted by the Lord, is, because evils cannot otherwise be restrained and subdued: the only means of restraining and subduing them, thus of keeping the infernal crew in bonds, is the fear of punishment; there is no other means given: for without the fear of punishment and torment, evil would burst forth into madness, and the whole would be dispersed, as a kingdom on earth, where there is no law and no punishment. — *H. H.* 581.

1139. It would be unreasonable to suppose that the Lord would permit any one to be punished in hell, much less to eternity, for [the sins of] a short life, especially as such a one, perhaps, considered his principles to be true, and was thus fixed in his persuasion. It is not to be thought, therefore, that the Lord would suffer any one to be punished, much less without intermission forever, except with a view to reformation, as whatever is from the Lord is good, is nothing but end, (*nihil nisi finis*), thus for a good end; [whereas] eternal punishment could have no such end. — *S. D.* 3489. (*Improved version by the translator: New Church Repository*, vol. 4, no. 8, p. 356.)

1140. It appears from the order in which all things are in heaven and in hell, that it is ordained that all evil shall punish itself and thus that evil shall tend to abolish itself. — *S. D.* 4206.

[NOTE. — We have inserted the above extracts from the Spiritual Diary, under this head, "Use of Punishments in Hell," for the purpose of a full representation of the subject, although they appear to contain statements contrary to the general teachings of Swedenborg on the subject of the final state of the unrepentant wicked. But it should be observed here, as in a prefatory note to this work, that the Diary is not considered of the same authority with the other works of Swedenborg, and was not published by him. It appears to have been the private record of his spiritual experience, as it occurred to him from day to day. If there are errors in it, they are supposed to be corrected in his authorized publications. But it is supposed by some, that the above extracts do not, rightly interpreted, teach any thing contrary to his general and uniform doctrine on the subject in question. The supposition is that Swedenborg here speaks, not of hell, the final state, but of the "lower earth," or place of vastation, before referred to, Nos. 691-701. It has also been suggested, that as the above, and similar passages, were written before the Last Judgment, (see in its place), when there existed "imaginary heavens," which were destroyed, See *L. J.*; so also of

certain imaginary hells, which were not final states of the wicked, and Swedenborg may have had reference to these. There are also other opinions, one of which is, that Swedenborg, at the time he wrote the passages in question, supposed that there would be a final deliverance from hell, but afterwards was taught more truly. Whichever way the matter may be decided, it is but right that he should have a full representation, as the Diary itself is published, and the reader must form his own opinion according to his best and most impartial judgment. — *Compiler.*]

Law of the other Life, in Regard to the Non-Increase of Wickedness.

1141. If evil spirits do any evil in the world of spirits above what they have imbued by life in the world, punishers are instantly at hand, and they chastise them altogether according to the degree in which they transcend; for the law in the other life is, that no one ought to become worse than he had been in the world. They who are punished are altogether ignorant whence it is that those chastisers know, that the evil is above what they have imbued: but they are informed, that such is the order in the other life, that evil itself has punishment with it, so that the evil of a deed is altogether conjoined with the evil of punishment, that is, that in the evil itself is its punishment; and therefore that it is according to order, that recompensers be instantly at hand: thus it is done when evil spirits in the world of spirits do evil, but in their own hells one chastises another according to the evil which they had actually imbued in the world, for this evil they carry with them into the other life. — *A. C.* 6559.

Scriptural Explanation of the final State.

1142. "He who is unjust let him become unjust still, and he who is filthy let him become filthy still; and he who is just let him become just still; and he who is holy let him become holy still," Rev. xxii. 11, signifies the state of all in particular after death, and before judgment, and in general before the last judgment, that from those who are in evils, goods will be taken away, and from those who are in falses, truths will be taken away, and on the other hand that from those who are in goods, evils will be taken away, and from those who are in truths, falses will be taken away. By the unjust is signified he who is in evils, and by the just he who is in goods; by the filthy is signified he who is in falses; and by the holy is signified he who is in truths; hence it follows that by let the unjust become unjust still, is signified that he who is in evils will be still more in evils, and that by let the filthy become filthy still, is signified that he who is in falses will be still more in falses; and on the other hand that by let the just become just still, is signified that he who is in goods will be still more in goods, and that by let the holy become holy still, is signified that he who is in truths, will be still more in truths: but the reason why it signifies that from those who are in evils, goods will be taken away, and from those who are in falses, truths will be taken away, and that on the contrary from those who are in goods, evils will be taken away, and from those who are in truths, falses will be taken away, is, because in proportion as goods are taken away from any one who is in evils, so much the more is he in evils, and in proportion as truths are taken away from any one who is in falses, so much the more he is in falses, and on the other hand in proportion as evils are taken away from any one who is in goods, so much the more is he in goods, and in proportion as falses are taken away from any one who is in truths, so much the more is he in truths: either the one or the other happens to every one after death, for thus the wicked are prepared for hell and the

good for heaven; for a wicked man cannot carry with him goods and truths to hell, neither can a good man carry with him evils and falses to heaven, for thereby both heaven and hell would be confounded. But it is carefully to be noted that they are meant who are interiorly wicked, and interiorly good; for they who are interiorly wicked may be exteriorly good, for they can act and speak like the good, as hypocrites do, and they who are interiorly good may sometimes be exteriorly wicked, for they may exteriorly do evils, and speak falses, but yet they repent, and desire to be informed in truths; this is the same as what the Lord says, "To every one that hath shall be given that he may abound, but from him that hath not, shall be taken away even that he hath," Matt. xiii. 12. — *A. E.* 1351.

Delights of the Wicked.

1143. Some spirits ascended by permission from hell, and said to me, You have written many things from the Lord, write also something from us. I answered, What shall I write? they said, Write, that every spirit, whether he be good or evil, is in his delight; the good in the delight of his good, and the evil in the delight of his evil. I asked, What is your delight? they said that it was the delight of committing adultery, of stealing, of defrauding, of lying: and I asked again, Of what quality are these delights? they said that they were felt by them as stinks from dung, and as stenches from carcasses, and as bad smells from stagnant urine. I said, Are these delightful to you? they said that they were most delightful. I said, Then ye are like the unclean beasts, which pass their time in such things: they answered, If we are, we are; but such things are the delicacies of our nostrils. I asked, What more shall I write from you? they said, This, that it is allowed to every one to be in his delight, even the most unclean, as they call it, provided he does not infest good spirits and angels; but because we cannot do otherwise than infest them, we are driven away, and cast down into hell, where we suffer direful things. I said, Why did you infest the good? they answered that they could not do otherwise: it is as if fury invades, when they see any angel, and feel the divine sphere around him. I then said, Thus ye are even like wild beasts: at hearing which the fury came on, which appeared like the fire of hatred; and lest they should bring harm, they were drawn back into hell. — *D. P.* 341.

Malice and wicked Arts of infernal Spirits.

1144. In the same degree in which there is wisdom and intelligence with angels, there is also wickedness and cunning with infernal spirits. In the life of the body, the evil of the spirit of the man lay wrapped up and veiled in external probity, sincerity, justice, and the affection of truth and good, which such a man has made a pretence of and feigned for the sake of the world: under which semblances the evil lay so concealed, and in such obscurity, that he scarcely knew himself that his spirit contained so much wickedness and craftiness; thus that in himself he was such a devil as he becomes after death, when his spirit comes into itself, and into its own nature. Such wickedness then manifests itself as exceeds all belief: there are thousands of evils which then burst forth from evil itself, among which also are such as cannot be expressed in the words of any language. It has been given me to know their quality by much experience, and likewise to apprehend it, inasmuch as it has been granted me by

the Lord to be in the spiritual world as to the spirit, and at the same time in the natural world as to the body. This I can testify, that their wickedness is so great, that it is hardly possible to describe even a thousandth part of it; and likewise, that unless the Lord protected man, it would not be possible for him ever to be rescued from hell. — *H. H.* 577.

1145. It has been granted me by experience to know what is the quality of wickedness with those who are called genii. Genii do not operate and flow in into the thoughts, but into the affections; these they perceive, and smell them out, as dogs do wild beasts in a forest: good affections, when they perceive them, they turn instantly into evil affections, leading and bending them in a wonderful manner by the delights of another, and this so clandestinely, and with such malignant art, that the other knows nothing of it, they guarding cunningly against any thing entering into the thought, inasmuch as thus they are made manifest: they are seated, with man, beneath the hinder part of the head. These in the world were men who deceitfully captivated the minds of others, leading and persuading them by the delights of their affections or lusts. But those spirits are driven by the Lord from every man of whose reformation there is any hope; for they are of such a quality that they are able not only to destroy the conscience, but also to excite in man his hereditary evils, which otherwise lie concealed. Wherefore, that man may not be led into those evils, it is provided of the Lord that these hells should be altogether closed; and when after death any man who is of such a character comes into the other life, he is instantly cast into their hell. Those spirits also, when they are viewed as to their deceit and craftiness, appear as vipers.

1146. Of what quality the wickedness of infernal spirits is, may be manifest from their nefarious arts, which are so numerous, that to enumerate them would fill a volume, and to describe them, many volumes; those arts are almost all of them unknown in the world. ONE GENUS relates to the abuse of correspondences: a SECOND, to the abuses of the ultimates of divine order: a THIRD, to communication and influx of thoughts and affections, by conversions, by inspections, and by other spirits out of themselves, and by those sent from themselves: a FOURTH, to operations by fantasies: a FIFTH, to ejections out of themselves, and consequent presence elsewhere than where they are with the body: a SIXTH, to pretences, persuasions, and lies. Into these arts the spirit of a wicked man comes of itself, when it is released from its body, for they are inherent in the nature of its evil, in which it then is. By these arts they torment each other in the hells. But since all of those arts, except those which are effected by pretences, persuasions, and lies, are unknown in the world, I shall not here describe them specifically, as well because they would not be comprehended, as because they are too bad to be spoken of. — *H. H.* 579, 580.

Hatred in the other Life.

1147. There were some spirits who lay concealed a long time shut up in a peculiar hell, from which they could not break out; I wondered sometimes who they were: on a certain evening they were led out, and then was heard from them a noise of murmurs tumultuous enough, which continued a long time; and when opportunity was given, I heard from them scoffings against me, and

perceived an endeavor that they were desirous to ascend and destroy me: I inquired from the angels the reason, and they said that those persons hated me in their lifetime, although I had not at all injured them; and I was instructed that such, when they only perceive the sphere of him whom they have hated, breathe his destruction; but they were remitted into their own hell. Hence it may be evident, that they, who have had mutual hatred towards each other in the world, meet together in the other life, and attempt many evils against each other, as also has been given to know repeatedly by other examples: for hatred is opposite to love and charity, and is an aversion and as it were a spiritual antipathy; wherefore in the other life at the very instant that they perceive the sphere of the person against whom they have borne hatred, they come as it were into fury. Hence it is manifest what is involved in what the Lord said in Matt. chap. v. verses 22-26. — *A. C.* 5061.

Appearance, Situation, and Plurality of the Hells.

1148. In the more elevated places of the spiritual world are the heavens; in the low places there is the world of spirits; beneath the latter and the former are the hells. The heavens do not appear to the spirits who are in the world of spirits, except when their interior sight is opened, yet they occasionally appear as mists or as bright clouds: the reason is, because the angels of heaven are in an interior state as to intelligence and wisdom, thus above the sight of those who are in the world of spirits. But the spirits who are in the plains and valleys, see each other; yet, when they are separated there, as is the case when they are let into their interiors, the evil spirits do not see the good, but the good can see the evil; nevertheless they turn themselves away from them, and spirits who turn themselves away become invisible. But the hells do not appear, inasmuch as they are closed, only the entrances, which are called gates, when they are opened to let in other similar spirits. All the gates to the hells are open from the world of spirits, and none from heaven.

1149. The hells are every where, both under mountains, hills, and rocks, and also under plains and valleys. The apertures or gates to the hells which are under the mountains, hills, and rocks, appear to the sight like holes and clefts of the rocks, some stretched out wide and large, some straight and narrow, some rugged: all of them, when they are inspected, appear shady and dusky; but the infernal spirits, who are in them, are in such a luminous principle as arises from a fire of coals. To the reception of that lumen their eyes are accommodated, and this by reason that while they lived in the world they were in thick darkness as to divine truths, by denying them, and as it were in lumen as to falses, by affirming them, whence the sight of their eyes was so formed: hence likewise it is, that the light of heaven is thick darkness to them, wherefore, when they come out of their dens, they see nothing. From which circumstances it was made clearly evident, that man so far comes into the light of heaven as he acknowledges the Divine, and confirms in himself the things which are of heaven and the church; and that he so far comes into the thick darkness of hell as he denies the Divine, and confirms in himself those things which are contrary to the things of heaven and of the church.

1150. The apertures or gates to the hells which are beneath the plains and valleys, appear of differ-

ent aspects, some like to those which are beneath the mountains, hills, and rocks, some like dens and caverns, some like great chasins and whirlpools, some like bogs, and some like lakes of waters. All are covered, nor are they opened except when evil spirits from the world of spirits are cast in thither: and when they are opened, there is an exhalation thence, either like that of fire with smoke, such as appears in the air from buildings on fire, or like flame without smoke, or like soot, such as comes from a chimney on fire, or like a mist and thick cloud. I have heard that the infernal spirits do not see those things, nor are sensible of them, because when they are in them they are as in their own atmosphere, and thus in the delight of their life; and this by reason that those things correspond to the evils and falses in which they are, namely, fire to hatred and revenge, smoke and soot to the falses therefrom, flame to the evils of the love of self, and a mist and thick cloud to the falses thence.

1151. It has also been granted me to look into the hells, and to see what is their quality within; for when it is well pleasing to the Lord, a spirit or angel who is above, may penetrate by sight into the depths beneath, and explore their quality, notwithstanding the coverings; thus likewise it has been granted me to look into them. Some hells appeared to the view like caverns and dens in rocks tending inwards, and hence likewise into the deep obliquely or diametrically. Some hells appeared to the view like caves and dens, such as wild beasts inhabit in forests: some like to arched caverns and holes, such as are seen in mines, with caves towards the lower parts. Most of the hells are triplicate, the superior ones within appearing in thick darkness, because inhabited by those who are in the falses of evil, but the inferior ones appearing fiery, because inhabited by those who are in the evils themselves; for thick darkness corresponds to the falses of evil, and fire to the evils themselves: for in the deeper hells are those who have acted interiorly from evil, but in the less deep are those who have acted exteriorly, that is, from the falses of evil. In some hells there is an appearance as of the ruins of houses and cities after fires, in which ruins the infernal spirits dwell, and conceal themselves. In the milder hells there is an appearance as of rude cottages, in some cases contiguous, having the aspect of a city with lanes and streets; within in the houses are infernal spirits, engaged in continual quarrels, enmities, blows, and fightings; in the streets and lanes robberies and depredations are committed. In some of the hells there are mere brothels, which are disgusting to the sight, filled with every kind of filth and excrement. There are likewise thick forests, in which the infernal spirits wander like wild beasts, and where likewise there are subterraneous dens, into which those flee who are pursued by others. There are likewise deserts, where is nothing but what is barren and sandy, and in some places ragged rocks, in which are caverns; in some places are also huts. Into these deserts are cast out from the hells such as have suffered every extremity, especially they who in the world had been more cunning than others in attempting and contriving art and conceit; their last end is such a life. — *H. H.* 583-586.

1152. The hells are innumerable, one near another, and one remote from another, according to the differences of evils in general, in species, and in particular. There are likewise hells beneath hells. There are communications of some of the

hells by passages, and there are communications of more by exhalations, and this altogether according to the affinities of one genus and one species of evil with others. How great the number of the hells is, has been given me to know from this circumstance, that there are hells under every mountain, hill, and rock, and likewise under every plain and valley, and that they extend themselves beneath, in length, breadth, and depth: in a word, the whole heaven, and the whole world of spirits, are as it were excavated beneath, and under them is a continual hell. — *H. H.* 588.

1153. Hell is under heaven, diametrically opposite to it, as diametrically as two men lying opposite to each other, or standing as antipodes, thus inverted, and conjoined as to the soles of the feet, and treading against each other: sometimes also hell appears in such situation or turning, in respect to heaven; the reason is, because they who are in hell, make the concupiscences of evil the head, and the affections of good the feet; but they who are in heaven, make the affections of good the head, and the concupiscences of evil the soles of the feet. — *D. P.* 300.

1154. All, both they who are in heaven and they who are in hell, appear erect, with the head upwards and the feet downwards, nevertheless in themselves, and according to angelic vision, they are in another position, viz., they who are in heaven are with the head towards the Lord, who is the sun there, and thus the common centre, from whom is all position and situation; whereas the infernals, when viewed by the angels, are with the head downwards and the feet upwards, thus in a position opposite, and also oblique; for to the infernals, that is beneath which to the celestials is above, and that is above which to the celestials is beneath. Hence it is in some degree manifest, how heaven may as it were make one with hell, or how they may together resemble a one in situation and position. — *A. C.* 3641.

1155. What has been said may receive some degree of illustration from this circumstance, that all the parts of the body, even the least of them, turn themselves to the common centre of our earth, which is called the centre of gravity; and that hence it is, that men, wheresoever they are, even they who are in the opposite direction, and are called antipodes, stand upon their feet. But this centre of gravity is only the centre of gravity in nature, nevertheless, there is another centre of gravity in the spiritual world, and this, with man, is determined from the love in which he is principled; downwards if his love is infernal, and upwards if his love is celestial; and in whatsoever direction the love of man is determined, in that also his thoughts and intentions are determined, for these are in the spiritual world, and are actuated by the powers which are there. — *A. E.* 159.

Gradual Descent into the Uses, Labors, and dread Realities of Hell.

1156. On the arrival of the confirmed in evil, in the world of spirits, they are led about into various societies until they come into some one corresponding to the concupiscences of their own love. But because in the world they had feigned good affections in externals, although in their internals there were nothing but evil affections or concupiscences, they are kept by turns in externals; and those who in the world had been overbodies of men, are appointed over societies here and there in the world of spirits, greater or less, according to the magnitude of the duties which

they had previously fulfilled. But, because they neither love what is true, nor love what is just, nor can be enlightened so that they may know what is true and just, therefore, after some days, they are deposed. I have seen such transferred from one society into another, and an administration given to them in each, but after a short time as often deposed. After frequent abdications, some from weariness do not wish, and some from fear of the loss of fame, do not dare, to seek any more for offices; wherefore they go away and sit down sorrowful; and then they are led away into a desert, where are cottages, which they enter, and there some work is given them to do; and as they do it, they receive food, and if they do not do it, they are hungry and do not receive any; wherefore necessity compels them. The food there is similar to the food in our world, but it is from a spiritual origin, and is given from heaven by the Lord to all, according to the uses which they do; to the idle, because they are useless, it is not given. After some time, they scorn their work, and then go out of the cottages; and if they were priests, they wish to build; and then instantly appear piles of hewn stone, bricks, beams, boards, and also heaps of reeds and rushes, of clay, lime and bitumen; when they see which, the lust of building is enkindled, and they begin to build a house, by taking now a stone, now a timber, now a reed, now mortar; and they put one upon another, without order, though in their view with order; but what they build in the daytime, falls down in the night; yet the following day they gather from the fallen rubbish, and build again, and this even till they are tired of building; this is done from correspondence, which is, that they had heaped up texts from the Word for confirming the falses of faith, and their falses no otherwise build up the church. Afterwards they go away through weariness, and sit down solitary and idle; and because food is not given from heaven to the idle, as was said, they begin to be hungry, and to think of nothing else than how they shall get food and appease their hunger. When they are in this state, some come to them, of whom they ask alms; and they say, "Why do ye sit thus idle? Come with us into our houses, and we will give you work to do, and will feed you." And then they get up joyfully, and go along with them into their houses, and there to each is given his work, and for the work food is given. But, because all who have confirmed themselves in falses of faith, cannot do works of good use, but works of evil use, neither do them faithfully but fraudulently, as also unwillingly, therefore they leave their works, and only love to converse, to talk, to walk, and to sleep; and because they cannot then any longer be induced by their masters to work, therefore they are dismissed as useless. When they are dismissed, their eyes are opened, and they see a way leading to a certain cavern; when they come to which a door is opened, and they enter, and ask whether there is food there; and when it is answered that there is food there, they request to be permitted to remain there, and it is said, that it is permitted; and they are led in, and the door is shut after them. And then the overseer of that cavern comes and says to them, "You cannot go out any more; see your companions, they all labor, and as they labor, food is given them from heaven; I tell you this that you may know." And also their companions say, "Our overseer knows for what work every one is fit, and such he enjoins on each daily; and on the day that you perform it,

food is given to you; and if not, neither food nor clothing is given; and if any one does evil to another, he is thrown to a corner of the cavern into a kind of bed of cursed dust, where he is miserably tortured; and this even until the overseer sees in him a sign of penitence, and then he is released, and it is commanded him to do his work." And it is also said to him, that every one is permitted, after his work, to walk, to converse, and afterwards to sleep; and he is led along farther into the cavern, where are harlots, some one of whom each is permitted to take to himself, and to call her his woman; but it is forbidden under a penalty to commit whoredom promiscuously. Of such caverns, which are nothing but eternal workhouses, hell consists. It has been given me to enter into some, and see, in order that I might make it known; and they were all seen as vile; neither did one of them know whom, or in what employment, he had been in the world; but the angel, who was with me, said to me, that this had been in the world a servant, this a soldier, this an officer, this a priest, this in dignity, this in opulence; and yet they all know no otherwise, than that they had been slaves and like companions; and this, because they had been inwardly alike, although outwardly unlike; and the interiors consociate all in the spiritual world. With respect to the hells in general, they consist merely of such caverns or workhouses, but different where satans are from where devils are: those are called satans, who have been in falses and thence in evils, and those devils, who have been in evils and thence in falses. Satans appear in the light of heaven livid like corpses, and some black like mummies; but devils appear, in the light of heaven, darkly ignited, and some black like soot; but all, as to their faces and bodies, monstrous: but in their own light, which is like the light from ignited coals, not as monsters, but as men; this is given them, that they may be consociated. — *T. C. R.* 281.

Equilibrium between Heaven and Hell.

1157. Hell is distinguished into societies in like manner as heaven, and also into as many societies as heaven, for every society in heaven has a society opposite to it in hell, and this for the sake of equilibrium. But the societies in hell are distinct according to evils and the falses thence, because the societies in heaven are distinct according to goods and the truths thence. That to every good there is an opposite evil, and to every truth an opposite false, may be known from this, that there is not any thing without relation to its opposite, and that from the opposite is known its quality, and in what degree it is, and that hence come all perception and sensation. Wherefore the Lord continually provides, that every society of heaven may have its opposite in a society of hell, and that between them there may be equilibrium. — *H. H.* 541.

1158. There is a perpetual equilibrium between heaven and hell; for from hell there continually expires and ascends an effort to do evil, and from heaven there continually expires and descends an effort to do good: the world of spirits is in this equilibrium, which world is in the midst between heaven and hell. That the world of spirits is in that equilibrium, is because every man after death first enters into the world of spirits, and is there kept in a similar state to that in which he was in the world, which could not be the case unless the most exact equilibrium were there. For by means of this all are explored as to their quality, being left there to their freedom, such as they lived in

during their abode in the world: spiritual equilibrium is the freedom appertaining to man and spirit. The quality of every one's freedom is there discovered by the angels in heaven, through communication of affections and thoughts from heaven; and it appears visible to the sight before angelic spirits by the ways in which they go: they who are good spirits go in the ways which tend to heaven, but evil spirits go in the ways which tend to hell. Ways actually appear in that world; which also is the reason that ways, in the Word, signify truths which lead to good, and in the opposite sense falses which lead to evil; and hence also it is, that to go, to walk, and to journey, in the Word, signify progressions of life. Such ways it has often been granted me to see, and likewise the spirits going and walking upon them freely according to their affections and thoughts thence derived. — *H. H.* 590.

1159. The equilibrium between the heavens and the hells is diminished and increased according to the number of those who enter heaven and who enter hell, which entrance takes place to the amount of several thousands daily. But to know and perceive this, and to moderate the balance and make it equal, is not in the power of any angel, but of the Lord alone; for the Divine proceeding from the Lord is omnipresent, and observes in every direction any degree of preponderance, whereas an angel only sees what is near himself, and has not even a perception in himself of what is doing in his own society.

1160. In what manner all things are arranged in the heavens and in the hells, that all and each of those who are there may be in their equilibrium, may in some measure be manifest from what has been said and shown above concerning the heavens and concerning the hells; namely, that all the societies of heaven are arranged most distinctly according to goods, and their genera and species, and all the societies of hell according to evils, and their genera and species; and that beneath every society of heaven there is a corresponding society of hell opposed to it, from which opposite correspondence equilibrium results. Wherefore it is continually provided of the Lord that no infernal society beneath a heavenly society shall prevail; and as soon as it begins to prevail, it is restrained by various means, and is reduced to a just ratio of equilibrium: these means are several, a few only of which are to be mentioned. Some of the means have reference to the stronger presence of the Lord; some to the closer communication and conjunction of one society, or of several with others; some to the ejection of superfluous infernal spirits into deserts; some to the translation of certain spirits from one hell to another; some to the arrangement of those who are in the hells, which is also effected by various methods; some to the concealment of certain hells under denser and grosser coverings; also to the letting them down to a greater depth: to pass over other means, and also those which are practised in the heavens above them. These things are stated, to the intent that it may in some measure be perceived, that the Lord alone provides that there may be every where an equilibrium between good and evil, thus between heaven and hell; for on such equilibrium is founded the safety of all in the heavens, and of all on the earth. — *H. H.* 593, 594.

Assaults of the Hells.

1161. It is to be known, that the hells are continually assaulting heaven, and endeavoring to

destroy it, and that the Lord continually protects the heavens, by withholding the inhabitants from the evils derived from their proprium, and by holding them in the good which is from Himself. It has been frequently granted me to perceive the sphere issuing from the hells, which was entirely a sphere of efforts to destroy the Divine of the Lord, and thus heaven: the ebullitions of some hells have also been occasionally perceived, which were efforts to emerge and to destroy. But the heavens, on the other hand, never assault the hells, for the divine sphere proceeding from the Lord is a perpetual effort to save all: and whereas they cannot be saved who are in the hells, inasmuch as all who dwell there are in evil and against the Divine of the Lord, therefore, as far as is possible, outrages in the hells are subdued, and cruelties are restrained, to prevent their breaking out beyond measure one against another: this also is effected by innumerable means of the divine power. — *H. H.* 595.

Eternity of Heaven and Hell.

1162. They who are elevated into heaven, and afterwards when they are elevated, are perfected to eternity; but they who are casting into hell, and afterwards when they are cast, endure evils continually more grievous, and this until they dare not occasion evil to any one; and afterwards they remain in hell to eternity, whence they cannot be extracted, because it cannot be given them to will good to any one, only not to do evil from fear of punishment, the lust to do so always remaining. — *A. C.* 7541.

1163. The life of man cannot be changed after death, but remains then such as it had been in the world; for the whole spirit of man is such as his love is, and infernal love cannot be transcribed into heavenly love, because they are opposite: this is understood by the words of Abraham to the rich man in hell: "There is a great gulf between us and you, so that they who would pass to you cannot, neither can they pass from thence to us," Luke xvi. 26. Hence it is plain, that they who come into hell remain there to eternity, and that they who come into heaven remain there to eternity. — *H. D.* 239.

Why the Wicked after Death cannot be saved.

1164. If man's affection be that of self and the world, then his whole life is nothing else, nor can he strive against it, for this would be to strive against his own life; principles of truth effect nothing; if the affection of those loves has dominion, it draws truth over to its side, and so falsifies it, and, if it does not fully favor, rejects it. Hence it is, that principles of the truth of faith are of no efficacy at all with man, unless the Lord insinuates the affection of spiritual love, that is, of love towards the neighbor; and so far as man receives this affection, so far he also receives the truths of faith; the affection of this love is what makes the new will. From these considerations it may now be manifest, that man in no case sets his heart to any truth, if the will resists: hence it is that the infernals, inasmuch as they are in the affection or lusts of evil, cannot receive the truths of faith, consequently cannot be amended. — *A. C.* 7342.

1165. This is the case with the things relating to spiritual birth, that reception must be altogether in the natural; and this is the reason why, when man is regenerated, the natural is first prepared to receive, and so far as this is made receptible, so far interior truths and goods can be brought

forth and multiplied. This also is the reason, that if the natural man be not prepared to receive the truths and goods of faith in the life of the body, he cannot receive them in the other life, thus he cannot be saved; this is what is meant by the common observation, that as the tree falls so it lies, or as man dies so he becomes. For man has with him in the other life all the natural memory, or the memory of the external man, but there it is not allowed to use it, wherefore it is there as a foundation plane, into which interior truths and goods fall; and if that plane is not receptible of the truths and goods which flow in from the interior, the interior goods and truths are either extinguished, or perverted, or rejected. — *A. C.* 4588.

1166. So long as man lives (in the world) he is in the ultimate of order and has a corporeal memory, which increases, and in which those things that belong to his interior memory must be enrooted. Hence the greater the concordance and correspondence of goodness and truth in those memories and between them, the more life he has from the Lord, and the more he can be perfected in the other life; but the exterior or corporeal memory is that in which the interiors are rooted. Man after death has, indeed, all his exterior or corporeal memory, or all and every particular belonging to it; but that memory can no longer increase, and when it does not increase, a new concordance and correspondence cannot be formed (between the two memories), and hence all things of his interior memory are there (in the spiritual world) and terminate (or rest upon) his exterior memory, although he cannot now make use of this memory. From this it may be evident what is meant by the saying: "As the tree falls so it lies," not that he who is in good cannot be perfected, since he is perfected immensely, even to angelic wisdom, but in a manner corresponding to the concordance and correspondence which existed between internal and external things whilst he lived in the world. After the life of the body no one receives external things, but interior and internal things.

1167. With respect to the doctrinal tenet, namely, as "the tree falls so it remains," (see Eccles. xi. 3,) it is not to be understood as it is generally explained, but in this manner: it is the concordance of the internal or spiritual man with the external or natural which remains as it falls; man has both the external and the internal in the other life, but the internal or spiritual is terminated in his external or natural principle as in its ultimate. The internal or spiritual man is perfected in the other life, but only so far as it has concordance in the external or natural; but this latter cannot be perfected in the other life, since it remains such as it was acquired in the life of the body, and in this life it is perfected in proportion as the love of self and of the world is removed, and consequently in proportion as the good of charity and the truth of faith are received from the Lord; hence is the *concordance or non-concordance, which is the tree with its root, which after death remains where it falls.* — *S. D.* 4645, 4646.

1168. While man is in the life of the body he can be reformed, for he is then in the enjoyment of a corporeal memory, in the vessels or ideas of which interior ideas are based, so that a plane of ideas is prepared in which order is terminated. These ideas or vessels are prepared by the Lord in various ways, especially by the connection of such things as agree with other ideas of the corporeal memory, so that when one is excited another next to it and akin to it may be produced, and thus

be bent to good; then also by the disposition* of many ideas, that there may be more; for certain general ideas are first introduced and then particular ideas, and afterwards particulars of particulars, which are connected together by the disposition or arrangement of the Lord, for there are connections (of ideas) as of consanguinities and affinities in every simple idea, and more so in every compound idea. It is the same with those things that pertain to the knowledges of faith, to which knowledges they have respect; ideas are in this manner bent or inclined by the Lord; confirmations are then added, which are all in the corporeal memory, where are also the knowledges of faith: thus every thing is disposed in a connected chain by the Lord; concerning which much more might be said.

1169. But in the other life this implanting or enrooting in the corporeal memory does not take place, for in that life it is not permitted to use the corporeal memory, therefore spirits are not then reformed, but remain in the state in which they were (in the world); only the defilements and the falsities of the corporeal memory and of interior ideas are subdued by vastations and punishments, so that they become as dead and are made obsequious, concerning which I have spoken before; and this is what is meant when it is said, that man remains after death such as he had formed himself in the life of the body; wherefore in that life they are not reformed, but vastated, that they may subservise some kind of uses, which also appears sufficiently clear from the case of those who in the life of the body were devoid of conscience, as adulterers and the cruel. These become excrements, and sit like dead stocks, and afterwards serve as a class of subjects that have scarcely any thing of life. Conscience is not subsequently given to them, but those things are taken away by vastations which hinder their being adapted to uses.

1170. On the other hand, those who have acquired a conscience in the life of the body, that is, those who have received goodness and truth, these in the other life receive far more, yea, infinitely more, for all their faculties are immensely augmented. In like manner the evil qualities of the wicked are there so much increased, that those who, in the life of the body, were but little deceitful, are very deceitful in the other life, so as there to become magicians. Hence they rush into hell, and into punishments and vastations.

There are also scientifics which they acquire to themselves there, and the faculty of their life in regard to acquiring and exercising them is there greater, but still it does not go beyond the actuality acquired (in the life of the body).—*S. D.* 4037-4039.

1171. Confirmations of evil and the false are nothing but the removal of good and truth, and, if they increase, the rejections; for evil removes and rejects good, and the false rejects truth; hence confirmations of evil and the false are also the closing of heaven, for every good and truth enters by influx from the Lord through heaven; and when heaven is shut then a man is in hell, in a society where similar evils and falses reign, from whence he cannot afterwards be withdrawn. It has been given me to converse with some, who ages ago confirmed in themselves the falses of their religion, and I saw that they continue in the same, just as when in the world; for every thing which a man confirms becomes part of his love and life. It becomes

part of his love, because it becomes part of his will and understanding, and the will and understanding constitute the life of every one; and when it becomes a part of the life of man, it becomes a part not only of his whole mind but also of his whole body; hence it is evident, that a man who has confirmed himself in evils and falses, is such from head to foot, and he cannot then by any inversion or retortion be reduced to an opposite state, and drawn out of hell.—*D. L. W.* 268.

1172. They who are within the church, and have confirmed themselves against divine truths, especially against these, that the Lord's Human is Divine, and that works of charity contribute to salvation, if they have confirmed themselves against them, not only by doctrine but also by life, have reduced themselves to such a state as to interiors, that afterwards they cannot in any wise be brought to receive those truths, for the things which are once confirmed by doctrine, and at the same time by life, remain forever. They who do not know the interior state of man, may suppose that every one, however he had confirmed himself against those truths, might yet afterwards easily receive them, if he were only convinced. But that this is impossible, has been given me to know from such in the other life by abundant experience; for what is confirmed by doctrine, this imbues the intellectual, and what is confirmed by life, this imbues the voluntary, and what is rooted into each life of man, namely, the life of his understanding and the life of his will, this cannot be rooted out; the very soul of man which lives after death, is formed thereby, and is such that it never recedes therefrom.—*A. C.* 4747.

1173. Every thing confirmed by the will and at the same time by the understanding remains to eternity, but not that which is only confirmed by the understanding: for that which is of the understanding alone, is not in man, but is out of him; it is only in the thought; and nothing enters the man and is appropriated to him, except what is received by the will; for this becomes of his life's love: that this remains to eternity, will be said in the number now following.

1174. That every thing confirmed by the will and at the same time by the understanding, remains to eternity, is because every one is his love, and the love is of his will; also because every man is his good or his evil, for all that is called good which is of the love; in like manner evil. Since man is his love, he is also the form of his love, and may be called the organ of his life's love.—*D. P.* 318, 319.

1175. Of what quality these purely organic substances and forms are with the evil, and of what quality with the good, shall now be told: with the good they are spiralled forwards, but with the evil backwards; and those which are spiralled forwards, are turned to the Lord, and receive influx from Him; but those which are spiralled backwards, are turned to hell, and receive influx thence: it is to be known, that as far as they are turned backwards, so far they are opened behind, and closed before; and, on the contrary, as far as they are turned forward, so far they are opened before, and closed behind. From these things it may be evident, what kind of form or what kind of organ an evil man is, and what kind of form or what kind of organ a good man is; that they are in contrary turning; and because a turning once induced cannot be twisted back again, it is manifest that such as it is when he dies, such it remains to eternity.—*D. P.* 319.

*The word in the original is "*dissipationem*," but the context seems plainly to indicate that it should be "*dispositionem*."

1176. Those who have not received conscience in this world, cannot receive it in another life; thus they cannot be saved, because they have not to plane into which heaven may flow in, and by which it may operate. — *A. C.* 9122.

1177. All reformation takes place in fulness, that is, in first things and at the same time in ultimates; and the ultimates are reformed in the world conformably to the first things, and cannot be afterwards; because the ultimates of life, which man carries with him after death, become quiescent, and conspire, that is, act as one, with his interiors. — *D. P.* 277. See also 657.

1178. I can testify from much experience, that it is impossible to implant the life of heaven in those who have in the world led a life opposite to the life of heaven. There were some who believed that they should easily receive divine truths after death, when they heard them from the angels, and that they should give credit to them, and thence should live otherwise, and thus that they might be received into heaven. But this was tried with very many, yet only with those who were in such a belief, to whom the trial was permitted in order that they might know that repentance is not given after death. Some of them, with whom the trial was made, understood truths, and seemed to receive them, but as soon as they turned to the life of their love, they rejected them, yea, spoke against them: some rejected them immediately, being unwilling to hear them: some were desirous that the life of love, which they had contracted from the world, might be taken away from them, and that angelic life, or the life of heaven, might be infused in its place; this likewise, by permission, was accomplished, but when the life of their love was taken away, they lay as dead, and had no longer the use of their faculties. From these and other kinds of experience, the simply good were instructed, that the life of any one cannot in any wise be changed after death, and that evil life cannot in any degree be transmuted into good life, or infernal life into angelic, inasmuch as every spirit, from head to foot, is in quality such as his love is, and thence such as his life is, and that to transmute this life into the opposite is altogether to destroy the spirit. The angels declare that it were easier to change a night bird into a dove, and an owl into a bird of paradise, than an infernal spirit into an angel of heaven. From these things it may now be manifest, that no one can be received into heaven by immediate mercy. — *H. H.* 527.

Bad Men and Devils have Liberty equally with the Good, and can reason like Angels, but they will not be saved.

1179. It has been given to know by much experience in the spiritual world that man possesses in himself the faculty of understanding the arcana of wisdom, like the angels themselves; for I have seen fiery devils, who, when they heard arcana of wisdom, not only understood them, but also from their rationality spoke them; yet as soon as they returned to their diabolical love, they did not understand them, but instead of them the contrary things, which were of insanity; and this they then called wisdom; yea, it has been given to hear, that when they were in the state of wisdom, they laughed at their insanity; and when they were in the state of insanity they laughed at wisdom. A man who has been such in the world, when he becomes a spirit after death, is let into the alternate state of wisdom and insanity very many times, that

he may see the latter from the former: but although they see from wisdom that they are insane still when the choice is given them, which is done to every one, they let themselves into the state of insanity and love it; and then they hold in hate the state of wisdom; the reason is, because the internal was diabolical, and the external as divine these are they who are understood by the devils, who make themselves angels of light; and by him who in the house of the wedding was not clothed in a wedding garment and was cast into outer darkness: *Matt. xxii. 11-13.* — *D. P.* 223.

1180. I have observed that evil spirits, who inwardly were devils, and rejected the truths of heaven and the church in the world, could perceive the arcana of angelic wisdom, while the affection of science, in which every man is from his childhood, was excited by a glory, which surrounds every love like the splendor of fire; yea, they could perceive such arcana equally as well as good spirits, who were inwardly angels; and they have been heard also to declare that they indeed could will and act according to such arcana, but that they would not; when they were told, that they might will them if they would only shun evils as sins, they said that they could do that also, but that they would not: hence it appeared very evident, that the wicked as well as the good have equally the faculty of liberty: let any one consult himself, and he will perceive that it is so. — *D. L. W.* 266.

1181. The experiment was made whether they were able to resist evils whilst the punishments of hell were announced to them, yea whilst they were seen, and likewise felt, but still it was in vain, for they hardened their minds, saying, come what will, provided only we are in the delight and joys of our hearts so long as we are here; we know things present, what is to come we are not concerned about; we shall not suffer more evil than many others: but after a stated time they are cast into hell, where they are compelled by punishments not to do evil, but punishments do not take away the will, the intention, and consequent thought of evil, they only take away the act. — *A. E.* 1165.

PART V.

NATIONS IN THE SPIRITUAL WORLD.

The English and Scotch.

1182. With respect to the English nation, the best of them are in the centre of all Christians, because they have interior intellectual light: this does not appear to any one in the natural world, but it appears conspicuously in the spiritual world: this light they derive from the liberty of speaking and writing, and thereby of thinking: with others, who are not in such liberty, that light, not having any outlet, is obstructed. That light, indeed, is not active of itself, but it is made active by others, especially by men of reputation and authority: as soon as any thing is said by them, that light shines forth. For this reason they have moderators appointed over them, in the spiritual world, and priests are given to them of high reputation and eminent talents, in whose opinions, from this their natural disposition, they acquiesce.

1183. There is a similitude of minds among them, in consequence of which they contract a familiarity with friends, who are from their nation, and seldom with others: they also render mutual assistance; and they love sincerity. They are lovers of their country, and zealous for its glory; and

they look at foreigners, as one looking through a telescope, from the top of his palace, regards those who dwell or wander about out of the city. The political affairs of their kingdom occupy their minds and possess their hearts, sometimes to such a degree as to withdraw their spirits from studies of sublimer judgment, by which superior intelligence is acquired: these studies, indeed, are zealously prosecuted by those among the young, who attend to such things in the public seminaries; but they pass away like phenomena. But still, by those political affairs, their rationality is made lively, and sparkles with light, of which they form beautiful images; as a crystal prism, turned towards the sun, forms rainbows, and tinges a plane object with brilliant colors.

1184. There are two great cities, like London, into which most of the English come after death: it has been given me to see the former city, and also to walk over it. The middle of that city is where the merchants meet in London, which is called the Exchange: there the moderators dwell. Above that middle is the east, below it is the west, on the right side is the south, on the left side is the north. In the eastern quarter those dwell who have preëminently led a life of charity: there are magnificent palaces. In the southern quarter the wise dwell, with whom there are many splendid things. In the northern quarter those dwell who have preëminently loved the liberty of speaking and writing. In the western quarter those dwell who boast of justification by faith alone. On the right there, in this quarter, is the entrance into this city, and also a way out of it: those who live ill are sent out there. The ministers who are in the west, and teach that faith alone, dare not enter the city through the great streets, but through narrow alleys, since no other inhabitants are tolerated in the city itself, than those who are in the faith of charity. I have heard them complaining of the preachers from the west, that they compose their sermons with such art and eloquence, and introduce into them the strange doctrine of justification by faith, that they do not know whether good ought to be done or not. They preach faith as intrinsic good, and separate this from the good of charity, which they call meritorious, and thus not acceptable to God. But when those who dwell in the eastern and southern quarters of the city hear such sermons, they go out of the temples; and the preachers afterwards are deprived of the priestly office.

1185. I heard afterwards several reasons why those preachers are deprived of the priestly office. They said that the principal one was, that they do not make their sermons from the Word, and thus from the Spirit of God, but from their rational light, and thus from their own spirit. They take texts, indeed, from the Word, as preludes; but these they only touch with their lips, and leave them as things not savory, and then choose something savory from their own intelligence.

1186. The other great city, also called London, is not in the middle of the Christian region, but at a distance from it, to the north: into that those come, after death, who are inwardly evil. In the middle of it, there is an open communication with hell, by which also they are occasionally swallowed up.

1187. From those who are from England, in the spiritual world, it has been perceived that they have a twofold theology, one from the doctrine of their faith, and the other from the doctrine of charity. That from the doctrine of faith is held by those who are initiated into the priesthood, and

that from the doctrine of charity, by many of the laity, especially those who reside in Scotland and in its confines. — *T. C. R.* 807–812.

The Germans.

1188. With respect to Germany, it is divided into more governments than the kingdoms around it. There is an empire there, under the general authority of which they all are; but still the prince of each government enjoys despotic right, in his particular government; for there are greater and smaller dukedoms, and each duke is as a monarch in his own dukedom. And, moreover, religion there is divided; in some dukedoms they are evangelical, so called; in some they are reformed; and in some they are papists. Since there is such a diversity of governments, and also of religions, it is more difficult to describe the Germans, as to their minds, inclinations and lives, from things seen in the spiritual world, than the nations and people elsewhere; but because a common genius reigns every where among people of the same language, that, from ideas collected together, may in some degree be seen and described.

1189. Since the Germans are under a despotic government, in each particular dukedom, therefore they are not in the liberty of speaking and writing, as the Dutch and Britons are; and when the liberty of speaking and writing is restrained, the liberty of thinking, that is, of viewing things in their amplitude, is also at the same time held under restraint. Wherefore, that noble nation attends little to the things of judgment, but to the things of memory; which is the reason why they are devoted particularly to literary history, and in their books trust to the men of reputation and authority among them, and quote the opinions of these in abundance, and subscribe to some one. This their state is represented in the spiritual world by a man who carries books under his arms; and when any one contends about any matter of judgment, he says, "I will give you an answer;" and immediately he takes out some book under his arm, and reads.

1190. From this their state proceed many consequences, and among them this; that they keep the spiritual things of the church inscribed on the memory, and seldom elevate them into the higher understanding, but only let them into the lower understanding, from which they reason concerning them: thus they do altogether differently from free nations. The clergy of Germany, when they are pupils, write down maxims from the mouth of the teachers in the public seminaries, and keep them as tokens of their erudition; and when they are inaugurated into the priestly office, or are appointed lecturers in the public schools, they derive their canonical discourses, the latter from the chair, and the former from the pulpit, as much as possible from the maxims of which we have just now spoken. Their priests who do not teach from orthodoxy, generally preach the Holy Spirit and his wonderful operations and excitations of holiness in the heart; but those who teach from the modern orthodoxy concerning faith, appear to the angels as if they were distinguished with a wreath formed of leaves of the beech tree; but those who, from the Word, teach concerning charity and its works, appear as if they were adorned with a wreath formed of the odoriferous leaves of the laurel. The evangelical there, in their contentions with the reformed about truths, appear as if they tore their clothes, because clothes signify truths.

1191. I asked where the people of Hamburg are found in the spiritual world; and it was said,

that they nowhere appear collected into one society, and still less into any one state, but that they are dispersed and intermixed with the Germans, in various quarters; and when the reason was asked, it was said to be this, that their minds are continually looking abroad, and, as it were, travelling out of their city, and very little within it; for as the state of a man's mind is, in the natural world, such is its state in the spiritual world; for the mind of man is his spirit, or the posthumous man that lives after his departure out of the material body. — *T. C. R.* 813-816.

The Dutch.

1192. Because the Dutch possess spiritual light from the Lord, more deeply and fully inserted in their natural light, and are thence more receptive than others of such things as are of reason, therefore they have obtained habitations in that middle occupied by Christians, (see 255,) which is in the middle of the nations and people of the whole spiritual world, but to the East and South there; in the East, from the faculty of receiving spiritual heat, and in the South, from the faculty of receiving spiritual light.

1193. The reason why the Dutch are in those quarters of the middle space occupied by Christians, is also because trading is their final love, and money is a mediate subservient love, and that love is spiritual; but when money is the final love, and trading is the mediate subservient love, as it is with the Jews, that love is natural and is derived from avarice. That the love of trading, when it is the final love, is spiritual, is from its use, in that it is conducive to the general good, with which the particular good of the individual indeed coheres, and this appears before that, because the man thinks from his natural man. But still, when trading is the end, it is also that love, and every one is regarded in heaven according to his final love; for the final love is as the ruler of a kingdom, or as the master of a house, and the other loves are as its subjects and servants; and also the final love resides in the highest and inmost regions of the mind, and the mediate loves are below and out of it, and they serve it at its nod. The Dutch are before others in this spiritual love; but the Jews are in an inverted love, wherefore their love of trading is merely natural, in which there is nothing latent from the general good, but only from the particular.

1194. The Dutch are fixed in the principles of their religion more firmly than others, neither are they moved away from them; and if they are convinced, that this or that is not according to the truth, still they do not affirm, but turn themselves back and remain unmoved: thus also they remove themselves from the interior intuition of truth, for they keep their rational under obedience. Since they are such, therefore, after death, when they come into the spiritual world, they are prepared in a peculiar manner for receiving the spiritual things of heaven, which are divine truths. They are not taught, because they do not receive, but heaven is described to them, what it is, and then it is given them to ascend thither and see it; and then whatever agrees with their genius is infused into them; thus, being sent down, they return to their own with a full desire of heaven. If they do not then receive this truth, that God is one in person and essence, and that the Lord, the Redeemer and Savior, is that God, and that the Divine Trinity is in Him; and also this truth, that faith and charity, in knowledge and discourse, do not effect any thing,

without the life of them, and that they are given by the Lord, when, after examination, men perform actual repentance — if they turn themselves away from those truths, when they are taught, and still think of God, that there are three as to persons, and of religion, only that it is, they are reduced to a state of wretchedness, and their trade is taken away from them, until they see themselves reduced to extremities; and then they are brought to those, who, because they are in divine truths, abound in all things, and with whom trade flourishes; and there the thought is insinuated into them from heaven, whence it is that they are so, and at the same time a reflection upon their faith and upon their life, that they shun evils as sins; they also inquire a little, and perceive an agreement with their own thought and reflection, and this is done by turns. At length, they think of themselves, that, in order to get out of their state of wretchedness, they must believe in like manner, and live in like manner; and then, as they receive that faith, and live that life of charity, there is given to them opulence and happiness of life. In this manner those, who, in the world, led any life of charity, are amended by themselves, and prepared for heaven. These afterwards become more constant than others, so that they may be called *CONSTANCIES*; nor do they suffer themselves to be led away by any reasoning, fallacy, obscurity induced by sophistry, or by preposterous vision from confirmations alone; for they become more clear sighted than before. — *T. C. R.* 800-802.

1195. The Dutch are easily distinguished from others, in the spiritual world, because they appear in garments like those which they wore in the natural world, with the distinction, that those appear in finer ones, who have received faith and spiritual life. The reason why they are clothed in the like garments, is, because they remain constantly in the principles of their religion; and all in the spiritual world are clothed according to them; wherefore, those there who are in divine truths have white garments and of fine linen.

1196. The cities in which the Dutch live are guarded in a singular manner: all the streets in them are covered with roofs, and there are gates in the streets, so that they may not be seen from the rocks and hills round about: this is done on account of their inherent prudence in concealing their designs, and not divulging their intentions; for such things, in the spiritual world, are drawn forth by inspection. When any one comes for the purpose of exploring their state, and is about to go out, he is led to the gates of the streets, which are shut, and thus is led back and led to others, and this even to the highest degree of vexation, and then he is let out: this is done that he may not return. *WIVES*, who affect dominion over their husbands, live at one side of the city, and do not meet their husbands, except when they are invited, which is done in a civil manner; and then they also lead them to houses, where consorts live without exercising dominion over each other, and show them how clean and elegant their houses are, and what enjoyment of life they have, and that they have these things from mutual and conjugal love. Those wives who attend to these things, and are affected by them, cease to exercise dominion, and live together with their husbands; and then they have a habitation assigned to them nearer to the middle, and are called *angels*: the reason is, because truly conjugal love is heavenly love, which is without dominion. — *T. C. R.* 804, 805.

1197. In the days of the last judgment, I saw

many thousands of that nation, cast out of the cities in the spiritual world, and out of the villages, and surrounding country. They were those, who, when in the world, had done nothing of good from any religion or conscience, but merely to preserve reputation, that they might appear sincere for the sake of gain; for such persons, when they no longer have the prospect of fame and gain, as is the case in the spiritual world, then rush into every abomination; and when they are in the fields, and without the cities, they rob every one they encounter. I saw them cast into a fiery gulf stretching under the eastern tract, and into a dark cavern stretching under the southern tract. This I saw on the 9th day of January, 1757. Those only were left, among whom there was religion, and a conscience derived from religion.—*L. J. Continued, 53.*

The Africans.

1198. The Africans are more internal than the rest of the Gentiles. All who acknowledge and worship one God, the Creator of the universe, entertain concerning Him the idea of a Man; they say, that concerning God, no one can possibly have any other idea. When they hear, that many think of Him as of a small cloud, they inquire where they are, and on being told that they are among Christians, they deny the possibility of it.

1199. There are many societies of Gentiles, especially from among the Africans, who, on being instructed by the angels concerning the Lord, say, that it is impossible but that God, the Creator of the universe, should appear in the world, because He created them, and loves them; and that the appearance must be made before the very eyes in a Human Form. When they are told, that He did not appear as the angels are wont, but that He was born a Man, and thus became visible, they hesitate a while, and inquire, whether He was born from a human father, and on hearing that He was conceived by the God of the universe, and born of a virgin, they say, that the Divine Essence of consequence belongs to Him, and, that inasmuch as It is Infinite and Essential Life, He was not such a man as others are. They are afterwards informed by the angels, that in aspect He was like another man, but that when He was in the world, His Divine Essence, which in Itself is Infinite and Essential Life, rejected the finite nature, and its life derived from the mother, and thus made His Human, which was conceived and born in the world, Divine. The Africans comprehended and received these truths, because they think more internally and spiritually than other nations.

1200. Such being the character of the Africans even in the world, there is, at the present day, a revelation among them, which, commencing in the centre of their continent, is communicated around, but does not reach their coasts. They acknowledge our Lord as the God of heaven and earth, and laugh at the monks in those parts they visit, and at the Christians who talk of a threefold Divinity, and of salvation by mere thinking, saying, that there is no man who worships at all, who does not live according to his religion, and that whosoever does not, must become stupid and wicked, because, in such case, he receives nothing from heaven. Ingenious wickedness, too, they call stupidity, because there is not life, but death, in it. I have heard the angels rejoicing over this revelation, because, by means of it, a communication is opened for them with the human rational, hitherto closed up, by the blind which has been drawn over the

things of faith. It was told me from heaven, that the truths now published in the Doctrine of the New Jerusalem concerning the Lord, concerning the Word, and in the Doctrine of Life for the New Jerusalem, are orally dictated by angelic spirits, to the inhabitants of this portion of the globe.

1201. When I conversed with the Africans in the spiritual world, they appeared in garments of striped linen; they told me, that such garments correspond to them, and that their women wear garments of striped silk. Of their little children, they related, that they frequently ask their nurses for food, saying that they are hungry, and when food is set before them, they examine and taste whether it be wholesome, and eat but little; whence it is evident, that spiritual hunger, which is a desire of knowing genuine truths, produces this effect; for it is a correspondence. When the Africans wish to be informed of their state, as regards the affection and perception of truth, they draw their swords; and if these shine, they then know that they are in genuine truths, in a degree according to the brightness of the shining; this, too, is from correspondence. Of marriage they said, that it is indeed permitted them by law to have a plurality of wives, but that still they take but one, because love truly conjugal cannot be divided; and that if it is divided, its essence, which is heavenly, perishes, and it becomes external and thence lascivious, and in a short time grows vile, as its potency diminishes, and at length disgusts, when the potency is lost; but that love truly conjugal, which is internal, and quite distinct from lasciviousness, remains eternally, and increases in potency, and in the same degree, in delight.

1202. Strangers from Europe, they said, are not admitted among them, and that if any such penetrate into their country, especially if they be monks, they ask them what they know, and when they relate any particulars of their religion, [*religiosa*,] they call them trifles, which offend their very ears, and they then send them out of the way to work, in order that they may do something useful; and in case they refuse to work, they sell them for slaves, whom their law allows them to chastise at pleasure; and should it be found impossible to drive them to do any thing useful, they are at last sold, for a small sum, to the lowest class of the people.—*L. J. Continued, 73-78.*

1203. Since the Africans are superior to the rest in interior judgment, I have had conversation with them on subjects of deeper investigation; and lately concerning God; concerning the Lord the Redeemer; and concerning the interior and exterior man. They were delighted with the conversation, because they perceived from interior sight, in which they excel. I have spoken several times with Augustine, who, in the third age, had been bishop at Hippo, in Africa. He said that he is there at this day, and inspires into them the worship of the Lord, and that there is hope of the propagation of this new gospel into the neighboring regions there.—*T. C. R. 837-840.*

The Jews.

1204. The Jews, before the last judgment, which took place in the year 1757, appeared at the left side of the middle occupied by Christians, in a valley there: after that, they were transferred to the north, and were forbidden to have intercourse with Christians, except those wandering out of the cities. There are in that quarter two great cities, into which the Jews after death are transferred, which, before the judgment, they called Jerusa-

lem, but after that, by another name; because, since the judgment, by Jerusalem is meant the church, as to doctrine, in which the Lord alone is worshipped. Converted Jews are set over them in their cities, who admonish them not to speak reproachfully of Christ, and they punish those who still do it. The streets of their cities are filled up with dirt even to the ankles, and their houses with filthiness, which causes them to smell so offensively that they cannot be approached. Afterwards, I observed that some of that nation also obtained a place of abode in the southern quarter; and when I asked who they were, it was said, that they were those who made little account of the worship of the rest, and hesitated in their minds respecting the Messiah, whether he is ever to come; and also who thought concerning various things in the world from reason, and lived according to it. The Jews who are called Portuguese constitute the greatest part of these.

1205. There sometimes appears to the Jews an angel above, of a middling stature, with a rod in his hand, and he makes them believe that he is Moses, and exhorts them to desist from the folly of expecting the Messiah even there, because the Messiah is Christ, who governs them and all, and that he knows it, and also knew concerning Him, when he was in the world; on hearing which they retire, and the greatest part of them forget, and a few retain. Those who do retain, are sent into the synagogues, which consist of the converted, and they are instructed; and after they are instructed, new garments are given to them instead of tattered ones; and the Word, neatly written, is given to them; and also a decent habitation in the city. Those who do not receive are cast down, and many into woods and deserts, where they practise robberies among themselves.

1206. The Jews trade in that world, as in the former world, with various things, especially with precious stones, which, by unknown ways, they procure for themselves from heaven, where there are precious stones in abundance. The cause of their trading with precious stones, is, because they read the Word in its original language, and esteem the sense of its letter holy; and precious stones correspond to the sense of the letter. They can also make similar ones by art, and induce the fantasy that they are genuine; but these are severely fined by their governors.

1207. The Jews are more ignorant than others that they are in the spiritual world, but believe that they are still in the natural world: the reason is, because they are altogether external men, and do not think any thing concerning religion from within; wherefore also they talk about the Messiah just as they did before; and some say that he will come with David, and, shining with diadems, will go before them, and introduce them into the land of Canaan, and in the way, by lifting up his rod, he will dry up the rivers, which they will pass over; and that the Christians, whom, among themselves, they also call Gentiles, will then take hold of the skirts of their garments, humbly begging that they may be permitted to accompany them; and that they will receive the rich according to their wealth, and that these will serve them. They confirm themselves in these things, by what is read in Zechariah viii. 23, and in Isaiah lxi. 20; and concerning David, that he is to come and to be their king and shepherd, from Jeremiah xxx. 9, and from Ezekiel xxxiv. 23 to 25, xxxvii. 23 to 26; being altogether unwilling to hear, that by David

there, is meant our Lord Jesus Christ; and by Jews there, are meant those who will be of his church.

1208. When they are asked whether they firmly believe that they all are to come into the land of Canaan, they say that then all will, and that then the Jews who are deceased are to rise again, and that, from their sepulchres, they are to enter into that land. When it is replied, that they can never come out of sepulchres, since they live themselves after death, they answer, that they are then to descend, and to enter into their bodies, and thus to live. When it is said, that that land cannot contain them all, they answer, that it will then be enlarged. When it is said, that the kingdom of the Messiah, because He is the Son of God, is not to be upon earth, but in heaven, they answer that the land of Canaan will then be heaven. When it is said, that they do not know where Bethlehem Ephratah is, where the Messiah will be born, according to the prediction in Micah v. 2, and in David, Psalm cxxxii. 6, they answer that the mother of the Messiah still is to bring forth there; and some, that where she brings forth, there is Bethlehem. When it is said, How can the Messiah dwell with those who are so bad? and it is confirmed by many passages from Jeremiah, and especially from the song of Moses, Deut. xxxii. that they are the worst, they answer that among the Jews there are both good and bad, and that the bad are there meant. When it is said, that their rise was from a Canaanitess, and from the whoredom of Judah with his daughter-in-law, Gen. xxxviii. they answer that it was not whoredom; but when it is rejoined, that still Judah commanded that she should be brought forth and burned on account of whoredom, they go away to consult; and after consultation, they say, It was only the office of her husband's brother, which neither his second son Onan, nor his third son Selah, performed; and to this they add, that very many of them are of the tribe of Levi, who had the priesthood; it is sufficient that we all are from the loins of Abraham. When it is said to them, that there is inwardly in the Word a spiritual sense, in which Christ or the Messiah is much treated of, they answer that it is not so; but some of them say that inwardly in the Word, or at the bottom of it, there is nothing but gold; besides other like things.—*T. R. C.* 841–845.

NOTE.—Concerning the Mahometans and the Papists, in the spiritual world, it will be seen in Nos. 1112, 1113, 1114.

PART VI.

DIVINE PROVIDENCE.

What Divine Providence is.

1209. Divine Providence is the government of the Divine Love and Divine Wisdom of the Lord. . . . All which the Lord doeth, is Providence, which, inasmuch as it is from the Divine, has in it the eternal and the infinite; eternal, because it does not look to any boundary from which, nor any boundary to which it proceeds; infinite because it looks together at the universal in every singular, and at every singular in the universal: this is called Providence. And whereas such a principle is in all and single things which the Lord does, therefore his doing cannot be expressed by any other term than by the term Providence.—*D. P. 1.*—*A. C.* 5264.

The End of the Divine Providence is a Heaven from the Human Race.

1210. Because heaven is from the human race, and heaven is dwelling with the Lord to eternity, it follows that the Lord had this as the end of creation; and because it was the end of creation, it is the end of His Divine Providence: the Lord did not create the universe for His own sake, but for the sake of those with whom He will be in heaven; for spiritual love is such, that it wishes to give its own to another; and as far as it can do this, it is in its being, in its peace, and in its blessedness: spiritual love derives this from the Divine Love of the Lord, which is infinitely such; from hence it follows that the Divine Love, and hence the Divine Providence, has for its end a heaven, which may consist of men made angels, and who are becoming angels: to whom he can give all the blessed and happy things which are of love and wisdom, and give them from Himself in them. — *D. P. 27.*

Divine Providence, in all that it does, regards the Infinite and Eternal, especially in Man's Salvation.

1211. That the Divine Providence, in all that it does, looks at the infinite and eternal from itself, may be evident from this, that every created thing proceeds from the first, which is the infinite and eternal one, to ultimates, and from ultimates to the first from which it is, as was shown in the treatise concerning the "Divine Love and Divine Wisdom," in the part where the creation of the universe is treated of; and because in all progression there is inmost a first from which it is, it follows that the proceeding Divine or the Divine Providence, in all that it does, looks at a certain image of the infinite and eternal; this it looks at in all things, but in some to the evidentness of perception, and in some not to it: it presents that image to the evidentness of perception in the variety of all things, and in the fructification and multiplication of all things. An image of the infinite and eternal in the variety of all things appears in this, that there is not given any thing the same as another, and that it neither can be given to eternity: this is manifest to the eye in the faces of men from the first creation; just so too from their minds [*animus*], of which the faces are types; and also from the affections, perceptions, and thoughts, for the minds [*animus*] are from these. Hence it is, that neither are there given in the universal heaven two angels or two spirits the same; yea, that neither can they be given to eternity: it is the like in every object of sight in both worlds, as well the natural as the spiritual: from these things it may be evident, that variety is infinite and eternal. An image of the infinite and eternal in the fructification and multiplication of all things, is evident from the faculty implanted in seeds in the vegetable kingdom, and in prolification in the animal kingdom, especially in the race of fishes, which, if fructified and multiplied according to faculty, would within an age fill the space of the whole world, yea, of the universe: from which it is manifest, that in that faculty lies hid the effort of the propagation of itself to infinity: and because fructifications and multiplications have not been wanting from the beginning of creation, neither will be wanting to eternity, it follows that in that faculty is also the effort of the propagation of itself to eternity.

1212. It is the like in men, as to their affections which are of love, and perceptions which are of

wisdom; of the former and the latter, the variety is infinite and eternal; in like manner their fructifications and multiplications, which are spiritual: no man takes pleasure in affection and perception so like another's that they are the same, nor can they be given to eternity: and affections can also be fructified and perceptions multiplied without end: that sciences can never be exhausted, is known. This faculty of fructification and multiplication without end, or to infinity and eternity, is in natural things with men, in spiritual things with the spiritual angels, and in celestial things with the celestial angels. Not only are affections, perceptions, and sciences such in general, but also every thing of them, even the least, in particular. They are such, because they exist from the infinite and eternal in itself by the infinite and eternal from itself. But because the finite has not any thing of the Divine in itself, therefore there is not any thing such, not even the least, in man or angel as his; for man and angel is finite, and only a receptacle, in itself dead: his living principle is from the proceeding Divine conjoined to him by contiguity, which appears to him as his. That it is so, will be seen in what follows.

1213. That the Divine Providence especially looks at the infinite and eternal from itself in saving the human race, is because the end of the Divine Providence is a heaven from the human race; and because that is the end, it follows that it is the reformation and regeneration of man, thus his salvation, which the Divine Providence especially looks at; for, from the saved or regenerated, heaven exists. Since to regenerate man is to unite good and truth in him, or love and wisdom, as they are united in the Divine which proceeds from the Lord, therefore the Divine Providence especially looks at this in saving the human race: the image of the infinite and eternal is nowhere else with man but in the marriage of good and truth.

1214. It is not yet known that the Divine Providence, in all progression with man, looks at his eternal state; for it can look at nothing else, because the Divine is infinite and eternal, and the infinite and eternal, or the Divine, is not in time, and hence all future things are present to it; and because the Divine is such, it follows that in each and every thing which it does is the eternal. — *D. P. 56-59.*

1215. Now because man from creation is a heaven in the least form, and thence an image of the Lord, and because heaven consists of as many affections as there are angels, and every affection is in its form a man, it follows that the continual of the Divine Providence is, that man may become a heaven in form, and thence an image of the Lord; and because this is done by the affection of good and truth, that he may become that affection: this therefore is the continual of the Divine Providence, but its inmost is, that he may be here or there in heaven, or here or there in the divine heavenly man, for thus he is in the Lord. But this takes place with those whom the Lord can lead to heaven; and because the Lord foresees this, he also continually provides that he may become such: for thus every one who suffers himself to be led to heaven, is prepared for his place in heaven.

1216. Heaven, as was said above, is distinguished into as many societies as there are organs, viscera and members in man; and among the latter there cannot be one part in any other place but its own; since therefore the angels are such parts in the divine heavenly man, and no others become

angels but those who have been men in the world, it follows that man, who suffers himself to be led to heaven, is continually prepared by the Lord for his own place; which is done by such affection of good and truth as corresponds: into this place also every man-angel, after his departure out of the world, is inscribed. This is the inmost of the Divine Providence concerning heaven.

1217. But man who does not suffer himself to be led to and inscribed in heaven, is prepared for his own place in hell; for man of himself continually tends to the lowest of hell, but is continually led back by the Lord; and he who cannot be led back, is prepared for a certain place there, in which he is also inscribed immediately after his departure from the world; and this place there is opposite to a certain place in heaven, for hell is in the opposite against heaven; wherefore as a man-angel according to the affection of good and truth is allotted his place in heaven, so a man-devil according to the affection of evil and falsity is allotted his place in hell; for two opposites arranged in like position against each other are kept together in connection. This is the inmost of the Divine Providence concerning hell. — *D. P.* 67–69.

1218. What else then can the Divine Providence have for end, but the reformation of the human race and its salvation? and no one can be reformed of himself by his own prudence, but of the Lord by His Divine Providence; hence it follows, that unless the Lord leads man every moment even the most minute, man would recede from the way of reformation and perish: every change and variation of state of the human mind, changes and varies something in the series of things present, and thence of the things following: what is not progressive to eternity? it is like a weapon discharged from a bow, which, if at starting it declines in the slightest degree from the mark, would decline immensely at the distance of a mile and more: so it would be, if the Lord did not lead the states of human minds, every most minute moment. This the Lord does according to the laws of His Divine Providence; according to which also it is, that it appears to man as if he led himself; but the Lord foresees how he leads himself, and continually accommodates. — *D. P.* 202.

1219. That the Lord's Providence is infinite, and respects eternity, may be manifest from the formation of embryos in the womb, where lineaments are continually cast forth to those which are to come, so that one is always a plane for another, and this without any error, until the embryo is made: afterwards also, when it is born, one thing is prepared successively to another and for another, that a perfect man may exist, and at length such a man as to be capable of receiving heaven. If singular things be thus provided during man's conception, birth, and growth, how much more so as to spiritual life. — *A. C.* 6491.

Law of the Divine Providence concerning Man's Freedom and Reason.

1220. Every one from rationality not veiled over can see or comprehend that man, without the appearance that it is his, cannot be in any affection of knowing, nor in any affection of understanding, for all delight and pleasure, thus the all of will, is from affection which is of love: who can will to know and will to understand any thing, except he have some pleasure of affection? and who can have that pleasure of affection, unless that with which he is affected appears as his? if nothing were his, but all another's, that is, if any one from

his affections should pour any thing into the mind of another, who had no affections of knowing and understanding as of himself, would he receive it? yea, could he receive? would he not be like that which is called a brute and a block? hence it may be manifestly evident, that although all things flow in, which man perceives and thence thinks and knows, and according to perception wills and does, still it is of the Divine Providence of the Lord that it should appear as man's; for, as was said, otherwise man would receive nothing, thus no intelligence and wisdom could be bestowed. It is known that all good and truth is not man's, but is the Lord's, and yet that it appears to man as his; and because all good and truth so appears, so also do all things of the church and of heaven, and hence all things of love and wisdom, also of charity and faith, so appear; and yet nothing of them is man's: no one can receive them from the Lord, unless it appears to him that he perceives them as of himself. From these things may be evident the truth of this thing, that whatever man does from freedom, whether it is of reason or not of reason, provided it is according to his reason, appears to him as his. — *D. P.* 76.

1221. That which man does from freedom according to his thought remains also; for nothing whatever, which man has appropriated to himself, can be eradicated; for it has become of his love and at the same time of his reason, or of his will and at the same time of his understanding, and hence of his life: this can indeed be removed, but still not cast out; and when it is removed, it is transferred as from the centre to the circumferences, and there stays: this is understood by its remaining. As for example, if man in boyhood and youth has appropriated to himself a certain evil by doing it from the delight of his love, as if he has defrauded, blasphemed, revenged, committed whoredom, then because he had done them from freedom according to thought, he has also appropriated them to himself; but if afterwards he repents, shuns them, and looks upon them as sins which are to be loathed, and thus from freedom according to reason desists from them, then are appropriated to him the goods to which those evils are opposite: these goods then make the centre, and remove the evils towards the circumferences, farther and farther according to the aversion and loathing of them; yet still they cannot thus be cast out, so that they may be said to be extirpated; but still by that removal they may appear as extirpated, which is done by man's being held back from evils by the Lord, and held in goods: this is done with all hereditary evil, and in like manner with all the actual evil of man. This also I have seen proved by experience with some in heaven, who, because they were held by the Lord in good, considered themselves to be without evils; but lest they should believe the good in which they were was proper to them, they were sent down from heaven and sent back into their own evils, until they should acknowledge that they were in evils from themselves, but in goods from the Lord; after which acknowledgment they were led back into heaven. Let it therefore be known that those goods are no otherwise appropriated to man than that they are constantly of the Lord with man; and that as far as man acknowledges this, so far the Lord gives that good may appear to man as his; that is, that it may appear to man that he loves his neighbor or has charity as of himself, believes or has faith as of himself, does good and understands truth, thus is wise, as of himself: from which one

illustrated can see of what quality and how strong the appearance is, in which the Lord wills that man should be; and the Lord wills this for the sake of his salvation, for no one can be saved without that appearance. — *D. P.* 79.

1222. Man has from rationality that he can understand, and from liberty that he can will, both as from himself; yet the ability to will good from freedom, and thence to do it according to reason, he has not unless regenerated: the evil can from freedom only will evil, and according to thought, which by confirmations he makes as of reason, do it; for evil can be confirmed equally as good, but evil by fallacies and appearances, which while they are confirmed become falsities; and when it is confirmed, it appears as of reason.

1223. Every one who has any thought from interior understanding, can see that ability to will and ability to understand is not from man, but from Him to whom ability itself is, that is, to whom ability is in its essence: think only whence ability is; is it not from Him to whom it is in its very power, that is, to whom it is in Himself, and thus from Himself? wherefore ability in itself is the Divine. To all ability there must be supply [*copia*], which must be given, and thus determination from an interior or superior self: the eye cannot see from itself, nor the ear hear from itself, neither the mouth speak from itself, or the hand do from itself; supply and thence determination must be from the mind: neither can the mind think and will this or that from itself, unless there be something more interior or superior which determines the mind to it; it is the like with the ability to understand and the ability to will; these cannot be given from any other than from Him who in Himself is able to will and is able to understand. From which it is manifest that these two faculties, which are called rationality and liberty, are from the Lord, and not from man; and because they are from the Lord, it follows that man wills nothing whatever from himself, nor understands from himself, but only as from himself. That it is so, every one can confirm with himself, who knows and believes that the will of all good and the understanding of all truth is from the Lord and not from man. *That man cannot take any thing from himself, nor do any thing from himself*, the Word teaches in John iii. 27, xv. 5. — *D. P.* 87, 88.

1224. It is said that man can so far be reformed and regenerated, as he can by these two faculties be led to acknowledge that all the good and all the truth which he thinks and does is from the Lord, and not from himself: that man cannot acknowledge this, except by these two faculties, is because these two faculties are from the Lord, and are the Lord's with man, as is manifest from the things said above; wherefore it follows that man cannot do this from himself, but from the Lord; yet still he can, as of himself; this the Lord gives to every one: suppose that he believes from himself; still, when he is wise, he acknowledges that it is not from himself; otherwise the truth which he thinks, and the good which he does, are not true and good in themselves, for there is man in them, and not the Lord in them; and good in which man is, if it is for the sake of salvation, is meritorious good; but good in which the Lord is, is not meritorious. — *D. P.* 90.

1225. Every one can see from reason alone, that there is not any conjunction of minds unless it is also reciprocal, and that the reciprocal conjoins: if any one loves another and is not loved in return, then as the one draws near the other recedes: but

if he is loved in return, then as the one comes near the other also comes near, and conjunction takes place: love also wills to be loved; this is implanted in it; and as far as it is loved again, so far it is in itself and in its delight. From these things it is manifest, that if the Lord only loves man, and is not loved in return by man, the Lord would approach and man would recede; thus the Lord would continually will to come to man and to enter in to him, and man would turn himself back and go away; with those who are in hell it is so, but with those who are in heaven there is mutual conjunction. Since the Lord wills conjunction with man for the sake of his salvation, He also provides that there should be with man a reciprocal; the reciprocal with man is, that the good which he wills and does from freedom, and the truth which he thinks and speaks from that willing according to reason, appear as from him; and that that good in his will, and that truth in his understanding, appear as his; yea, they appear to man as from himself and as his, altogether as if they were his; there is no difference; observe whether any one perceives otherwise by every sense: the only difference is, that man ought to acknowledge that he does not do good and think truth from himself, but from the Lord; and hence that the good which he does, and the truth which he thinks, are not his: to think thus, from some love of the will, because it is the truth, makes conjunction; for so man beholds the Lord, and the Lord beholds man.

1226. What the difference is between those who believe all good to be from the Lord, and those who believe good to be from themselves, it has been given both to hear and see in the spiritual world: they who believe good to be from the Lord, turn the face to Him, and receive the delight and the blessedness of good; but they who believe good to be from themselves, look at themselves, and think with themselves that they have merited; and because they look at themselves, they cannot do otherwise than perceive the delight of their good, which is not the delight of good, but the delight of evil; for the proprium of man is evil; and the delight of evil perceived as good, is hell. They who have done good, and have believed it to be from themselves, if they do not after death receive this truth, that all good is from the Lord, mingle themselves with the infernal genii, and at length make one with them; but they who receive that truth are reformed; yet no others receive it, but they who have looked to God in their life: to look to God in their life, is nothing else than to shun evils as sins. — *D. P.* 92, 93.

1227. Since there is a conjunction of the Lord with man and of man with the Lord, therefore there are two tables of the law, one for the Lord and the other for man: as far as man as of himself does the laws of his table, so far the Lord gives that he may do the laws of His table. — *D. P.* 95.

1228. To act from freedom according to reason, and to act from liberty and rationality, are the same, and also from will and understanding; but it is one thing to act from freedom according to reason, or from liberty and rationality, and another thing to act from freedom itself according to reason itself, or from liberty itself and rationality itself; since that man who does evil from the love of evil, and confirms it with himself, indeed acts from freedom according to reason; but still his freedom is not in itself free, or freedom itself, but is infernal freedom, which in itself is servitude; and his reason is not in itself reason, but is reason either spurious, or false, or apparent through confirmations: but still both

are of the Divine Providence; for if the freedom of willing evil, and of making it as of reason by confirmations, was taken away from the natural man, liberty and rationality would perish, and at the same time will and understanding; and he could not be led away from evils, and be reformed, thus not be conjoined to the Lord, and live to eternity wherefore the Lord so guards freedom with man, as man does the pupil of his eye. But still the Lord by freedom continually leads man from evils, and as far as he can lead him by freedom, so far by freedom he implants goods; thus successively in the place of infernal freedom he puts in heavenly freedom. — *D. P. 97.*

1229. Because man, while he lives in the world, can be in good and at the same time in the false, also in evil and at the same time in truth, yea, be in evil and at the same time in good, thus as it were double, and this division destroys that image, and thus man; therefore the Divine Providence of the Lord has in view, in each and all things of it, that this division may not be: and because it is more conducive to man that he should be in evil and at the same time in falsity, than that he should be in good and at the same time in evil, therefore the Lord permits it, not as willing, but as not being able to resist, for the sake of the end, which is salvation.

1230. Into the one or the other conjunction or union, that is, of good and truth, or of evil and falsity, man can hardly come in the world; for as long as he lives there, he is held in a state of reformation or regeneration; but into one or the other every man comes after death, because he then can no longer be reformed and regenerated; he then remains as his life in the world, that is, as his reigning love had been; wherefore, if a life of the love of evil had been his, every truth which he had procured to himself in the world from a master, from preaching, or from the Word, is taken away; which being taken away, he imbibes the falsity agreeing with his evil, as a sponge does water; and the reverse: but if a life of the love of good had been his, every falsity which he had got in the world by hearing or reading, and had not confirmed with himself, is removed, and in its place is given the truth which agrees with his good. This is understood by these words of the Lord: "Take from him the talent and give to him that hath ten talents; for to every one that hath it shall be given, that he may abound; but from him who hath not, even what he hath shall be taken away." *Matt. xxv. 28, 29; xiii. 12; Mark iv. 25; Luke viii. 18; xix. 24-26.* — *D. P. 16, 17.*

1231. It was said that liberty itself and rationality itself cannot be given with those who have denied the Divine of the Lord and the sanctity of the Word; also with those who have confirmed themselves in favor of nature against the Divine; and with difficulty with those who have confirmed themselves much in falsities of religion; but still all these have not lost those faculties themselves: I have heard that atheists, who have become devils and satans, have understood the arcana of wisdom as well as the angels, but only when they heard them from them; but when they returned into their own thoughts, they did not understand; the reason was, because they did not will to; yet it was shown to them that they could also will, unless the love and thence the delight of evil led them away: this also, when they heard, they understood; yea, they affirmed that they could, but that they did not will to be able, because thus they could

not will what they wish, which was evil from the delight of its concupiscence: such wonders I have very often heard in the world of spirits: from which things I have been fully confirmed, that every man has liberty and rationality; and that every one can come into liberty itself and rationality itself, if he shuns evils as sins. But an adult, who does not come into liberty itself and rationality itself in the world, never can come into them after death; for then the state of his life remains to eternity as it was in the world. — *D. P. 99.*

Law of the Divine Providence concerning the Removal of Sins in the internal and external Man.

1232. Because concupiscences together with craftinesses make the internal of thought with the evil, and the delights of concupiscences together with machinations make the external of thought with them, and the latter are conjoined with the former into one, it follows that the internal cannot be purified from concupiscences, as long as the evils in the external man are not removed. It is to be known, that it is man's internal will which is in concupiscences, and that it is his internal understanding which is in craftinesses; and that it is the external will which is in the delights of concupiscences, and the external understanding which is in machinations from craftinesses: every one can see that concupiscences and their delights make one, also that craftinesses and machinations make one, and that these four are in one series, and together make as it were one bundle; from which things it is again manifest, that the internal, which consists of concupiscences, cannot be cast out, unless by the removal of the external, which consists of evils. Concupiscences by their delights produce evils; but when evils are believed allowable, which is done by consent of the will and the understanding, then the delights and evils make one: that consent is a deed, is known; which is also what the Lord says, If any one has looked at another's woman, so as to lust after her, he already commits adultery with her in his heart: *Matt. v. 28.* It is the like with the rest of the evils. — *D. P. 111.*

1233. The reason that the Lord then purifies man from the concupiscences of evil, when man as of himself removes the evils, is because the Lord cannot purify him before; for evils are in the external man, and the concupiscences of evil in the internal; and they cohere as the roots with the trunk: wherefore, unless evils are removed, there is not given an opening; for they block up and close the gate, which cannot be opened by the Lord except by the means of man, as was shown just above: when man thus as of himself opens the gate, then the Lord at the same time extirpates the concupiscences. The reason also is, because the Lord acts into the inmost of man, and from the inmost in sequence even to the ultimates; and in the ultimates is man at the same time: as long therefore as the ultimates are kept closed by man himself, there cannot be any purification; but only such operation can be done by the Lord in the interiors, as is that of the Lord in hell, the form of which is a man who is in the concupiscences of evil; which operation is only an arrangement lest one thing should destroy another, and lest good and truth should be violated. That the Lord continually urges and presses man to open the gate to Him, is manifest from the words of the Lord in the Apocalypse: "Behold, I stand at the door and knock; if any one shall hear my voice, and open

the door, I will enter to him, and will sup with him, and he with me:" iii. 20.

1234. Man knows nothing at all concerning the interior state of his mind, or his internal man; yet there are infinite things there, not one of which comes to his knowledge; for the internal of man's thought, or his internal man, is his spirit itself; and in it there are things as infinite or as innumerable as there are in man's body; yea, still more innumerable; for man's spirit is in its form a man, and all the things of it correspond to all things of man in his body. Now as man knows nothing from any sensation, how his mind or soul operates into all things of his body conjointly and singly, so neither does man know how the Lord operates into all things of his mind or soul, that is, into all things of his spirit: the operation is continual; in this man has no part; but still the Lord cannot purify man from any concupiscence of evil in his spirit or internal man, as long as man holds the external closed: it is evils by which man holds the external closed, every one of which appears to him as one, although there are infinite things in each; when man removes this as one, then the Lord removes the infinite things in it. This is what is understood by the Lord's then purifying man from the concupiscences of evil in the internal man, and from the evils themselves in the external.—*D. P.* 119, 120.

1235. The Lord cannot act from inmost things and ultimates at the same time, unless together with man, for man is together with the Lord in ultimates; wherefore, as man acts in ultimates, which are at his decision, because in his freedom, so the Lord acts from his inmost things and in things successive to ultimates. Those things which are in man's inmost parts, and in things successive from inmost things to ultimates, are altogether unknown to man; and therefore man is altogether ignorant how and what the Lord operates there; but because they cohere as one with the ultimates, therefore it is not necessary for man to know more, than that he should shun evils as sins, and look to the Lord. Thus and not otherwise can his life's love, which from birth is infernal, be removed by the Lord, and the love of heavenly life be implanted in its place.—*D. P.* 125.

Law of Divine Providence that Man should not be compelled by external Means.

1236. No one is reformed by miracles and signs, because they compel. . . . Faith induced by miracles is not faith, but persuasion; for there is not any rational in it, still less any spiritual; for it is only an external without an internal: it is like with all that man does from that persuasive faith, whether he acknowledges God, or worships Him at home or in temples, or does kindnesses: when a miracle alone induces man to acknowledgment, worship and piety, he acts from the natural man, and not from the spiritual; for a miracle infuses faith through an external way, and not through an internal way; thus from the world, and not from heaven; and the Lord does not enter through any other way with man but through the internal way, which is through the Word, doctrine and preachings from it: and because miracles shut this way, therefore at this day no miracles are done.

1237. That miracles are such, may be manifestly evident from the miracles done before the Jewish and Israelitish people; although the latter saw so many miracles in the land of Egypt, and afterwards at the Red sea, and others in the desert, and especially upon mount Sinai, where the law

was promulgated; yet after the days of a month, when Moses tarried upon that mountain, they made a golden calf, and acknowledged it instead of Jehovah who led them out of the land of Egypt: Ex. xxxii. 4-6. And also from the miracles done afterwards in the land of Canaan; and yet they receded so many times from the worship commanded. Just so from the miracles which the Lord did before them when He was in the world; and yet they crucified Him. The reason that miracles were done among them was, because the Jews and Israelites were altogether external men, and were introduced into the land of Canaan, that by the externals of worship they might only represent a church and its internals, and a bad man can represent equally as a good one; for externals are the rituals, all of which with them signified spiritual and celestial things; yea, Aaron, although he made the golden calf, and commanded the worship of it, Ex. xxxii. 2-5, 35, could still represent the Lord and His work of salvation: and because they could not by the internals of worship be led to represent these things, therefore they were led, yea, were driven and compelled to it, by miracles. The reason that they could not be led by the internals of worship was, because they did not acknowledge the Lord, although the whole Word, which was with them, treats of Him alone; and he who does not acknowledge the Lord, cannot receive any internal of worship: but after the Lord manifested Himself, and was received and acknowledged as the eternal God in the churches, miracles ceased.

1238. But the effect of miracles is other with the good than with the evil; the good do not wish miracles, but believe the miracles which are in the Word; and if they hear any thing concerning a miracle, they do not attend to it otherwise than as to a light argument which confirms their faith; for they think from the Word, thus from the Lord, and not from a miracle. The evil do otherwise; they indeed may be driven and compelled to faith, yea, to worship and to piety, by miracles; but only for a little time; for their evils are shut up, the concupiscences of which, and the delights thence, continually act into the external of their worship and piety; and that they may get out of their confinement and burst forth, they think concerning the miracle, and at length call it a mockery and an artifice, or the work of nature, and thus they return into their evils; and he who returns into his evils after worship, profanes the truths and goods of worship; and the lot of profaners after death is the worst of all: these are they who are understood by the words of the Lord in Matt. xii. 43-45: whose latter state becomes worse than the former. Besides, if miracles were done with those who do not believe from the miracles in the Word, they would be done continually and before the sight with all such. From these things it may be evident whence it is that miracles are not done at this day.—*D. P.* 130-133.

1239. If man could be reformed by miracles and visions, all would be reformed in the universal globe; wherefore, it is a holy law of the Divine Providence, that internal freedom should not at all be violated; for by that freedom the Lord enters into man, even into the hell where he is, and by that freedom leads him there, and brings him forth hence, if he be willing to follow, and introduces him into heaven, and nearer and nearer to himself in heaven: thus, and no otherwise, man is brought out from infernal freedom, which, viewed in itself, is servitude because from hell, and is introduced into celestial freedom, which is freedom itself,

and which becomes by degrees more free, and at length most free, because from the Lord, whose will it is that man should not be at all compelled: this is the way of man's reformation, but this way is closed by miracles and visions. Neither is the freedom of the spirit of man at any time violated, on this account also, that his evils, both hereditary and actual, may be removed, which end is accomplished whilst man compels himself, as was said above; in such case, those evils are removed by the Lord, through the affection of truth inspired into man, by virtue of which he has intelligence, and through the affection of good, by which he has love; for so far as man is in these affections, so far he compels himself to resist evils and falses: this way of reformation is also closed by miracles and visions, for they persuade and compel belief, and thus send the thoughts as it were bound into a prison; hence, if freedom be taken away, there is no opportunity given from an interior principle of removing evils, for nothing of evil is removed except from an interior principle: thus evils remain shut in, which, from their infernal freedom which they love, continually act against those truths and those goods which miracles and visions have impressed, and at length dissipate them, calling miracles the interior operations of nature, and visions the deliriums of fantasy, and truths and good fallacies and mockeries: for evils shut in, produce this effect in the externals which shut them in. Nevertheless, man, whilst he thinks only superficially, may believe that miracles and visions, although they persuade, do not take away the liberty of thinking; but the real case is this, with the non-reformed they take away liberty, but with the reformed they do not take it away, for with the latter they do not shut evils in, but with the former. — *A. E.* 1155.

1240. No one is reformed by visions and by discourses with the deceased, because they compel. . . . That neither can any one be reformed by discourses with the deceased, is evident from the words of the Lord concerning the rich one in hell, and concerning Lazarus in Abraham's bosom; for the rich one said, "I beseech thee, father Abraham, that thou wouldst send Lazarus unto my father's house, for I have five brethren, that he may testify to them, lest they also come into this place of torment: Abraham said to him, They have Moses and the prophets, let them hear them: but he said, Nay, father Abraham, but if one from the dead came to them, they would repent: he answered him, If they hear not Moses and the prophets, neither will they be persuaded if one rose from the dead." Luke xvi. 27-31. Speaking with the dead would produce a like effect as miracles, concerning which just above; namely, that man would be persuaded and driven to worship for a little time; but because this deprives man of rationality, and at the same time shuts in evils, as was said above, this enchantment or internal bond is loosed, and the evils shut in burst forth, with blasphemy and profanation: but this takes place only when the spirits induce some dogma of religion; which is never done by any good spirit, still less by any angel of heaven.

1241. Yet speaking with spirits, but rarely with angels of heaven, is still given, and has been given for many ages back; but when it is given, they speak with man in his mother tongue, yet only a few words: but they who speak from permission of the Lord, never speak any thing which takes away freedom of reason, nor teach; for the Lord alone teaches man, but mediately through the Word in illustration. — *D. P.* 134-135.

1242. No one is reformed by threats and punishments, because they compel. The human internal cannot be compelled by any fear; but it can be compelled by love and by the fear of its loss: the fear of God in the genuine sense is nothing else. Compelled worship is corporeal, inanimate, obscure, and sad worship; corporeal, because it is of the body and not of the mind; inanimate, because there is not life in it; obscure, because there is not understanding in it; and sad, because there is not the delight of heaven in it. But worship not compelled, when it is genuine, is spiritual, living, lucid, and glad worship; spiritual, because there is spirit from the Lord in it; living, because there is life from the Lord in it; lucid, because there is wisdom from the Lord in it; and glad, because there is heaven from the Lord in it. — *D. P.* 136, 137.

1243. No one is reformed in states of non-rationality and non-liberty. These states are many, but in general they may be referred to these, to states of fear, of misfortune, of disorder of mind [*animus*], of disease of the body, of ignorance, and of blindness of the understanding; but something shall be said concerning each state in particular.

1244. That no one is reformed in a STATE OF FEAR, is because fear takes away freedom and reason, or liberty and rationality; for love opens the interiors of the mind, but fear closes them; and when they are closed, man thinks few things, and only those which then offer themselves to the mind [*animus*] or to the senses: all fears which invade the mind [*animus*] are such. That man has an internal of thought and an external of thought, has been shown above: fear can never invade the internal of thought; this is always in freedom, because in the love of its life: but it can invade the external of thought, and when it invades this, the internal of thought is closed; which being closed, man can no longer act from freedom according to his reason, thus not be reformed. The fear which invades the external of thought and closes the internal, is chiefly the fear of the loss of honor or gain; but fear for civil punishments and for external ecclesiastical punishments does not close, because those laws only dictate punishments for those who speak and act contrary to the civil things of the kingdom and the spiritual things of the church, but not for those who think contrary to them. Fear for infernal punishments indeed invades the external of thought, but only for a few moments, or hours, or days; but it is soon let back into its freedom from the internal of thought, which is properly of its spirit and life's love, and is called the thought of the heart. But fear for the loss of honor and gain invades the external of man's thought; and when it invades, it then closes the internal of thought from above for influx from heaven, and causes that man cannot be reformed: the reason is, because the life's love of every man from birth is the love of self and of the world, and the love of self makes one with the love of honor, and the love of the world makes one with the love of gain; wherefore when man is in honor or in gain, from fear for the loss of them he confirms with himself the means which subserve him for honor and gain, which are as well civil as ecclesiastical, both being of authority; in like manner does he who is not yet in honor or gain, if he aspires to them, but from fear for the loss of fame on account of them. It is said that that fear invades the external of thought, and closes the internal from above for influx from heaven: this is said to be closed when it altogether makes one with the

external; for then it is not in itself, but in the external. But because the loves of self and of the world are infernal loves, and the fountain heads of all evils, it is manifest what the internal of thought is in itself with those with whom those loves are the life's loves, or with whom they govern; namely, that it is full of the concupiscences of evils of every kind. Those do not know this, who from fear of the loss of dignity and opulence are in a strong persuasion concerning the religion in which they are, especially in a religion which involves that they should be worshipped as divinities, and at the same time as plutos in hell: these can burn as with zeal for the salvation of souls, and yet this from infernal fire. Because this fear especially takes away rationality itself and liberty itself, which are heavenly from origin, it is manifest that it stands in the way that man cannot be reformed.

1245. That no one is reformed in a STATE OF MISFORTUNE, if then only he thinks concerning God and implores help, is because the state is compelled; wherefore, when he comes into a free state, he returns into the former state, in which he had thought little if any concerning God: it is otherwise with those who in the free state before feared God. By fearing God is understood fearing to offend Him, and to offend Him is to sin; and this is not of fear, but it is of love: who that loves any one, does not fear to do evil to him? and the more he loves, the more he fears this: without this fear love is insipid and cutaneous, of thought only, and of no will. By states of misfortune are understood states of desperation from perils, as in battles, duels, shipwrecks, falls, fires, imminent or unexpected loss of wealth, also of income and of honour, and in other like things; to think concerning God in these alone, is not from God, but from one's self; for the mind is then imprisoned as it were in the body, thus not in liberty, and hence neither in rationality; without which reformation is not given.

1246. That no one is reformed in a STATE OF DISORDER OF MIND [*animus*], is because disorder of mind [*animus*] takes away rationality, and hence the freedom of acting according to reason; for the mind is disordered and not sound, and the sound mind is rational, but not the disordered mind. Such disorders are melancholies, spurions and false consciences, fantasies of various kinds, griefs of mind [*animus*] from misfortunes, anxieties and anguishes of mind from defect of the body; which things are sometimes regarded as temptations, but are not; because genuine temptations have spiritual things for their objects, and in these the mind is sane; but those have natural things for their objects, and in these the mind is insane.

1247. That no one is reformed in a STATE OF DISEASE OF THE BODY, is because reason is not then in a free state, for the state of the mind depends on the state of the body: when the body is sick, the mind is also sick; if from nothing else, still from removal from the world; for a mind removed from the world thinks indeed concerning God, but not from God, for it is not in freedom of reason: man has freedom of reason from this, that he is in the midst between heaven and the world, and that he can think from heaven and from the world, also from heaven concerning the world, and from the world concerning heaven: when therefore man is in disease, and thinks concerning death, and concerning the state of his soul after death, then he is not in the world, and is abstracted in spirit, in which state alone no one can be reformed; but he may be confirmed, if he was re-

formed before he fell into disease. It is the like with those who renounce the world and all business therein, and give themselves only to thoughts concerning God, heaven and salvation: but concerning this thing more will be said elsewhere. Wherefore the same, if they were not reformed before disease, after it, if they die, become such as they were before disease; wherefore it is vain to think that any can repent, or receive any faith, in diseases; for there is nothing of action in that repentance, and nothing of charity in that faith; wherefore all is of the mouth and nothing of the heart in both.

1248. That no one is reformed in a STATE OF IGNORANCE, is because all reformation is made by truths and by a life according to them; wherefore they who do not know truths, cannot be reformed: but if they desire them from the affection of them, they are reformed in the spiritual world after death.

1249. That neither can any one be reformed in a STATE OF BLINDNESS OF THE UNDERSTANDING: these also do not know truths, and hence neither life; for the understanding will teach them, and the will will do them; and when the will does what the understanding teaches, then there is made for it a life according to truths; but when the understanding is blinded, the will also is shut up, and does not from freedom according to its reason do any thing else but evil confirmed in the understanding, which is falsity. Besides ignorance, the religion which teaches a blind faith also blinds the understanding; also the doctrine of falsity; for as truths open the understanding, so falsities close it up; they close it up above, but open it below; and the understanding open only below cannot see truths, but only confirm whatever it wishes, especially falsity. The understanding is also blinded by the cupidities of evil; as long as the will is in them, it actuates the understanding to confirming them; and as far as the cupidities of evil are confirmed, so far the will cannot be in the affections of good, and from them see truths, and so be reformed. As for example, he who is in the cupidity of adultery, his will, which is in the delight of his love, actuates the understanding to confirming it, saying, What is adultery? is there any evil in it? is there not the like between a husband and his wife? cannot offspring equally be born from adultery? cannot a woman admit several without harm? what has that which is spiritual in common with this? thus thinks the understanding, which is then the harlot of the will, and becomes so stupid from whoredom with the will, that it cannot see that conjugal love is spiritual-celestial love itself, which is the image of the love of the Lord and the church, from which it is also derived; and thus that in itself it is holy, chastity itself, purity and innocence; and that it makes men loves in form; for consorts can love each other from things inmost, and so form themselves into loves: and that adultery destroys this form, and with it the image of the Lord; and that it is horrible that an adulterer should mix his life with the life of a husband in his wife; in the seed is the life of man: and because this is profane, therefore hell is called adultery, and heaven, on the contrary, is called marriage: the love of adultery also communicates with the lowest hell, but love truly conjugal with the inmost heaven; the members of generation of each sex also correspond to the societies of the inmost heaven. These things are added, that it may be known how the understanding is blinded when the will is in the cupidity of

evil; and that in a state of blindness of the understanding no one can be reformed. — *D. P.* 138–144.

Law of the Divine Providence that Man should know and acknowledge it, without perceiving and feeling it.

1250. The natural man, who does not believe in the Divine Providence, thinks with himself, What is Divine Providence, when the evil are raised to honors and gain wealth more than the good, and many like things succeed with those who do not believe in the Divine Providence more than with those who do believe? yea, that the unbelieving and impious may bring wrongs, injuries, misfortunes, and sometimes death, upon the believing and pious, and this by craftiness and malice; and thus he thinks, Do I not see from experience itself as in clear day, that guileful machinations, provided man from ingenious shrewdness can cause them to appear as faithful and just, prevail over fidelity and justice? what is the rest, but necessities, consequences and fortuities, in which nothing of Divine Providence appears? are not necessities of nature? are not consequences causes flowing from natural or civil order? and fortuities either from causes which are unknown, or from no causes? Such things the natural man thinks with himself, who ascribes nothing to God, but all things to nature; for he who attributes nothing to God also attributes nothing to the Divine Providence; for God and the Divine Providence make one. But the spiritual man says or thinks otherwise with himself; although he does not perceive in thought, nor see by eyesight, the Divine Providence in its progression, still he knows and acknowledges it. Now because the appearances and thence fallacies mentioned above have blinded the understanding, and it cannot receive any sight, unless the fallacies which have brought on the blindness, and the falsities which have induced the thick darkness, be removed, and this cannot be done except by truths, in which is the power of dispersing falsities, therefore they are to be laid open.

1251. If man perceived and felt the operation of Divine Providence, he would not act from freedom according to reason, nor would any thing appear to him as his. In like manner, if man foreknew events. The Lord by his Divine Providence leads all, and man does not lead himself except apparently, as was also shown above; wherefore if to living perception and sensation he were led, he would not be conscious of life, and then would scarcely be otherwise actuated to making sounds and acting, than as a sculpture: if he were still conscious of life, he would then not be otherwise led, than as one bound with handcuffs and fetters, or as a beast before a cart: who does not see, that man would then have no freedom? and if no freedom, he would have no reason; for every one thinks from freedom and in freedom; and whatever he thinks not from freedom and in freedom, does not appear to him to be from himself, but from another; yea, if you weigh this interiorly, you will perceive that he would not have thought, still less reason, and hence would not be man. — *D. P.* 175, 176.

1252. Since the foreknowledge of future things takes away the human itself, which is to act from freedom according to reason, therefore it is given to no one to know future things, but it is permitted to every one to conclude from reason concerning future things; thence reason, with all things of it, is in its life: from this it is, that man knows not his lot after death, nor knows any event before he

is in it; for if he knew, he would no longer think from his interior self, how he should do or live, that he might come to it; but only from his exterior self, that he might come; and this state closes the interiors of his mind, in which the two faculties of his life, which are liberty and rationality, chiefly reside. The desire of foreknowing future things is innate with most; but this desire derives its origin from the love of evil; wherefore it is taken away from those who believe in the Divine Providence, and there is given to them a trust that the Lord disposes their lot; and hence they do not wish to foreknow it, lest they should themselves in some way interfere with the Divine Providence: thus the Lord teaches by many things in Luke xii. 14–48. — *D. P.* 179.

1253. That if man manifestly saw the Divine Providence and its operation, he would deny God, appears as improbable; because it seems that if any one manifestly saw it, he could not do otherwise than acknowledge it, and thus God; but still it is the contrary. The Divine Providence never acts together with the love of man's will, but continually against it: for man from his hereditary evil always pants after the lowest hell; but the Lord by his Providence continually leads him back and draws him out thence, first to a milder hell, then out of hell, and at length to Himself into heaven: this operation of the Divine Providence is perpetual: wherefore if man manifestly saw or felt this drawing or leading back, he would be enraged, and hold God as an enemy, and from the evil of his proprium would deny Him; wherefore, lest man should know this, he is held in freedom, from which he knows no otherwise than that he leads himself. But let examples serve for illustration: man, from inheritance, wishes to become great, and also wishes to become rich; and as far as these loves are not bridled, he wishes to become greater and richer, and at length the greatest and the richest; and he would not then be at rest, but would wish to become greater than God Himself, and to possess heaven itself: this hankering lies hid most interiorly in hereditary evil, and hence in man's life and his life's nature. The Divine Providence does not take away this evil in a moment; for, if it took it away in a moment, man would not live; but it takes it away silently and successively, without man's knowing any thing concerning it; this is done by permitting man to act according to thought which he makes of reason, and then by leading him back by various means, as well by rational things as by civil and moral things; and thus he is led back, as far as he can be led in freedom. Nor can evil be taken away from any one, unless it appears, is seen, and acknowledged: it is as a wound, which is not healed unless it is opened. If therefore man knew and saw that the Lord by His Divine Providence was thus operating against his life's love, from which he has his greatest delight, he could not do otherwise than run counter to it, grow angry, join issue, say hard things, and at length from his evil remove the operation of the Divine Providence, by denying it, and thus God; especially if he saw that his success was withstood, that he was cast down from dignity, and deprived of opulence. — *D. P.* 183.

1254. That man would run counter to God, and also deny Him, if he manifestly saw the operations of His Divine Providence, is because man is in the delight of his love; and that delight makes his very life: wherefore when man is held in the delight of his life, he is in his freedom; for freedom and that delight make one: if therefore he

perceived that he was continually led away from his delight, he would be exasperated as against him who wished to destroy his life, and would hold him as an enemy: lest this should take place, the Lord does not manifestly appear in His Divine Providence, but by it he leads man as silently as a hidden stream or a flowing current does a ship: from this man knows no otherwise than that he is continually in his proprium, for freedom makes one with proprium: hence it is manifest, that freedom appropriates to man that which the Divine Providence introduces; which would not be done, if it manifested itself: to be appropriated is to become of the life. — *D. P.* 186.

1255. That the things which befall are the things which were of Providence, or which were provided, is because every thing which befalls, or happens, in other words what is called fortuitous, and is ascribed to chance, or to fortune, is of Providence. The Divine Providence operates thus invisibly and incomprehensibly, to the intent that man from freedom may ascribe it either to Providence, or to chance; for if Providence acted visibly and comprehensibly, there would be danger lest man from what is visible and comprehensible should believe that it is of Providence, and afterwards should fall into a contrary belief; thus the true and the false would be conjoined in the interior man, and the true would be profaned, which brings with it eternal damnation; therefore such a man is kept rather in unbelief, than that he should be at one time in faith, and should recede thence. — *A. C.* 5508.

Seeing the Divine Providence on the Back and in the Face.

1256. All those who receive influx from heaven, and acknowledge the Divine Providence, and especially those who by reformation have become spiritual, when they see events in a certain wonderful series, from interior acknowledgment they as it were see it and confess it: these do not wish to see it in the face, that is, before it exists; for they fear lest their will should enter into something of its order and tenor. It is otherwise with those who do not admit any influx from heaven, but only from the world; and especially those who from the confirmation of appearances with themselves have become natural: these do not see any thing of the Divine Providence on the back or after it, but wish to see it in the face, or before it exists; and because the Divine Providence operates through means, and means are wrought through man or through the world, therefore, whether they see it in the face or on the back, they attribute it either to man or to nature, and so confirm themselves in the denial of it. The reason that they thus attribute is because their understanding is closed above, and only open below, thus closed towards heaven and open towards the world; and to see the Divine Providence from the world is not given, but to see it from heaven is given. I have sometimes thought with myself, whether they would acknowledge the Divine Providence, if their understanding was opened above, and they saw as in clear day, that nature in itself is dead, and human intelligence in itself is nothing, but that it is from influx that both appear to be; and I have perceived that those who have confirmed themselves in favor of nature and of human prudence, would not acknowledge, because natural light flowing in from below would forthwith extinguish the spiritual light flowing in from above. — *D. P.* 187.

Fallacies of the Natural Man concerning the Divine Providence.

1257. There are many constant things, which were created that inconstant things might exist: the constant things are the stated alternations of the rising and setting of the sun and moon, and also of the stars; the obscurations of them from interpositions, which are called eclipses; the heat and light from them; the seasons of the year, which are called spring, summer, autumn and winter; and the times of the day, which are morning, noon, evening and night; also the atmospheres, waters and earths in themselves considered; the vegetative faculty in the vegetable kingdom; and that, and also the prolific faculty in the animal kingdom; also the things which take place constantly from these, when they are put into act according to the laws of order. These and very many other things are from creation, being provided that infinity of varying things may exist; for varying things cannot exist except in things constant, stated, and certain. But let these things be illustrated by examples: the varyings of vegetation would not be given, unless the rising and setting of the sun, and the heat and light thence, were constant: harmonies are of infinite variety; but they would not be given, unless the atmospheres in their laws, and the ears in their form, were constant: the varieties of sight, which are also infinite, would not be given, unless the ether in its laws, and the eye in its form, were constant; just so colors, unless light were constant: it is the like with the thoughts, speech, and actions, which also are of infinite variety; and which would not be given, unless the organs of the body were constant: must not a house be constant, that various things may be done therein by man? in like manner a temple, that therein various worship, sermons, instructions, and meditations of piety, may exist: so in the rest. As regards the varieties themselves, which take place in things constant, fixed, and certain, they run into infinity, and have no end; and yet there is never given one altogether the same with another in all and each of the things in the universe, nor can be given in successive things to eternity: who disposes these varieties advancing to infinity and to eternity, that they may be in order, except He who created constant things, to the end that they might exist in them? and who can dispose the infinite varieties of life with men, but He who is life itself, that is, love itself and wisdom itself? without His Divine Providence, which is like continual creation, could the infinite affections and thence thoughts of men, and thus men themselves, be disposed that they should make a one? the evil affections and thoughts thence one devil, who is hell, and the good affections and thoughts thence one Lord in heaven: that the universal angelic heaven is in the sight of the Lord as one man, who is His image and likeness, and that the universal hell is in the opposite as one man monster, has been often said and shown before. These things are said, because some natural men also, from things constant and fixed, which are necessities for the sake of the end that varying things may exist in them, catch at arguments of their delirium in favor of nature and in favor of one's own prudence. — *D. P.* 190

Divine Providence and human Prudence.

1258. Man knows his thoughts, and thence intentions, because he sees them in himself; and because all prudence is from them, he also sees that in himself: if then his life's love is the love

of self, he comes into the pride of his own intelligence, and ascribes prudence to himself; and he collects arguments in favor of it, and thus recedes from the acknowledgment of the Divine Providence: the like takes place if the love of the world is his life's love; but still this does not recede to such a degree: from which it is manifest, that these two loves ascribe all things to man and his prudence; and nothing to God and His Providence, if they are explored interiorly: wherefore when by chance they hear that it is the truth that human prudence is nothing, but that it is the Divine Providence alone which governs all things, if they are altogether atheists, they laugh at it; but if they retain any thing from religion in memory, and it is said to them that all wisdom is from God, they indeed affirm it at the first hearing, but still within in their spirit deny it. Such especially are priests, who love themselves above God, and the world above heaven; or, what is the same thing, who worship God for the sake of honors and gains, and still have preached that charity and faith, all good and truth, also all wisdom, yea, prudence, are from God, and nothing from men. Once in the spiritual world I heard two priests disputing with a certain ambassador of a kingdom concerning human prudence, whether it is from God or from man; the dispute was ardent: the three believed alike in heart, namely, that human prudence does all things, and the Divine Providence nothing: but the priests, who were then in theological zeal, said that nothing of wisdom and prudence is from man; and when the ambassador retorted that thus neither is any thing of thought, they said that nothing was: and because it was perceived by the angels that the three were in a like belief, it was said to the ambassador of the kingdom, Put on the garments of a priest, and believe that you are a priest, and then speak: he put them on and believed so; and then spoke aloud, that nothing of wisdom and prudence could ever be given in man, unless from God; and he defended it with his accustomed eloquence full of rational arguments: and afterwards it was said to the two priests, Put off your garments, and put on the garments of political ministers, and believe that ye are such; and they did so, and then at the same time they thought from their interior selves, and spoke from the arguments which they had cherished before in favor of human prudence against the Divine Providence: afterwards the three, because they were in a like belief, became bosom friends, and at the same time entered the way of their own prudence, which tends to hell. — *D. P.* 197.

1259. The internal affections of thought from which the external exist, never manifest themselves before man: concerning these man knows no more than one sleeping in a carriage does concerning the road, and no more than he feels the circumrotation of the earth: now since man knows nothing concerning the things which are carried on in the interiors of his mind, which are so infinite that they cannot be determined by numbers; and yet the few external things which come down to the sight of the thought are produced from the interiors, and the interiors are governed by the Lord alone through His Divine Providence, and these few externals are together with man, how then can any one say that his own prudence does all things? If you saw only one hidden idea of thought, you would see stupendous things more than the tongue can tell. — *D. P.* 199.

1260. All who pass an evil life, interiorly acknowledge nature and human prudence alone; the

acknowledgment of these lies hid within in all evil, however it is veiled around by goods and truths: these are only borrowed garments, or as garlands of flowerets which perish, put around lest the evil appear in its nakedness. — *D. P.* 205.

1261. Unless man disposed of all things which are of his function and life as from his own prudence, he could not be led and disposed from the Divine Providence; for he would be like one who stands with the hands relaxed, the mouth open, the eyes closed, and the breath drawn in, in the expectation of influx; thus he would strip himself of the human, which he has from the perception and sensation that he lives, thinks, wills, speaks, and acts, as of himself; and at the same time too he would strip himself of his two faculties, which are rationality and liberty, by which he is distinguished from the beasts. Wherefore if you are willing to be led of the Divine Providence, use prudence, as a servant and minister, who faithfully dispenses the goods of his master: this prudence is the pound which was given to the servants for trading, of which they should render an account: Luke xix. 13-25; Matt. xxv. 14-31. Prudence itself appears to man as his own, and is so long believed to be his own, as man holds enclosed within the most hostile enemy of God and of the Divine Providence, which is the love of self; this dwells in the interiors of every man from birth; if you do not know it, for it does not wish to be known, it dwells securely, and guards the door, lest it should be opened by man, and thus it should be cast out by the Lord. The door is opened by man, by his shunning evils as sins as of himself, with the acknowledgment that it is of the Lord. This is the prudence with which the Divine Providence acts as one. — *D. P.* 210.

1262. Who does not name fortune? and who does not acknowledge it, because he names it, and because he knows something concerning it from experience? but who knows what it is? that it is something cannot be denied, because it is, and because it is given; and nothing can be and be given without a cause; but the cause of this something, or fortune, is unknown; but lest it should be denied, from the cause alone being unknown, take dice or playing cards, and play, or consult players; who of them denies fortune? for they play with it and it with them wonderfully: who can act against it, if it is steadfast? does it not then laugh at prudence and wisdom? is it not, while you shake the dice and shuffle the cards, as if it knew and disposed the shakings and shufflings of the joints of the hand, to favor one more than the other from some cause? can the cause be given from any where else than from the Divine Providence in ultimates, where, by constancies and inconstancies, it acts wonderfully with human prudence, and at the same time hides itself? That the heathen formerly acknowledged fortune, and built a temple to it, also the Italians at Rome, is known. Concerning this fortune, which, as was said, is the Divine Providence in ultimates, it has been given to know many things, which it is not permitted to make manifest: from which it was manifest to me, that it is not an illusion of the mind, nor a sport of nature, nor any thing without a cause, for this is not any thing; but that it is an ocular testimony that the Divine Providence is in the most particular things of man's thoughts and actions. Since the Divine Providence is given in things so trifling and light, why not in the most particular things of affairs not trifling and light which are the affairs of peace and war in the world, and the affairs of salvation and life in heaven?

1263. But I know that human prudence brings over the rational more to its side, than the Divine Providence does to its; for the reason that the latter is not apparent, but the former is apparent: it can be more easily received, that there is one only life, which is God, and that all men are recipients of life from Him, as has been shown before in many places; and yet this is the same thing, because prudence is of life. Who in reasoning does not speak in favor of one's own prudence and in favor of nature, when he reasons from the natural or external man? but who in reasoning does not speak in favor of the Divine Providence, and in favor of God, when he reasons from the spiritual or internal man? But, I say to the natural man, pray write books, and fill them with arguments, plausible, probable, and likely, and in your judgment solid, one in favor of one's own prudence, the other in favor of nature, and afterwards give them into the hand of any angel, and I know that he will write below these few words: They are all appearances and fallacies. — *D. P.* 212, 213.

Divine Providence in Reference to temporal Things.

1264. Certain spirits who were led of self, and believed that the Divine operates nothing with man, said that they confirmed themselves in that faith from the consideration that man comes to dignities and to opulence not from any divine aid of Providence, but from his own proper intelligence and prudence; and sometimes from fortune, and still in such cases from causes which they see to proceed from men; saying that common experience testifies this, since the wicked, the cunning, and the impious are often raised to dignities and made rich in preference to the good, which would not be the case if the Divine ruled. But it was given to say to them that confirmation from such things is reasoning from man's own proper intelligence and from his own proper love, which reasoning is from mere fallacies and in thick darkness concerning causes; for they believe that to be exalted to dignities, and to gain wealth in greater abundance than others, is the very essential good which the Divine gives to man, and thus that the divine benediction, as they also call those things, consists in them alone: yet still such things are rather a curse to those who love themselves and the world above all things, for in proportion as they are exalted to honors and gain wealth by their own study and their own art, in the same proportion also they are lifted up into the love of self and of the world, till at length they place their whole heart in those things, and regard them as the only goods, thus as the only satisfactions and happinesses of man; when yet those things have an end with the life of man in the world: whereas the goods, the satisfactions and happinesses, which are given and provided for man from the Divine, are eternal, and have no end, thus they are true benedictions. What is temporary bears no proportion to what is eternal, as what is finite of time bears no proportion to its infinite; what endures to eternity, this is, but what has an end, respectively is not: the former, which is, the Divine provides, but not what is not, except so far as this latter conduces to the former; for Jenovah, which is the Divine Itself, is, and what is from Him, also is: hence it is evident what is the quality of that which is given and provided for man from the Divine, and what is the quality of what man procures for himself. Moreover every man is led of the Divine by his intellectual, otherwise no man could be saved: hence it is that the Divine leaves that intellectual appertaining to man

in its freedom, nor restrains it: from this cause it comes to pass, that the evil succeed in the machinations and cunningings which are from their understanding, but the satisfactions which they obtain thereby have an end with their life in the world, and become unsatisfactory; whereas the things which are provided for the good from the Divine, have no end, and become satisfactions and happinesses to eternity. Thus I have discoursed with those who have been of such a character in the world, who replied, that they then thought nothing of what is good, satisfactory, and happy to eternity, and that when they were in their own loves, they altogether denied the life of man after death; and that in proportion as they attained to honors and to riches, in the same proportion they believed that no other goods were given, yea, neither heaven, nor the Divine; consequently that they knew not what it is to be led by the Divine. They who have confirmed themselves in these ideas by doctrine and life in the world, remain also such in the other life; interior things are closed to them, and thus they have no communication with heaven; and exterior things alone are open by which they then have communication only with the hells. Such of them as by machinations, arts, and cunning have attained to honors or to riches, become magicians there; they appear beneath the buttocks sitting at a table with a hat depressed even to the eyebrows; and thus, as if about to meditate, they collect such things as serve the magic art, supposing that they can lead themselves by those things: their speech falls between the teeth with a kind of hissing; and afterwards when they are devastated, they are cast into a pit of a broad bottom, where there is thick darkness; the lumen of their understanding is there obscured even to infatuation: I have seen some cast thither, who have been esteemed in the world the most ingenious. — *A. C.* 10,409.

1265. The case is similar with those, who place all prosperity in worldly and corporeal things, namely, in honors and riches, and believe that these alone are Divine blessings, wherefore when they see some of those who are evil abound in such things, and not so the good, they reject from their heart and deny the Divine Providence in singulars; not considering, that the Divine blessing consists in being happy to eternity, and that the Lord regards such things as are momentary, as the things of this world respectively are, no otherwise than as means to eternal things; wherefore also the Lord provides for the good, who receive his mercy in time, such things as conduce to the happiness of their eternal life, riches and honors to whom they are not hurtful, and not riches and honors to whom they are hurtful; nevertheless to these latter he gives in time, in the place of honors and riches, to derive gladness from a few things, and to be more content than the rich and honored. — *A. C.* 8717.

1266. Every considerate person may know, that eminence and opulence in the world are not real divine blessings, although man from his pleasurable principle calls them so; for they pass away, and likewise seduce many and avert them from heaven: but that life in heaven and happiness there are real blessings, which are from the Divine. These things also the Lord teaches in Luke; "Make to yourselves treasure in the heavens that faileth not, where the thief cometh not, nor the moth corrupteth; for where your treasure is, there also will your heart be," xii. 33, 34.

1267. The reason why the evil succeed according to their arts is, because it is from order that

every one should act what he acts from reason, and also from freedom; wherefore unless it were left to man to act according to his reason from freedom, and thus also unless the arts succeeded which are thence derived, man could not in any wise be disposed to receive eternal life, for this is insinuated when man is in freedom and his reason is illustrated. For no one can be compelled to good, because nothing which is of compulsion inheres, since it is not his; that becomes his which is done from freedom, for what is from the will is done from freedom, and the will is the man himself; wherefore unless man be kept in the freedom also to do evil, good from the Lord cannot be provided for him. — *A. C.* 10,776, 10,777.

1268. The Lord by His Divine Providence conjoins Himself to natural things by spiritual, and to temporal things by eternal, according to uses: natural and temporal things are not only those which are proper to nature, but also those which are proper to men in the natural world: the former and the latter man puts off by death, and puts on the spiritual and eternal things corresponding to them: that he puts on these according to uses, has been shown in many places in the preceding pages. The natural things which are proper to nature have reference in general to times and spaces, and in particular to those things which are seen upon the earth: these man leaves by death, and in place of them receives spiritual things, which as to external look or appearance are like them, but not as to internal look or essence itself; which subject has been also treated of above. The temporal things which are proper to men in the natural world have reference in general to dignities and wealth, and in particular to every man's necessities, which are food, clothing, and habitation: these also are put off and left by death, and such things are put on and received as are like them as to external look or appearance, but not as to internal look and as to essence: all these things have their internal look and essence from the uses of temporal things in the world: uses are the goods which are called goods of charity. From these things it may be evident that the Lord by his Divine Providence conjoins spiritual and eternal things to natural and temporal things according to uses. Dignities with their honors are natural and temporal, when man regards himself as to person in them, and not the commonwealth and uses in them; for then man cannot think otherwise interiorly with himself, than that the commonwealth is for the sake of himself, and not he for the sake of the commonwealth: he is like a king who thinks that the kingdom and all the men in it are for the sake of himself, and not he for the sake of his kingdom and men. But the same dignities with their honors are spiritual and eternal, when man regards himself as to person for the sake of the commonwealth and uses, and not these for the sake of himself: if he does this, man is then in the truth and in the essence of his dignity and honor; but if the former, he is then in correspondence and appearance; and if he confirms them with himself, he is in fallacies, and no otherwise in conjunction with the Lord, than as they are who are in falsities and thence in evils; for fallacies are the falsities with which evils conjoin themselves: they have indeed performed uses and goods, but from themselves and not from the Lord; thus they have put themselves in place of the Lord. It is the like with riches and wealth, which are also natural and temporal, also spiritual and eternal: riches and wealth are natural and tempo-

ral with those who only look at them, and themselves in them, and all their pleasure and delight in these two; but the same are spiritual and eternal with those who look at good uses in them, and interior pleasure and delight in these: with these, exterior pleasure and delight also become spiritual, and the temporal becomes eternal; wherefore also these after death are in heaven, and in palaces there, the utensil forms of which shine from gold and precious stones; which however they do not regard otherwise than as external things shining and pellucid from internal things, which are uses, from which they have pleasure itself and delight, which in themselves are the felicitousness and happiness of heaven: the contrary lot have those who have looked at riches and wealth only for the sake of them and of themselves: thus for the sake of external things, and not at the same time of internal things; thus according to appearances, and not according to their essences: when they put them off, which is done when they die, they put on the internals of them; and because these are not spiritual, they cannot but be infernal; for either the one or the other is in them, but both cannot be at the same time: whence instead of riches they have poverty, and instead of wealth, misery. — *D. P.* 220.

Ill-gotten Gains never abide.

1269. Although it is evident from the acts of many, as an established truth, which has become so familiar as to be known as a proverb, that "evil gains do not come to the third heir;" nevertheless, many being so unbelieving and blind, care not by what means they acquire wealth. It has, however, this day, been also confirmed to me by the angels, that this is the case, and that riches fraudulently acquired pass away, or are dissipated, so that the parties themselves know not by what means; whereas others are enriched [thereby]. — *S. D.* 1212.

Divine Providence concerning the Reception of Truths and Goods.

1270. The Lord does not let man interiorly into the truths of wisdom, and at the same time into the goods of love, except so far as man can be kept in them until the end of life. That this arcanum of the Divine Providence may be disclosed, so that the rational man may see it in its light, it must be unfolded in this series. 1. That in the interiors with man there cannot be evil and at the same time good, hence neither the falsity of evil and at the same time the truth of good. 2. That good and the truth of good cannot be introduced by the Lord into the interiors of man, except so far as evil and the falsity of evil is removed there. 3. If good with its truth were introduced there sooner or more than evil with its falsity is removed, man would recede from good, and go back to his evil. 4. That when man is in evil, many truths may be introduced into his understanding, and these be stored up in the memory, and yet not be profaned. 5. But that the Lord by His Divine Providence takes the greatest possible care, lest it should be received thence by the will sooner and more than as far as man removes evil as of himself in the external man. 6. That if it were done sooner and more, then the will would adulterate the good, and the understanding would falsify the truth, by mixing them with evils and with falsities. 7. That therefore the Lord does not let man interiorly into the truths of wisdom and into the goods of love, except so far as man can be kept in them until the end of life. . . .

1271. That in the interiors of man there cannot be evil with its falsity, and at the same time good with its truth, may be seen by the rational man without explanation; for evil is opposite to good, and good is opposite to evil; and two opposites cannot be together: there is implanted also in all evil a hatred against good, and there is implanted in all good the love of protecting itself against evil, and of removing it from itself: from which it follows, that the one cannot be together with the other; and if they should be together, there would first arise conflict and combat, and then destruction: which also the Lord teaches by these words: "Every kingdom divided against itself is desolated, and every city or house divided against itself does not stand. Whoever is not with Me, is against Me; and whoever does not gather with Me, scattereth," Matt. xii. 30: and elsewhere. "No one can serve two masters at the same time; for he will either hate the one, or will love the other," Matt. vi. 24. . . . If good with its truth were introduced sooner or more than evil with its falsity is removed, man would recede from good, and turn back to his evil: the reason is, because evil would prevail; and that which prevails, conquers; if not then, still afterwards: while evil as yet prevails, good cannot be introduced into the innermost apartments, but only into the anterooms; since, as was said, evil and good cannot be together; and that which is only in the anterooms, is removed by its enemy, who is in the apartments: hence takes place a receding from good and a turning back to evil, which is the worst kind of profanation. Besides, the very delight of man's life is to love himself and the world above all things: this delight cannot be removed in a moment, but successively; yet as much of this delight as remains with man, so much evil prevails there; and this evil can no otherwise be removed, than as the love of self becomes the love of uses, or as the love of ruling is not for its own sake, but for the sake of uses. . . . Since therefore the state of man's life must be inverted, that what is above may be below, and this inversion cannot be given in a moment, for the greatest delight of life, which is from the love of self and thence of dominion, cannot be diminished and turned into the love of uses except successively, therefore good cannot be introduced by the Lord sooner and more than as this evil is removed; and if sooner and more, man would recede from good, and would go back to his evil. . . . That when man is in evil, many truths may be introduced into his understanding, and these stored up in the memory, and yet not be profaned: the reason is, because the understanding does not flow into the will, but the will into the understanding; and because it does not flow into the will, many truths may be received by the understanding, and these be stored up in the memory, and yet not be mixed with evil of the will, and so holy things not be profaned: and it is also incumbent upon every one to learn truths from the Word or from preachings, lay them up in the memory, and think upon them; for the understanding, from the truths which are in the memory, and come thence into thought, will teach the will, that is, will teach the man, what he should do; this therefore is the principal means of reformation: when truths are only in the understanding, and hence in the memory, they are not in the man, but out of him. The memory of man may be compared with the ruminatory stomach in certain animals, into which they take their food; which, as long as it is there, is not in their body, but out of

it; but as they take it thence and swallow it, it becomes of their life, and the body is nourished; but in man's memory there is not material but spiritual food, which is understood by truths, and they are in themselves thoughts; as far as man takes them thence by thinking, as if ruminating, so far his spiritual mind is nourished. . . . The Lord by His Divine Providence takes the greatest possible care, that it should not be received thence by the will sooner and more than as far as man as of himself removes evil in the external man: for that which is received by the will, comes into the man, and is appropriated to him, and becomes of his life: and in the life itself, which man has from the will, there cannot be evil and good at the same time, for thus it would perish; but in the understanding there can be both, which are there called falsities of evil or truths of good; but yet not at the same time, otherwise man could not see evil from good, and know good from evil; but they are distinguished and separated there, as a house into interior and exterior parts. . . . The love of self, which is the head of all evils, surpasses other loves in the talent of adulterating goods and falsifying truths; and this it does by the abuse of rationality. Because this love is such, and still surpasses in the talent of confirming whatever it pleases, therefore with a like talent also it can adulterate the goods of the Word, and falsify its truths, when it is held by some necessity to confess them. . . . The Lord therefore does not let man interiorly into the truths of wisdom and into the goods of love, except as far as man can be kept in them until the end of life: the Lord does this, lest man should fall into that most grievous kind of profanation of what is holy: on account of that danger, the Lord also permits evils of life and very many heretical things of worship. — *D. P.* 232, 233.

1272. The Lord, who provides all things and foresees all things, for this cause conceals the operations of His providence, so that man scarce knows whether there be any providence at all, and it is permitted him rather to attribute events to prudence, and contingencies to fortune, yea, to ascribe several things to nature, than that, by extant and manifest signs of providence and of divine presence, he should hastily and in an untimely manner cast himself into sanctities in which he does not abide. The Lord also permits similar things by the other laws of His providence, namely, by these, that man should have freedom, and that in all his actions he should act according to reason, thus altogether as of himself; for it is better that man should ascribe the operations of the Divine Providence to prudence and fortune, than that he should acknowledge them, and still live as a devil. — *A. E.* 1159.

Permissions of Divine Providence.

1273. There are not any laws of permission by themselves, or separate from the laws of the Divine Providence; but they are the same; wherefore it is said that God permits, by which it is not understood that he wills it, but that he cannot avert it, for the sake of the end, which is salvation: whatever is done for the sake of the end, which is salvation, is according to the laws of the Divine Providence: for, as was said before, the Divine Providence perpetually runs different from and counter to the will of man, continually intending the end; wherefore, in every moment of its operation, or in every step of its progress, when it perceives man to wander from the end, it directs,

bends and disposes him according to its laws, by leading him away from evil, and leading to good: that this cannot be done without the permission of evil, will be seen in what follows. Besides, nothing can be permitted without a cause, and the cause is nowhere else given, but in some law of the Divine Providence, which law teaches why it is permitted. — *D. P.* 234.

1274. Every worshipper of himself and worshipper of nature confirms himself against the Divine Providence, when he sees in the world so many impious, and so many of their impieties, and at the same time the gloryings of some about them, and still none of their punishments therefor by God. And he confirms himself still more against the Divine Providence, when he sees that machinations, craftiness and deceits succeed, even against the pious, just and sincere; and that injustice triumphs over justice in judicial trials and in business. Especially he confirms himself, when he sees the impious raised to honors, and become great and first men: also that they abound in riches, and live in delicacies and magnificence; and the worshippers of God, on the contrary, in contempt and poverty. He also confirms himself against the Divine Providence, when he thinks that wars are permitted, and thus the slaughter of so many men, and the plunder of so many cities, nations and families: and also that victories take the side of prudence, and sometimes not that of justice; and that it makes no difference whether the commander is upright or unprincipled; besides other like things: all which are permissions according to the laws of the Divine Providence. — *D. P.* 237.

1275. All impieties, and also gloryings about them, are permissions, the causes of which are the laws of the Divine Providence. Every man can freely, yea, most freely, think what he will, as well against God as for God; and he who thinks against God is rarely punished in the natural world, because there he is always in a state of reformation; but he is punished in the spiritual world, which is done after death, for then he can no longer be reformed. . . . All the laws of the Divine Providence are necessities; and because there are causes why such things are permitted, it is manifest that, in order that man may live a man, be reformed and saved, such things cannot be taken away from man by the Lord, except mediately through the Word, and in particular through the precepts of the decalogue with those who acknowledge murders, adulteries, thefts and false testimonies of every kind as sins; but with those who do not acknowledge such things as sins, mediately through the civil laws and fear for their punishments; also mediately through moral laws, and the fear of the loss of fame, honor and gain on account of it: by the latter means the Lord leads the evil, yet only from doing those things, but not from thinking and willing them: but by the former means the Lord leads the good, not only from doing them, but also from thinking and willing them.

1276. Something shall now be said concerning the Divine Providence, why it permits that the impious in heart should be raised to dignities and gain wealth: the impious or the evil can perform uses equally as the pious or the good; yea, from a stronger fire; for they regard themselves in uses, and honors as uses; wherefore, in that degree to which the love of self mounts, is the lust of doing uses for the sake of its glory kindled: such fire is not given with the pious or the good, unless it is

kindled beneath by honor: wherefore the impious in heart, who are in dignities, the Lord governs by the fame of their name, and excites them to doing uses to the community or the country, to the society or city in which they are, and also to the fellow-citizen or neighbor with whom they are: this is the government of the Lord, which is called the Divine Providence with such: for the kingdom of the Lord is a kingdom of uses; and when there are not given but a few who perform uses for the sake of uses, he causes the worshippers of self to be raised to the higher offices, in which every one is excited by his love to doing good. Suppose some infernal kingdom in the world, although it is not given, where nothing but the loves of self govern: the love of self itself is the devil: will not every one do uses from the fire of his love, and from the splendor of his glory, more than in any other kingdom? yet with all these the public good is carried in the mouth, but their own good in the heart; and because every one regards it as his chief object to become greater, for he aspires to be the greatest, can such a one see that there is a God? there is a smoke as of a conflagration which closes round, through which no spiritual truth in its light can pass: I have seen that smoke around the hells of such. Light a lamp, and inquire, how many there are in the kingdoms, at this day, that aspire to dignities, who are loves of self and of the world: will you among a thousand find fifty who are loves of God? and among these only a few who aspire to dignities: since therefore there are so few in number who are loves of God, and so many who are loves of self and of the world, and since the latter loves from their fires perform more uses than the loves of God from theirs, how then can any one confirm himself by the fact that the evil are in eminence and opulence above the good? This is also confirmed by these words of the Lord: "The Lord praised the unjust steward, because he acted prudently; for the sons of this age are more prudent in their generation than the sons of light. Thus I say to you, make to yourselves friends from the mammon of unrighteousness, that when ye fail, they may receive you into eternal tabernacles," Luke xvi. 8, 9. What is understood by these things in the natural sense, is manifest: but in the spiritual sense by the mammon of unrighteousness are understood the knowledges of good and truth, which the evil possess, and which they use only for procuring dignities and wealth to themselves: it is these knowledges, from which the good or the sons of light should make to themselves friends, and which shall receive them into eternal tabernacles. — *D. P.* 249, 250.

Permission of Divine Providence concerning Wars.

1277. The worshipper of self and the worshipper of nature confirms himself against the Divine Providence, when he thinks that wars are permitted, and then the slaughter of so many men, and the plunder of their wealth. It is not from the Divine Providence that wars exist, because they are united with murders, plunders, violence, cruelties, and other enormous evils, which are diametrically against christian charity: but still they cannot but be permitted, because the life's love of men, since the most ancient, who are understood by Adam and his wife, has become such, that it wishes to rule over others, and at length over all, and wishes to possess the wealth of the world, and at length all: these two loves cannot be held

in bonds, since it is according to the Divine Providence, that it should be permitted to every one to act from freedom according to reason; and because without permissions man cannot be led from evil by the Lord, thus not be reformed and saved; for unless it were permitted that evils should break out, man would not see them, thus would not acknowledge them, and thus could not be led to resist them: hence it is, that evils cannot be repressed by any Providence; for thus they would remain shut in, and, like the disease which is called cancer and gangrene, would spread around and consume all human vitality. For man from birth is like a little hell, between which and heaven there is a perpetual disagreement: no man can be drawn out of his hell by the Lord, unless he sees that he is in it, and unless he wishes to be drawn out; and this cannot be done without permissions, the causes of which are the laws of the Divine Providence. From this cause it is, that there are wars, greater and less; the less between the possessors of estates and their neighbors, and the greater between the monarchs of kingdoms and their neighbors: greater and less makes no other difference, than that the less is kept within limits by the laws of the nation, and the greater by the laws of nations; and that the less as well as the greater wishes to transgress its laws, but the less cannot, and the greater can; yet still not beyond possibility. The causes that the greater wars, because they are united with homicides, plunder, violence and cruelties, are not repressed by the Lord with kings and generals, neither in the beginning, nor in progress, but in the end, when the power of the one or the other has become so weak that danger of destruction threatens him, are very many, which are stored up in the treasury of divine wisdom; of which some have been revealed to me; among which is this; that all wars, how political soever they are, are representative of the states of the church in heaven; and that they are correspondences: such were all the wars described in the Word, and such also are all wars at this day: the wars described in the Word are those which the children of Israel carried on with various nations, as the Amorites, the Ammonites, the Moabites, the Philistines, the Syrians, the Egyptians, the Chaldeans, the Assyrians; and when the children of Israel, who represented the church, receded from the commandments and statutes, and fell into the evils which were signified by those nations, (for every nation with which the children of Israel carried on war signified some kind of evil,) then they were punished by that nation: as, when they profaned the holy things of the church by foul idolatries, they were punished by the Assyrians and Chaldeans, since by Assyria and Chaldea is signified the profanation of what is holy. Like things are represented by wars at this day, wherever they are; for all things which are done in the natural world correspond to spiritual things in the spiritual world, and all spiritual things concern the church. It is not known in this world what kingdoms in the christian world resemble the Moabites and Ammonites, what ones the Syrians and Philistines, and what the Chaldeans and Assyrians, and the rest with whom the children of Israel carried on wars; but still there are those who resemble them. But what the church is in the countries, and what the evils are into which it is falling, and on account of which it is punished by wars, cannot be at all seen in the natural world, since in this world the externals only are manifest, which do not make the church; but it is seen in the spir-

itual world, where the internals, in which the church itself is, appear; and there all are conjoined according to their various states: the conflicts of these in the spiritual world correspond to wars, which are governed on both sides by the Lord by correspondences according to His Divine Providence. That wars in the world are governed by the Divine Providence of the Lord, the spiritual man acknowledges, but not the natural man, only when a festival is appointed on account of a victory, as he can then give thanks to God upon his knees, that He has given the victory, and also with a few words before he goes into battle; but when he returns into himself, he then ascribes the victory either to the prudence of the general, or to some measure or occurrence in the midst of the battle, concerning which they had thought nothing, from which however is the victory. If you acknowledge the Divine Providence in them, you will by all means acknowledge it in the affairs of war: successes also, and the affairs of war managed fortunately, are called, by the common phrase, the fortune of war; and this is the Divine Providence, especially in the plans and deliberations of the general; although he should then and afterwards ascribe all things of it to his prudence. But he may do this if he will, for he is in the full liberty of thinking in favor of the Divine Providence, and against it; yea, in favor of God and against Him; but let him know that no jot of the plan and deliberation is from himself: it all flows in either from heaven or from hell; from hell from permission, from heaven from Providence. — *D. P.* 251.

Concerning the Religions of various Nations.

1278. The merely natural man confirms himself against the Divine Providence, when he looks at the religions of the various nations; that there are given those who are altogether ignorant of God; and that there are given those who adore the sun and moon; also who adore idols and carved images. They who from these things deduce arguments against the Divine Providence, do not know the arcana of heaven, which are innumerable, of which man knows scarcely one: among them also is this, that man is not taught from heaven immediately, but mediately; and because it is mediately, and the gospel could not come by missionaries to all who dwell in the universal habitable world; but still, by various ways, religion could be spread abroad, even to the nations which are in the corners of the world; wherefore by the Divine Providence this has been done; for no man has religion from himself, but through another, who either himself or by transmission from others knew from the Word, that there is a God, that there are a heaven and a hell, that there is a life after death, and that God is to be worshipped, that one may be made blessed. When religion is once implanted, that nation is led by the Lord according to the precepts and tenets of its religion; and the Lord provides that in every religion there should be precepts, such as are in the decalogue; as that God is to be worshipped, His name not to be profaned, a solemn day to be kept, parents to be honored; that one must not kill, nor commit adultery, nor steal, nor testify falsely: the nation which makes these precepts divine, and lives according to them from religion, is saved: most of the nations also, remote from christianity, look upon these laws not as civil, but as divine, and esteem them holy. Among the arcana of heaven is also this, that the angelic heaven before the Lord is as one man, whose soul

and life is the Lord, and that that divine man is in all form a man, not only as to the external members and organs, but also as to the internal members and organs, which are very many; and also as to the skins, membranes, cartilages and bones; but the latter and the former in that man are not material, but are spiritual; and it is provided by the Lord, that those also to whom the gospel could not come, but only religion, might also have place in that divine man, that is, in heaven, by constituting those things which are called skins, membranes, cartilages and bones: and that they might be in heavenly joy in like manner as others: for it matters not, whether they are in such joy as the angels of the highest heaven have, or in such joy as the angels of the ultimate heaven have; for every one that comes into heaven, comes into the highest joy of his heart; he does not sustain a higher, for in it he would be suffocated. — *D. P.* 254.

Concerning the Mahometan Religion.

1279. The merely natural man confirms himself against the Divine Providence, when he looks at the Mahometan religion, that it is received by so many empires and kingdoms: that this religion is received by more kingdoms than the christian religion, may bring a scandal to those, who think concerning the Divine Providence, and at the same time believe that no one can be saved, except he who is born a christian, thus where the Word is, and the Lord is known by it: but the Mahometan religion is not a scandal to those who believe that all things are of the Divine Providence; they inquire wherein it is, and also find out: it is in this, that the Mahometan religion acknowledges the Lord as the Son of God, the wisest of men, and as the greatest prophet, who came into the world that he might teach men: the greatest part of them make Him greater than Mahomet. That it may be fully known, that that religion was raised up of the Divine Providence of the Lord for destroying the idolatries of very many nations, it shall be told in some order; wherefore first concerning the origin of idolatries. Before that religion, the worship of idols was common in the whole habitable world: the reason was, because the churches before the coming of the Lord were all representative churches: such also was the Israelitish church; the tent therein, the garments of Aaron, the sacrifices, all things of the temple of Jerusalem, and also the statutes, were representative; and with the ancients there was the science of correspondences, which is also that of representations, itself the science of sciences, especially cultivated in Egypt; hence their hieroglyphics: from this science they knew what animals of every kind signified; also what trees of every kind, as also what mountains, hills, rivers, fountains; and also what the sun, moon, and stars; and because all their worship was representative, consisting of mere correspondences, therefore they held worship upon mountains and hills, and also in groves and gardens; and therefore they consecrated fountains, and in adorations of God turned their faces to the rising sun: and moreover made sculptured horses, oxen, calves, lambs, yea, birds, fish, serpents; and placed them at home and elsewhere in order according to the spiritual things of the church, to which they corresponded, or which they represented. They placed like things also in their temples, that they might recall to remembrance the holy things which they signified. After a time, when the science of correspondences

was obliterated, posterity began to worship the sculptures themselves as in themselves holy; not knowing that the ancients, their parents, saw nothing holy in them, but only that according to correspondences they represented and hence signified holy things. Hence arose the idolatries, which filled the whole habitable world, as well Asia with the neighboring islands, as Africa and Europe. That all these idolatries might be extirpated, it was brought about of the Divine Providence of the Lord, that a new religion, accommodated to the genius of the orientals, should be introduced; in which there should be something from both testaments of the Word, and which should teach that the Lord came into the world, and that he was the greatest prophet, the wisest of all, and the Son of God: this was done by Mahomet, from whom that religion is called the Mahometan religion. This religion was raised up of the Divine Providence of the Lord, and accommodated, as was said, to the genius of the orientals, to the end that it might destroy the idolatries of so many nations, and give some knowledge concerning the Lord, before they should come into the spiritual world; which religion would not have been received by so many kingdoms, and could not have extirpated the idolatries, unless it had been made conformable to and on a level with the ideas of the thoughts and life of them all. The reason that they did not acknowledge the Lord as the God of heaven and earth, was because the orientals acknowledged God the Creator of the universe, and could not comprehend that He came into the world and assumed the Human; as neither do the christians comprehend it, who therefore in their thought separate His Divine from His Human, and place the Divine near the Father in heaven, and His Human they know not where. From these things it may be seen, that the Mahometan religion arose also of the Divine Providence of the Lord; and that all those of that religion, who acknowledge the Lord as the Son of God, and at the same time live according to the commandments of the decalogue, which they also have, by shunning evils as sins, come into the heaven which is called the Mahometan heaven: this heaven is also divided into three heavens, the highest, the middle, and the lowest; in the highest heaven are those who acknowledge the Lord as one with the Father, and thus that he alone is God; in the second heaven are those who abdicate many wives and live with one; and in the last, those who are being initiated. — *D. P.* 255.

Concerning the Corruptions of the Christian Religion.

1280. The merely natural man confirms himself against the Divine Providence from this, that in very many kingdoms, where the christian religion is received, there are those who claim to themselves divine power, and wish to be worshipped as gods; and that they invoke dead men. It shall now be told why the Lord permitted such things: that He permitted them for the sake of the end, which is salvation, cannot be denied; for it is known that without the Lord there is no salvation; and because it is so, it was necessary, that the Lord should be preached from the Word, and by it the christian church be established; but this could not be done, except by champions, who should do it from zeal; nor were others given but those who were in heat like zeal, from the fire of the love of self: this fire first excited them to preach the Lord and to teach the Word; from this primeval state of theirs it is, that

"Lucifer is called son of the morning," verse 12. But as they saw that by the holy things of the Word and of the church they could rule, the love of self, by which they were at first excited to preach the Lord, burst forth from the interior, and raised itself at length even to that height, that they transferred all the divine power of the Lord to themselves, not leaving any thing. This could not be repressed by the Divine Providence of the Lord, for if it were repressed, they would have proclaimed the Lord not God, and the Word not holy, and would have made themselves Socinians or Arians, and thus would have destroyed the whole church; which, whatever the chief priests may be, still remains with the nation subject to them; for all those of that religion, who also go to the Lord, and shun evils as sins, are saved; wherefore from them also are very many heavenly societies in the spiritual world: and it was also provided, that there should be a nation among them which has not gone under the yoke of such domination, and which holds the Word holy; this nation is the noble French nation. But what was done? when the love of self lifted up its dominion even to the throne of the Lord, removed Him, and placed itself thereon, that love, which is Lucifer, could not do otherwise than profane all things of the Word and of the church; lest it should do which, the Lord by His Divine Providence provided that they should recede from the worship of Him, and invoke dead men, pray to the sculptures of them, kiss their bones, and fall down at their tombs, prohibit the Word from being read, and place holy worship in masses not understood by the common people, and sell salvation for money; since, if they had not done these things, they would have profaned the holy things of the Word and of the church: for, as was shown in the preceding chapter, no others profane holy things, but they who know them. Lest therefore they should profane the most Holy Supper, it is of the Divine Providence that they should divide it, and give the bread to the people, and drink the wine themselves; for the wine in the Holy Supper signifies holy truth, and the bread holy good; but when they are divided, the wine signifies truth profaned, and the bread good adulterated; and moreover that they should make it corporeal and material, and assume this as the primary of religion. He who turns attention to each of these things, and weighs them in some illustration of mind, can see the wonders of the Divine Providence, for protecting the holy things of the church, and for saving all as many as can be saved, and as it were of rescuing from the fire those who are willing to be rescued. — *D. P.* 257.

Evils are permitted for the Sake of Salvation.

1281. Unless it were permitted man to think according to the love of his will, which is implanted in him from inheritance, that love would remain shut up, and never come into man's sight; and the love of evil not apparent, is like an enemy in ambush, like corruption in a sore, like poison in the blood, and like rottenness in the chest; which, if they are kept shut in, induce death. But yet, when it is permitted man to think the evils of his life's love even to intention, they are cured by spiritual means, as diseases are by natural means. What man would be, if it were not allowable for him to think according to the delights of his life's love, shall now be told: he would no longer be man; he would lose his two faculties, which are called liberty and rationality, in which humanity

itself consists: the delights of those evils would take possession of the interiors of his mind, so far as to shut the gate, and then he could not do otherwise than speak and do like things; and thus would be insane not only before himself, but also before the world; and at length he would not know how to conceal the private parts: but lest he should become such, it is indeed permitted him to think and will his hereditary evils, but not to speak and do them; and in the mean time, he learns civil, moral and spiritual things, which also enter into his thoughts, and remove those insanities, and through which he is cured by the Lord; but still no further than that he may know how to guard the door; unless he also acknowledges God, and implores His help, that he may be able to resist them: and as far as he then resists, so far he does not admit them into the intentions, and at length neither into the thoughts. Since therefore it is in man's liberty to think as he pleases, for the sake of the end that his life's love may go forth from its lurking-places into the light of his understanding, and since he otherwise would not know any thing concerning his evil, and thus would not shun it, it follows that it would increase with him, until there would not be left room for renewal with him, and hardly with his children, if he should beget any; for the evil of the parent is handed down to the offspring: but the Lord provides that this should not be done.

1282. The Lord might have cured the understanding with every man, and thus have caused that he should not think evils but goods; and this, by various fears, by miracles, by speaking with the dead, and by visions and dreams; but only to cure the understanding, is only to cure man outwardly; for the understanding with its thought is the external of man's life, and the will with its affection is the internal of his life; wherefore the curing of the understanding alone would be like a palliative cure, by which the interior malignity is shut in and prevented from coming out: it would consume first the neighboring, and afterwards the remoter parts, until all would be mortified: it is the will itself which is to be cured, not by the influx of the understanding into it, because that is not given; but by instruction and exhortation from the understanding. If the understanding only is cured, man would become like a preserved carcass, spread over with fragrant spices and roses, which shortly inbibe the stench from the carcass, so that they cannot be presented to one's nose: so would it happen with heavenly truths in the understanding, if evil love of the will was obstructed. — *D. P.* 281, 282.

Divine Providence equally with the Evil as with the Good.

1283. The Divine Providence, not only with the good, but also with the evil, is universal in the most particular things; and still it is not in their evils. It was shown above, that the Divine Providence is in the most particular things of the thoughts and affections of man; by which is understood, that man can think and will nothing of himself; but that all that he thinks and wills, and thence speaks and does, is from influx; if it is good, from influx from heaven, and if evil, from influx from hell; or, what is the same, that good is from influx from the Lord, and evil from the proprium of man. But I know that these things can hardly be comprehended, because a distinction is made between that which flows in from heaven or from the Lord, and that which flows in from hell

or from the proprium of man; and still it is said, that the Divine Providence is in the most particular things of the thoughts and affections of man, so far that man cannot think and will from himself: but because it is said, that he can also from hell, also from his proprium, it appears as contradictory, but still it is not; that it is not, will be seen in what follows, after some things are premised, which will illustrate the subject.

1284. That no one can think from himself, but from the Lord, all the angels of heaven confess; but that no one can think from any other than from himself, all the spirits of hell say: yet it has many times been shown to the latter, that not one of them thinks from himself, nor can; but that it flows in: but in vain; they did not wish to receive it. But experience will teach, first, that all of thought and affection, even with the spirits of hell, flows in from heaven; but that good flowing in is there turned into evil, and truth into falsity; thus all into the opposite: this has been shown thus; there was let down from heaven a certain truth from the Word, and this was received by those who were above in hell, and by them it was let down into the lower parts even to the lowest; and in the way it was successively turned into falsity, and at length into the falsity altogether opposite to the truth; and they with whom it was turned, thought the falsity as from themselves, and did not know otherwise; when yet it was a truth from heaven thus falsified and perverted while flowing down in the way to the lowest hell. That this has been done, I have heard three or four times: the like is done with good; this flowing down from heaven is progressively turned into evil opposite to the good. Hence it was manifest, that truth and good proceeding from the Lord, received by those who are in falsity and in evil, is changed, and passes into another form, so that the first form does not appear. The like takes place with every evil man; for he, as to his spirit, is in hell.

1285. That neither does any one in hell think from himself, but from others around him, nor these others from themselves, but also from others, and that thoughts and affections go in order from society to society, without any one knowing otherwise than that they are from himself, has been very often shown. Some who believed that they thought and willed from themselves, were sent into a society, the communication with the neighbouring ones being intercepted, to which also their thoughts were accustomed to extend, and they were detained in it: and then they were told to think otherwise than the spirits of that society thought, and to compel themselves to think contrary to it; but they confessed that this was impossible to them. This was done with many, and with Leibnitz too; who also was convinced that no one thinks from himself, but from others, and that neither do others from themselves, and that all do from influx from heaven, and that heaven does from influx from the Lord. Some, meditating on this subject, said that this was astonishing, and that scarcely any one could be led to believe it, because it is altogether contrary to appearance; but that still they could not deny it, because it was fully shown; but yet, when they were in the admiration, they said, that thus they were not in fault that they thought evil: also that it thus seemed as if evil was from the Lord: and also that they did not comprehend how the Lord alone could cause that all should think in such different manners. But these three things are to be unfolded in the following pages.

1286. To the experiments adduced must also be added these: when it was given me by the Lord to speak with spirits and angels, this arcanum was immediately disclosed to me; for it was said to me from heaven, that I believed like others, that I thought and that I willed of myself; when yet nothing was from myself; but that if good, that it was from the Lord, and if evil, it was from hell: that it was so, was also demonstrated to the life by various thoughts and affections induced upon me; and it was gradually given to perceive and feel it; wherefore, afterwards, as soon as any evil glided into the will, or any falsity into the understanding, I searched whence it was, and it was disclosed to me; and it was also given to speak with them, to confute them, and to compel them to recede, and thus to take back their evil and falsity, and retain it with themselves, and not infuse any such thing into my thought any more: this has been done a thousand times; and I have remained in this state now for many years, and still remain in it: and yet I seem to myself to think and will of myself like others, with no difference; for it is of the Providence of the Lord that it should appear so to every one, as was shown above in an article thereon. Novitiate spirits wonder at this my state, not seeing otherwise than that I do not think and will any thing of myself, and therefore that I am like some empty thing: but I have opened the arcanum to them; and that I also still think interiorly, and perceive what flows into my exterior thought, whether it is from heaven or whether from hell; and that I reject the latter, and receive the former, and that I still seem to myself to think and will of myself, like them. — *D. P.* 287-290.

1287. That from one only fountain of life flows in all that man thinks and wills, and hence that he speaks and does, and still that the only fountain of life, which is the Lord, is not the cause that man thinks evil and falsity, may be illustrated by these things in the natural world: from its sun proceed heat and light, and these two flow into all subjects and objects, which appear before the eyes; not only into good subjects and beautiful objects, but also into evil subjects and unbeautiful objects, and produce varieties in them: for they flow in not only into trees which bear good fruits, but also into trees which bear bad fruits; yea, also into the fruits themselves, and give vegetations to them: in like manner into good seeds, and also into weeds: then too into shrubs of good use or wholesome, and also into shrubs of evil use or poisonous: and yet it is the same heat, and the same light, in which there is no cause of evil, but this is in the subjects and objects receiving. The heat which hatches eggs in which lies hid an owl, a toad, an asp, does the like as when it hatches eggs in which lies hid a dove, a beautiful bird, and a swan: place eggs of both kinds under a hen, and from her heat, which in itself is harmless, they will be hatched; what therefore has heat in common with those evil and noxious things? Heat, flowing into marshy, stercoraceous, rotten and cadaverous things, does in like manner as it does when into vinous, fragrant, vegetative and living things: who does not see that the cause is not in the heat, but in the subject receiving? The same light also presents pleasant colors in one object, and unpleasant in another; yea, it brightens itself in bright things, and shines; and it dims itself in things inclining to black, and darkens itself. It is the like in the spiritual world: there also is heat and light from its sun, which is the Lord

which flow from Him into their subjects and objects: the subjects and objects there are angels and spirits; in particular, the voluntary and intellectual things of them. Heat there is the divine love proceeding, and light there is the divine wisdom proceeding: these are not the cause that they are received otherwise by one than by another; for the Lord says, "That he maketh the sun to rise upon the evil and the good, and sendeth rain upon the just and the unjust," Matt. v. 45: by the sun in the supreme spiritual sense is understood the Divine Love, and by rain, the Divine Wisdom.

1288. To these things I will add an angelic sentiment concerning will and intelligence with man: the sentiment is this, that there is not given a grain of his own will and his own prudence with any man; saying, if there was given a grain with any one whatever, heaven would not hold together, nor hell; and the whole human race would perish: the reason they say is, because myriads of myriads of men, as many as have been born from the creation of the world, constitute heaven and hell; one of which is under the other in such order, that on both sides they make a one; heaven one beautiful man, and hell one monstrous man: if any had a grain of his own will and his own intelligence, that one could not subsist, but would be torn in pieces, and with it would perish that divine form; which can no otherwise hold together and be permanent, than when the Lord is all in all, and they nothing in the whole. They say there is still a reason; that to think and will from self, is the Divine itself; and to think and will from God, is the human itself; and the Divine itself cannot be appropriated to any man, for thus man would become God. Keep this, and if you wish, you will be confirmed by the angels, when you come into the spiritual world after death.

1289. It was said above, that when certain ones were convinced that no one thinks from himself, but from others, and that all others do not from themselves, but from influx through heaven from the Lord, they said in admiration, that thus they are not in fault if they do evil; also, that thus it seems that evil is from the Lord; as also, that they did not comprehend that the Lord alone could cause that all should think in such different manners. Now because these three things cannot but flow into the thoughts with those who only think of effects from effects, and not of effects from causes, it is necessary that they should be taken up, and be disclosed from causes. **FIRST:** That thus they would not be in fault, that they do evil: for if all that man thinks flows in from others, it seems as if the fault was with those from whom it flows in: but still the fault itself is with him who receives, for he receives it as his own, nor does he know any other, nor wish to know any other: for every one wishes to be his own, and to be led of himself, especially to think and will from himself; for this is freedom itself, which appears as proprium, in which every man is; wherefore, if he knew that that which he thinks and wills flowed in from another, he would seem to himself as if bound and a captive, no longer at his own direction; and thus all the delight of his life would perish, and at length the human itself. That it is so, I have often seen confirmed: it was given to some to perceive and feel that they were led by others; they then burned with anger, till they became as if out of their right mind; and they said that they would wish rather to be held bound in hell, than not be permitted to think as they will, and to will as they

think: that this is not permitted, they called being tied as to the life itself, which is harder and more intolerable than to be tied as to body: not to be permitted to speak and do as they think and will, they did not call being tied, because the delight of civil and moral life, which consists in speaking and doing, bridges it, and at the same time as it were mitigates it. Now because man does not wish to know that he is led by others to think, but wishes to think from himself, and also believes this, it follows that he is in fault, nor can reject it from himself, as long as he loves to think what he thinks: but if he does not love it, he releases himself from connection with them; this is done when he knows that it is evil, and therefore wills to shun it and desist from it; then also he is taken by the Lord from the society which is in that evil, and is transferred into a society in which it is not: but if he knows evil, and does not shun it, then the fault is imputed to him, and he becomes guilty of that evil. Whatever therefore man believes that he does from himself, is said to be done from man, and not from the Lord. **SECONDLY:** That thus it seems, that evil is from the Lord: this may be thought as a conclusion from the things which were shown above, which are, that good flowing in from the Lord is turned into evil, and truth into falsity, in hell: but who cannot see that evil and falsity are not from good and truth, thus from the Lord, but from the subject and object receiving, which is in evil and falsity, and perverts and inverts it? as has also been fully shown above. But whence evil and falsity is with man, has been shown many times in the preceding pages. The experiment has also been made in the spiritual world with those who believed that the Lord could remove evils with the evil, and introduce goods in their place, and thus transfer the whole hell into heaven, and save all: but that this is impossible, will be seen at the end of this treatise, where instantaneous salvation and immediate mercy are to be discussed. **THIRDLY:** That they do not comprehend, that the Lord alone can cause that all should think in so different a manner: the divine love of the Lord is infinite, and His divine wisdom is infinite; and infinite things of love and infinite things of wisdom proceed from the Lord, and these flow in with all in heaven, and thence with all in hell, and from both with all in the world; wherefore it cannot be wanting to any one to think and will, for infinite things are infinitely all. Those infinite things which proceed from the Lord, not only flow in universally, but also most particularly; for the Divine is universal from things the most particular; and the most particular divine things are what is called the universal as was shown above; and the most particular divine is also infinite. From these things it may be evident, that the Lord alone makes every one think and will according to his quality, and according to the laws of His Providence. — *D. P.* 292-294.

Divine Providence concerning the Withdrawment from Evil.

1290. That the Divine Providence with the evil may be distinctly perceived, and thus comprehended, the following things are to be explained in series: **FIRST:** That there are innumerable things in every evil: every evil appears before man as one simple thing; so appears hatred and revenge, so theft and fraud, so adultery and whoredom, so pride and elation of mind, besides the rest; and it is not known that there are innumerable

able things in every evil: there are more than; there are fibres and vessels in man's body; for an evil man is a hell in the least form; and hell consists of myriads of myriads; and every one there is in form as a man, although monstrous; and all the fibres and all the vessels in him are inverted: the spirit itself is an evil, appearing to itself as a one; but as many innumerable things as there are in it, so many are the concupiscences of that evil; for every man is his good or his evil, from the head to the sole of the foot: since therefore an evil one is such, it is manifest that he is one evil compounded of various innumerable ones, which distinctly are evils, and are called concupiscences of evil. From this it follows, that all these things, in the order in which they are, must be repaired and converted by the Lord, that man may be reformed, and that this cannot be done except by the Divine Providence of the Lord, successively from man's first age even to his last. Every concupiscence of evil in hell, when it is represented, appears like a noxious animal; as, either like a dragon, or like a basilisk, or like a viper, or like an owl, or like an owlet, and so on: in like manner do the concupiscences of evil appear with an evil man, when he is viewed by the angels: all these forms of concupiscences must be converted one by one; the man himself, who as to his spirit appears as a man-monster or as a devil, must be converted, that he may be like a beautiful angel; and every concupiscence of evil must be converted, that it may appear like a lamb, or a sheep, or like a dove and a turtle dove; just as the affections of good of the angels in heaven appear, when they are represented; and to convert a dragon into a lamb, a basilisk into a sheep, and an owl into a dove, cannot be done except gradually, by eradicating evil from their seed, and implanting good seed in its place. But this cannot be done otherwise than comparatively as is done with the grafting of trees, the roots of which, with some of the trunk, remain; but still the ingrafted branch turns the sap extracted through the old root into sap making good fruits: the branch to be ingrafted cannot be taken from elsewhere than from the Lord, who is the tree of life; which is also according to the words of the Lord, John xv. 1-7.

SECONDLY: That the evil of himself continually leads himself deeper into his evils: it is said, of himself, because all evil is from man; for he turns good, which is from the Lord, into evil, as was said above. The cause itself that the evil leads himself deeper into evil is, that he brings himself into infernal societies more and more interiorly, and also deeper and deeper, as he wills and does evil; hence also the delight of evil increases, and this so takes possession of his thoughts that at length he feels nothing sweeter; and he who has brought himself more interiorly and deeper into infernal societies, becomes as if bound around with bonds; but as long as he lives in the world he does not feel the bonds: they are as of soft wool, or of delicate threads of silk, which he loves, because they titillate; but after death, those bonds from soft become hard, and from titillating, galling. That the delight of evil receives increase, is known from thefts, robberies, plunderings, revenges, dominicings, gains, and other things: who does not feel elevations of delight in them according to the success and according to unrestrained exercise? it is known, that a thief feels such delight in thefts that he cannot desist; and, what is wonderful, that he loves one stolen coin more than ten coins presented as a gift: the like would also be

with adulteries, unless it was provided that that evil should decrease in potency according to the abuse: but still the delight of thinking and speaking of them remains with many, and if no more, still the lust of touching. But it is not known that this is from hence, viz., that he brings himself into infernal societies more and more interiorly, also deeper and deeper, as he commits evils from will and at the same time thought: if they are only in thought, and not in the will, he is not yet with evil in an infernal society; but he then enters, when they are also in the will: if he then thinks also that that evil is contrary to the precepts of the decalogue, and makes them divine, he then commits it from purpose, and thereby lets himself down deeply, from which he cannot be drawn out except by actual repentance. It is to be known, that every man as to his spirit is in the spiritual world in some society there; an evil man in an infernal society, and a good man in a heavenly society; he also appears sometimes there, when he is in deep meditation. Also, that as sound with speech spreads itself around in the air in the natural world, so affection with thought spreads itself around into societies in the spiritual world: there is also a correspondence; for affection corresponds to sound, and thought to speech.

THIRDLY: That the Divine Providence with the evil is the continual permission of evil, to the end that there may be a continual withdrawal. That the Divine Providence with evil men is continual permission, is because nothing else can go forth from their life but evil; for man, whether he is in good or in evil, cannot be in both at the same time, nor by turns, unless he is lukewarm; and evil of life is not introduced into the will and through it into thought by the Lord, but is introduced by man; and this is called permission. Now because all things which an evil man wills and thinks are of permission, it is asked, What then is the Divine Providence therein, which is said to be in things the most particular with every man, as well evil as good? but it consists in this, that it continually permits for the end, and that it permits such things as are of the end, and not others: and that it continually surveys, separates, and purifies the evils which proceed from permission, and those not agreeing it sends away and discharges through unknown ways: these things are especially done in man's interior will, and from this in his interior thought: the Divine Providence is also continual in this, that it takes care lest the things to be sent away and discharged should be received again by the will; since all things which are received by the will, are appropriated to man; but those which are received by the thought, and not by the will, are separated and sent off. This is the continual Providence of the Lord with the evil, which, as was said, is a continual permission, for the end that there may be a perpetual withdrawal. Concerning these things man scarcely knows any thing, because he does not perceive: the primary cause that he does not perceive is, because they are evils of the concupiscences of his life's love, and these evils are not felt as evils, but as delights, to which no one attends: who attends to the delights of his love? in them his thought swims, like a boat which is carried in the current of a river; and it is perceived as an atmosphere smelling fragrantly, which is drawn in with a full breath: he can only feel something of them in his external thought, but still he neither attends to them there, unless he knows full well that they are evils. But more will be said concerning these things in what now

follows. **FOURTHLY:** That the withdrawal from evil is done by the Lord in a thousand ways, even the most secret: only a few of them have been disclosed to me, and none but the most common; which are, that the delights of the concupiscences, concerning which man knows nothing, are emitted in heaps and bundles into the interior thoughts, which are of the spirit of man, and thence into his exterior thoughts, in which they appear under some sense of pleasure, either pleasant or eager, and are mixed there with his natural and sensual delights: the means of separation and purification are there, and also the ways of withdrawal and discharge: the means are especially the delights of meditation, thought and reflection for the sake of certain ends, which are uses; and the ends which are uses are just as many as are the particulars and singulars of any one's business or function, and as are the delights of reflection for the sake of the ends that he may appear as a civil and moral, and also as a spiritual man; besides the undelightful things which sometimes come in: these delights, because they are of his love in the external man, are means of the separation, purification, excretion and withdrawal of the delights of the concupiscences of evil in the internal man. Let there be as an example an unjust judge, who regards gains or friendships as ends, or as the uses of his function: interiorly he is continually in them, but exteriorly that he may act as one skilled in the law and just: he is continually in the delight of meditation, thought, reflection and intention, that he may bend, turn, accommodate and adapt the right, so that it may appear conformable to the laws, and analogous to justice; nor does he know that his internal delight consists of clandestine craftinesses, frauds, deceits, thefts, and many other things; and that that delight, composed of so many delights of the concupiscences of evil, rules in all and each of the things of external thought, in which the delights of the appearance that he is just and sincere, are: into these external delights the internal delights are let down, and are mixed like food in the stomach, and are there separated, purified and drawn off. That the withdrawal from evils is done by the Lord in a thousand ways, even the most secret, cannot better be seen, and thus concluded, than from the secret operations of the soul in the body: those concerning which man knows, are these; that he looks at the food which he is about to eat, perceives it by the smell, has an appetite for it, tastes it, masticates it with the teeth, turns it back by the tongue into the œsophagus, and so into the stomach; but yet the secret operations of the soul, concerning which he knows nothing, because he is not sensible of them, are these: that the stomach rolls round the received food, opens and separates it by solvents, that is, digests it, and presents suitable parts to the little ducts opening there and to the passages, which imbibe them; and that it sends off some into the blood, some into the lymphatic vessels, some into the lacteal vessels of the mesentery, and lets down some into the intestines; then that the chyle, drawn up from its cistern in the mesentery through the thoracic duct, is brought into the vena cava, and so into the heart, and from the heart into the lungs, and from these through the left ventricle of the heart into the aorta, and from this through the branches into the viscera of the whole body, and also into the kidneys, in each of which there is made a separation and purification of the blood, and a withdrawal of things heterogeneous: to say nothing as to how the heart sends up

its blood, purified in the lungs, into the brain, which is done by the arteries, that are called the carotids; and how the brain sends back the vivified blood into the vena cava, mentioned just above, where the thoracic duct orings in the cavity, and so again into the heart. These, besides innumerable other things, are the secret operations of the soul in the body: of them man feels nothing, and he who is not skilled in the science of anatomy, knows nothing; and yet the like things are done in the interiors of the mind of man; for nothing can be done in the body, unless thence; for the mind of man is his spirit, and his spirit is equally a man, with the only difference, that the things which are done in the body are done naturally, and the things which are done in the mind are done spiritually: there is in every way a similarity. From these things it is manifest that the Divine Providence operates in a thousand ways, even the most secret, with every man; and that it is continual in the end of purifying him, because it is in the end of saving him; and that nothing more is incumbent upon man, but to remove evils in the external man: the rest the Lord provides if he is implored. — *D. P.* 296.

Particular Leading of the Good and Evil through this World.

1291. There are in the world men-angels, and there are men-devils; heaven is from men-angels, and hell is from men-devils. With a man-angel all the degrees of his life are open even to the Lord; but with a man-devil only the ultimate degree is open, and the superior degrees are closed. A man-angel is led of the Lord both from within and from without; but a man-devil is led of himself from within, and of the Lord from without. A man-angel is led of the Lord according to order, from within from order, from without to order; but a man-devil is led of the Lord to order from without, but of himself against order from within. A man-angel is continually withdrawn from evil by the Lord, and led to good; but a man-devil is continually, also, withdrawn by the Lord from evil, but from a more grievous to a less one, for he cannot be led to good. A man-angel is continually withdrawn from hell by the Lord, and is led into a heaven more and more interiorly; but a man-devil is continually, also, withdrawn from hell, but from a more grievous to a milder one, for he cannot be led into heaven. A man-angel, because he is led of the Lord, is led by civil law, by moral law, and by spiritual law, on account of the Divine [principle] which is in them; a man-devil is led by the same law, but on account of what is of himself in them. A man-angel from the Lord loves the goods of the church, which, also, are the goods of heaven, because they are goods, in like manner, its truths, because they are truths; but of himself he loves the goods of the body and of the world, because they are for use, and because they are for pleasure, in like manner, the truths which are of the sciences, yet he loves both the latter and the former apparently of himself, but actually from the Lord: but a man-devil from himself, also loves the goods of the body and of the world, because they are for use, and because they are for pleasure, in like manner the truths which are of the sciences; but he loves both the latter and the former apparently from himself, but actually from hell. A man-angel is in freedom and in the delight of his heart, when he does good from good, and likewise when he is not doing evil; but a man-devil is in freedom and in the delight of his heart when he

does good from evil, and likewise whilst he is doing evil. A man-angel and a man-devil appear like to each other as to externals, but they are altogether unlike as to internals; wherefore, when external things are laid aside by death, they are manifestly unlike; the one is taken away into heaven, and the other is conveyed down to hell. — *A. E.* 1145.

1292. Man is not in hell as a spirit who is inscribed in the society, for man is continually in a state of reformation; wherefore, according to his life and its changes, he is transferred by the Lord from one society of hell into another, if he is evil; but if he suffers himself to be reformed, he is led out of hell, and is led away into heaven, and is also transferred there from one society to another, and this until death; after which he is no longer carried from society to society there; because he is then no longer in a state of reformation, but remains in that in which he is according to life: wherefore, when man dies, he is inscribed in his place. *D. P.* 307.

1293. But that man may be brought out of hell, and brought into heaven, by the Lord, it is necessary that he should resist hell, that is, evils, as from himself; if he does not resist as from himself, he remains in hell, and hell in him, nor are they separated to eternity. This, likewise, follows from the above-mentioned laws of Divine Providence, which have been explained. That this is the case, experience also will teach: evils are removed from man either by punishments, or by temptations and consequent aversions, or by the affections of truth and good. Evils are removed by punishments with those who are not reformed; by temptations and consequent aversions with those about to be reformed; and by the affections of truth and good with the regenerate. Experience is this; when an unreformed or evil person undergoes punishments, as is the case in hell, he is kept in the punishment until it is perceived that of himself he refuses evils, nor is he sooner liberated, and thus he is compelled of himself to remove evils; if he be not punished even to that intention and will, he remains in his evil; nevertheless, evil is not still extirpated, because he has not compelled himself, therefore it remains within, and recurs when the fear ceases. Evils are removed by temptations with those who are about to be reformed, which temptations are not punishments, but combats: persons in these circumstances are not compelled to resist evils, but compel themselves, and implore the Lord, and are thus liberated from the evils which they have resisted; these afterwards desist from evils, not from any fear of punishment, but from aversion to evil, which aversion in their case is at length resistance. But with the regenerate, there are not any temptations or combats, but affections of truth and good, which withhold evils at a distance from them: for they are altogether separated from hell, from whence evils come, and are conjoined to the Lord. To be separated and removed from evils is nothing else than to be separated and removed from infernal societies. The Lord is able to separate and remove all, as many as He wills, from infernal societies, thus from evils, and is likewise able to transmit them into heavenly societies, thus into goods, but this endures only for a few hours, after which the evils recur: this, also, I have occasionally seen effected, and likewise that the evil person continued evil, as before. In the whole spiritual world there is not given an example of any one being removed from evils, except by combat or resistance as from himself, or of any one being removed, except by the Lord alone. — *A. E.* 1164.

1294. But how the Lord flows in, and how man is thus led, cannot be known from any other source, than from the spiritual world, in which world man is as to his spirit, thus as to his affections and consequent thoughts, for the latter and the former are the spirit of man, and it is this which thinks from his affection, and not the body. The affections of man, from which his thoughts are derived, have extent into societies in the spiritual world, in every direction, into a greater or lesser number according to the quantity or quality of affection; within those societies man is as to his spirit, tied to them as with stretched-out cords which circumscribe the space for his walking, and then as he proceeds from one affection into another, so he proceeds from one society into another, and in whatsoever society he is, and wheresoever he is in the society, there is the centre from which the affection and its thought expatiates to the rest of the society as to circumferences, which thus are in continual connection with the affection of the centre, from which affection in this case he thinks and speaks. Man procures to himself in the world this sphere, which is the sphere of his affections and consequent thoughts, if he be an evil man, in hell, if he be a good man, in heaven. That this is the case, man is ignorant, because he is ignorant that such things are. Through those societies man, that is, his mind, walks free, although bound, and the Lord leads him, nor does he take a step, into which and from which the Lord does not lead, and gives to the man continually to know no otherwise, than that he goes of himself in full liberty and it is allowed him to persuade himself of this, because it is from the law of Divine Providence that man should be conveyed whither his affection wills. If the affection be evil, he is carried about through infernal societies, and if he does not look to the Lord, he is brought into those societies more entirely and deeply, yet still the Lord leads him as by the hand by permitting, and withdrawing so far as the man is willing to follow from freedom; but if he looks to the Lord, he is brought forth from those societies successively, according to the order and connection in which they are; which order and connection are known to no one but to the Lord alone; and thus he is conveyed by continual steps out of hell upwards towards heaven and into heaven. This is effected by the Lord whilst man is ignorant of it, since if man knew it, he would disturb the continuation of that progress by leading himself. — *A. E.* 1174.

Every Man may be reformed, and Predestination is not given.

1295. Sound reason dictates that all are predestined to heaven and no one to hell. — The end of creation is a heaven from the human race. — Every man was created that he might come into heaven. — The Divine Love cannot do otherwise than will this, and the Divine Wisdom cannot do otherwise than provide it. — Hence it is from the Divine Providence, that every man can be saved, and that they are saved who acknowledge God and live well. — Man himself is in fault if he is not saved. — Any other predestination than to heaven is contrary to the Divine Love, which is infinite; — also contrary to the Divine Wisdom, which is infinite. — Through divine truths and divine goods as means, the Divine Providence operates its end, which is the salvation of man; for he who wills the end, wills also the means. — The operation of the Divine Providence for saving man commences from his birth, and lasts until the end of his life,

and afterwards to eternity. — That this may be understood, it is to be known, that the Lord sees what man is, and foresees what he wills to be, thus what he is to be; and the freedom of his will cannot be taken away, that he may be man and thence immortal, as has been before shown in many places; wherefore the Lord foresees his state after death, and provides for it from his birth even to the end of his life: with the evil he provides, by permitting and continually withdrawing from evils; but with the good he provides, by leading to good; thus the Divine Providence is continually in the operation of saving man; but there cannot more be saved than are willing to be saved, and they are willing to be saved who acknowledge God, and are led by Him; and they are not willing who do not acknowledge God, and lead themselves; for the latter do not think concerning eternal life and concerning salvation, but the former do: this the Lord sees, and still leads them; and leads according to the laws of His Divine Providence, contrary to which He cannot act; since to act contrary to them would be to act contrary to His divine love, and contrary to His divine wisdom, that is, contrary to Himself. Now because He foresees the state of all after death, and also foresees the places of those in hell who are not willing to be saved, and the places of those in heaven who are willing to be saved, it follows, as was said, that He provides for the evil their places by permitting and withdrawing, and for the good their places by leading; and unless this was done continually from the birth of every one to the end of his life, heaven would not subsist, nor hell; for, without that foresight and at the same time providence, there would not be a heaven nor a hell, except a certain confused thing. — The operation of the Divine Providence continually takes place through means from pure mercy. — There are means for forming and perfecting natural civil life: also for forming and perfecting rational moral life; as also for forming and perfecting heavenly and spiritual life. These means succeed, one kind after another, from infancy even to the last age of man, and after that to eternity.

1296. That the Divine Providence operates all things from pure mercy, is because the divine essence itself is pure love, and it is this which operates through the divine wisdom; and this operation is what is called the Divine Providence. That that pure love is pure mercy, is, 1. Because it operates with all that are in the universal habitable world, who are such that they can do nothing from themselves. 2. That it operates with the evil and unjust equally as with the good and just. 3. That it leads the former in hell and snatches them out thence. 4. That it perpetually strives there with them, and fights against the devil for them, that is, against the evils of hell. 5. That on this account it came into the world, and underwent temptations even to the last of them, which was the passion of the cross. 6. That it acts continually with the unclean that it may render them clean, and with the insane that it may render them sane: thus it labors continually from pure mercy. — *D. P.* 322–337.

Divine Foresight with Divine Providence.

1297. The Lord foresaw from eternity what the human race would be, and what would be the quality of each member of it, and that evil would continually increase, till at length man would of himself rush headlong into hell. On this account, the Lord has not only provided means, by which man may be turned from hell and led to heaven,

but also from Providence He continually turns and leads him. The Lord also foresaw, that it would be impossible for any good to be rooted in man, except in his free will, since whatever is not rooted in the free will, is dissipated on the first approach of evil and temptation. This the Lord foresaw, and also that man of himself, or of his free will, would thus incline towards the deepest hell, wherefore the Lord provides, that if a man should not suffer himself to be led in freedom to heaven, he may still be turned towards a milder hell, but if he should suffer himself to be led in freedom to good, he may be led to heaven. Hence it is manifest what foresight means, and what providence, and that the things which are foreseen are thus provided. And hence it may be evident how greatly man errs, who believes that the Lord has not foreseen, and does not see, the most individual things in man, and that He does not foresee and lead in them, when the truth is, that the Lord's foresight and providence is in the very minutest of all these most individual things, and in things so very minute, that it is impossible by any stretch of thought to comprehend a thousand thousandth part of them. Every smallest moment of man's life contains a series of consequences extending to eternity, for each moment is a new beginning of subsequent ones, and so with all and single moments of his life both in regard to his understanding and will. And as the Lord foresaw from eternity what would be man's quality, and what it would be to eternity, it is manifest that the Divine Providence is in the most particular and individual things, and governs and inclines him, as was said, to such a quality, and this by a continual moderating of his free will. — *A. C.* 3854.

Divine Providence in Things most particular.

1298. It is Jehovah from whom order is derived: hence it may be said that Jehovah is order itself; for from himself he rules over order, not in the universal only, as is commonly supposed, but in the most minute particulars: for particulars are what constitute a universal, and to talk of a universal, and to separate particulars from it, would be like talking of a whole in which there are no parts, and thus like talking of something in which there is nothing. Consequently it is most false, and a mere creation of the mind, to say that the Lord's providence is universal, and not at the same time over the minutest particulars; for to provide and rule in the universal, and not at the same time in the minutest particulars, is not to provide and rule at all. This is philosophically true; and yet it is surprising, that philosophers themselves, even the more sublime of them, conceive and think otherwise. — *A. C.* 1919.

1299. I have discoursed with spirits concerning the Lord's universal government, that what is universal cannot in any wise exist without singulars, and that what is universal without singulars is nothing, for the reason why it is called universal is, because singulars taken together are so named, as particulars taken together are called a general; therefore to say that Providence is in the universal and not in singulars, is to say nothing. If any one by providence in the universal understands the conservation of the whole according to an order impressed on universal nature at its first creation, he does not consider that nothing can subsist unless it perpetually exists, for, as is known in the learned world, subsistence is perpetual existence, thus conservation is perpetual creation; consequently Providence is continually in singulars.

See confirm themselves in the persuasion that wisdom is universal may exist without what is particular from the case of a king, who reigns universally but not singularly; but they do not consider, that royalty is attendant not only on the king himself, but also on his ministers, who are his vicegerents in such things wherein he himself is not able to act; thus the universal which is of the king, is in things singular. But with the Lord there is no need of this, for whatever is in Him is infinite, because Divine: that the angels are his ministers, is that they may be in active life, and thence in happiness; but yet the ministries which they fulfil, are not from them, but from influx from the Lord, which also the angels unanimously confess.

1300. From what has now been said, it may also be manifest, that what is universal is altogether according to singulars; if these be less singular, the universal also is less elevated, but if they be more singular, the universal is hence more elevated, for singulars cause the universal to be and to be called universal. Hence it may be known what is the quality of the Divine universal, namely that it is in the most singular things of all, for it is most elevated above all, because Divine and infinite.

1301. There was a certain one who had confirmed himself in this, that nothing was of the Divine Providence, but that all things and each were of prudence, and also from fortune and chance; he stated fortune, but he knew not what it was: he was amongst the evil subtle spirits, because he had indulged in thought more than in discourse and conversation. When he came into the other life, he continued there his former life, as all are wont to do; he inquired out and also imbibed all things, even magical artifices, which he supposed might be serviceable to him, and by which he might provide for himself, that of himself he might find satisfaction. I conversed with him, and he said, that he was in his heaven when he did this, and that it was impossible any other heaven could be given than what he made for himself; but it was given to reply, that his heaven is turned into hell, as soon as the real heaven itself flows in into it. He was at this time in the world of spirits, and when spirits are there they are in the delights of the loves in which they had been in the world. But it then came to pass that heaven flowed in into his delight, and he was then suddenly sensible of hell, and said with horror, that this he never believed. It was told me by good spirits, that he was worse than others, because a more subtle influx flowed from him than from others. Afterwards the same spirit was reduced to the state of his infancy, and it was shown by the Lord to the angels what his quality was at that time, and also then what was the quality of his future life which was foreseen, and that each of the things of his life had been under the Lord's guidance, and that otherwise he would have plunged himself into the most grievous hell, if there had been even the least cessation of the continual Providence of the Lord; this can be presented visibly to the angels. He was also asked, whether he ever thought about eternal life: he said that he did not believe in it, and that he rejected every thing of the sort, by reason that he saw so much confusion, that the righteous suffered, and the wicked gloried, with other things of a similar kind; also because he saw that brute animals had similar senses, similar life, and also observation and prudence; thus he believed that he should die as they did: he said likewise he was in the utmost amazement, when

he apperceived that he lived after death. — *J. C.* 6482-6484.

1302. Divine Providence is universal, but universal because in things most singular, and not a single hair falls from the head, that is, nothing so minute is given, that it is not foreseen and accordingly provided for. — *J. C.* 2694.

1303. The angels discoursed wisely, saying that the Lord's Providence is in the most singular of all things, but not according to such an order as man proposes to himself, because the things to come are both foreseen and provided; and that the case herein is like that of a person who builds a palace, who first collects materials of every kind, and casts them together into heaps, where they lie without any order, whilst it is only in the understanding of the architect what sort of palace is to be thence erected. — *J. C.* 6486.

1304. There was a certain one who had confirmed himself in the belief that there was no providence, but that all things flow from the thought and prudence of man, and from fortune, as to which, however, he knew not what it was. He was among the subtle evil spirits, because he had indulged more in thought than in discourse and conversation. He applied every thing which he perceived in the other life to the end of promoting his own interest, as he was intent upon exalting himself.

1305. He was afterwards reduced to the state of his infancy, and his quality fully disclosed in the presence of the angels, and it was demonstrated that from having been of such a character in his infancy he never could have been otherwise (than he was), and it was shown also how every single act of his life had been so overruled by the Lord as to prevent him from plunging himself into the most grievous hell, into which he would have rushed if the Lord's continual providence had ceased in the least degree. When it is shown by the Lord angels can see, almost at a glance, every act of the life of any one, as much from its manifestations in infancy, as in adult age, whence it was also given to know that the Lord's Providence operates in the most singular things. — *S. D.* 4289, 4290.

How angelic Spirits view whatever comes to pass.

1306. I perceived by a spiritual idea communicated by angelic spirits, that they so regard existing things as to recognize the Lord's disposal and permission in every particular. They unceasingly look upon the events that occur as proceeding from the Lord thus disposing and permitting, yet not as men, or non-evil, or evil spirits do, who would fain have the Lord dispose things according to their views, fantasies, and cupidities, and when they happen otherwise, give way to doubt and deny a providence; all which flows from the fact that they are not in faith, and thus from their fantasies would have the universe and all its details governed just as they would govern it themselves. They neither can nor will acknowledge that all and singular events happen in such a way that man may not perceive it, and thus may be kept in faith, or brought to the state of angelic spirits, of whom I am now speaking, especially that man should not be solicitous about the future, or trust to his own prudence. Wherefore those that are in faith rarely obtain the objects of their desire, while they desire them, but yet, if it be for their good, they obtain them afterwards, when not thinking of them. — *S. D.* 3538.

Providence not Necessity.

1307. When I was discoursing with the angels concerning the Divine Providence of the Lord, there were spirits also present, who impressed on themselves some idea concerning fate or absolute necessity: they supposed that the Lord acted from that necessity, because he cannot otherwise proceed than according to things most essential, thus according to those things which are of the most perfect order. But it was shown them, that man has freedom, and that if he has freedom, it is not from necessity: this was illustrated by the case of houses which are to be built, in that the bricks, the mortar, the sand, the stones serving for pedestals and pillars, also the timbers and beams, and several things of the like nature, are brought together not in that order in which the house is to be constructed, but according to pleasure, and that the Lord alone knows what sort of house may thence be built, all those things, which are from the Lord, are most essential, but they do not follow in order from necessity, but in application to the freedom of man. — *A. C.* 6487.

Concerning Fortune and Chance.

1308. I have discoursed with spirits concerning fortune, which in the world appears as fortuitous chance, because they know not whence it is; and because they know not whence it is, some deny that it is. When an accident befell me which appeared fortuitous, it was said by the angels, that it befell me because such spirits were present, and that when the accident is evil, the sphere of such spirits prevailed. Evil spirits also, by their arts, had the skill to produce a sphere, from which were unfortunate circumstances, which circumstances appeared absolutely as of chance. And it was further said, that all things, yea, the smallest things of all, to the smallest of the smallest things, are directed by the Providence of the Lord, even as to the very steps; and when such a sphere prevails as is contrary thereto, misfortunes happen; and it was confirmed by them, that there is not given any such thing as chance; and that apparent accident, or fortune, is Providence in the ultimate of order, in which all things are respectively inconstant.

1309. During several years I have attentively observed, whether fortune was any thing, and I have discovered that it was, and that prudence in such case availed nothing: all likewise, who have long reflected on the subject, know and confess this, but they do not know whence it is; scarcely any one knows that it is from the spiritual world, when yet it is thence. On a time when I was playing at a common game of chance with dice in company, the spirits who were with me discoursed with me concerning fortune in games, and said, that what is fortunate was represented to them by a bright cloud, and what is unfortunate by a dusky cloud; and when a dusky cloud appeared with me, that it was impossible for me to win; and also from that mark they predicted to me the turns of fortune in that game: hence it was given to know, that what is attributed to fortune, even in games, is from the spiritual world; much more what befalls man as to vicissitudes in the course of his life; and that what is called fortune is from the influx of Providence in the ultimates of order, where it so exists; thus that Providence is in the most singular things of all, according to the Lord's words, that not even a hair falls from the head without the will of God. — *A. C.* 6493, 6494.

Accidents.

1310. From what has been said, it is now evident that all evils, even those which occur by accident, come from hell: of this infernal spirits are ignorant; they nevertheless burst forth from them. For the inmost and interior heaven, as mediums or mediations, arrange and administer the things which are foreseen and provided by the Lord as salutary to the human race; which things, when they come to men who trust in themselves, and indulge in the loves of self and the world, are immediately changed into evils, and also into accidents. Thus there is not even the least evil that happens to man, which does not break forth from hell. — *S. D.* 224.

1311. I perceived that no disasters or fortuitous evils, as they are called, can happen to a man with whom the Lord is; for when by the agency of evil spirits who are present, a restive horse threatened injury (to his rider), those spirits were suddenly cast down. They that were with me observed, that from such things it might be perceived what kind of spirits they are who bring misfortunes with them, which was afterwards confirmed. — *S. D.* 4138.

Care for the Morrow.

1312. Manna was given to the Israelites every morning, and worms were bred in the residue; by which is signified that the Lord daily provides necessities, and that thus they ought not to be anxious about acquiring them of themselves. This is also meant by the "daily bread" in the Lord's Prayer; and likewise by the Lord's words in Matthew, "Take no thought, therefore, for the morrow, for the morrow shall take thought for the things of itself." The subject here treated of in the internal sense, is concerning care for the morrow, and that that care is not only prohibited, but also damned; that it is prohibited, is signified by this, that they were not to leave the residue of the manna till the morning; and that it is damned, is signified by this, that worms were bred in the residue, and that it grew putrid. He who looks at the subject no farther than from the sense of the letter, may believe that all care for the morrow is to be cast off, and thus that necessities are to be expected daily from heaven; but he who looks at the subject deeper than from the letter, as from the internal sense, may know what is meant by care for the morrow. It does not mean the care of procuring for one's self food and raiment, and also means for the time to come, for it is not contrary to order for one to look forward in providing for himself and those dependent upon him. But those have care for the morrow, who are not content with their own lot, who do not trust to the Divine Being, but to themselves, and who look only to worldly and terrestrial things, and not to heavenly. With such there universally prevails anxiety about things to come, a desire of possessing all things, and of ruling over all, which is kindled and grows, and at length passes all bounds. These grieve if they do not enjoy what they desire, and are tormented when they lose it; neither is there any consolation for them, for on such occasions they rage against the Divine, reject it together with all faith, and curse themselves. Such are those with whom there is care for the morrow. It is altogether otherwise with those who trust in the Divine Being; these, although they have care for the morrow, yet have it not, for they do not think of the morrow with solicitude, still less with anxiety; they are of an equally com-

posed mind whether they obtain what they desire or not, neither do they grieve at its loss, but are content with their lot. If they become opulent, they do not set the heart on opulence; if exalted to honors, they do not consider themselves more worthy than others; neither are they made sad if they become poor, nor dejected if their condition be humble: they know that with those who trust in the Divine Being, all things tend to a happy state to eternity, and that the things which befall them in time still conduce to that end. It is to be noted that the Divine Providence is universal, that is, in every minutest thing; and that they who are in the stream of Providence are carried on continually to felicities, whatever may be the appearance of the means: and that they are in the stream of Providence who put their trust in the Divine Being, and attribute all things to Him; and that they are not in the stream of Providence, who trust to themselves alone, and attribute all things to themselves, for they are in the opposite principle, since they refuse to allow a providence to the Divine Being, but claim it for themselves. It is to be noted, also, that so far as one is in the stream of Providence, so far he is in a state of peace. — *A. C.* 8478.

Misfortunes which befall the Faithful.

1313. I have conversed with angelic spirits concerning the misfortunes or distresses which befall the faithful, who, it is known, suffer in some cases as much as, and even more than the wicked; the reason why some of them are thus let into temptations, was stated to be this, — that they might not attribute good to themselves; for if they were exempted, they would attribute such exemption to their own goodness, and thus claim merit and righteousness to themselves. And that this may be prevented, misfortunes and distresses are permitted to come over them, that they may perish as to that life, and also as to (the inordinate love of) wealth and possessions; but if they were not of such a character as to attribute good to themselves, they would be more often exempted from common misfortunes and distresses. Thus there are latent causes which operate; for it is known, that when misfortune is impending, many of the faithful think about good, and thus that they ought to be spared on account of the good which they have done; but if they were then spared, they would boast that it was because they were good, and thus they might object this to the wicked, and consequently claim goodness to themselves. — *S. D.* 1630.

Divine Providence in the Time of One's Death.

1314. Every man's life is provided by the Lord, both as to its duration and as to its mode; wherefore, from the very first infancy he is directed by the Lord to eternal life, so that the Lord's providence begins with man from the earliest infancy.

1315. If some die in infancy, others in childhood, others in youth, others in riper years, and others in the latest old age, there are four reasons for all this. The first regards man's use in this world in reference to his fellow-creatures; the second regards his use in this world in reference to spirits and angels with whom man is in communication as to his interiors, so long as he lives in this world, which is the general ultimate and basis of all things; the third regards man's use in this world in reference to himself, either in order that he may be regenerated, or that he may be immersed into his own

evils, lest they should be dormant, and should break out in the other world, which would tend only to his eternal detriment; the fourth regards also his use in the other life, and onward to eternity. — *S. D.* 5002, 5003.

PART VII.

MARRIAGE.

Nature and Origin of Marriage.

1316. Without some species of marriage, it is impossible for any thing to exist or be produced. In all the organic substances of which man is composed, whether they be compound or simple, yea, even the most simple, there is both a passive and an active principle, which could not even be there, much less could they produce any thing, unless they were conjoined by a kind of marriage like that of man and wife; and the case is the same throughout all nature. These perpetual marriages derive their origin and birth from the celestial marriage, and by this means the image of the Lord's Kingdom is impressed on every thing in universal nature, as well inanimate as animate. — *A. C.* 718.

1317. Conjugal love derives its origin from the Divine marriage of good and truth, thus from the Lord himself. That conjugal love is thence, does not appear to the sense and apprehension, but still it may be manifest from influx and from correspondence, and moreover from the Word; from influx, inasmuch as heaven, from the union of good and of truth, which flows from the Lord, is compared to a marriage, and is called a marriage; from correspondence, inasmuch as when good united to truth flows down into an inferior sphere, it forms a union of minds, and when into a still lower sphere, it forms a marriage: wherefore a union of minds, by virtue of good united to truth from the Lord, is essential conjugal love.

1318. That genuine conjugal love is thence, may appear also from this, that no one can be in it, unless he be in the good of truth and in the truth of good from the Lord; and likewise from this, that heavenly blessedness and happiness is in that love, and they who are in it, all come into heaven, or into the heavenly marriage; and also from this, that when the angels discoursed together concerning the union of good and of truth, then in an inferior sphere with good spirits, there is presented a representative of marriage; but with evil spirits a representative of adultery: hence it is, that in the Word, the union of good and of truth is called a marriage, but the adulteration of good and the falsification of truth is called adultery and whoredom. — *A. C.* 2728, 2729.

1319. The origin of love truly conjugal is the love of the Lord towards the church, whence the Lord is called, in the Word, the Bridegroom, and Husband, and the church, bride and wife: from this marriage the church is a church in general and in particular; the church in particular is the man in whom the church is: hence it is evident, that the conjunction of the Lord with the man of the church is the very origin of love truly conjugal. But how that conjunction can be the origin shall also be explained: the conjunction of the Lord with the man of the church is the conjunction of good and truth; from the Lord is good, and with man is truth; and hence is the conjunction which is called the heavenly marriage, from which marriage exists love truly conjugal between two married partners, who are in such conjunction with

the Lord: hence it is first evident, that love truly conjugal is from the Lord alone, and with those who are in the conjunction of good and truth from the Lord: inasmuch as this conjunction is reciprocal, it is described by the Lord, that "They are in Him and He in them" (John xiv. 20). This conjunction or this marriage was thus established from creation: the man (*vir*) was created to be the understanding of truth, and the woman (*femina*) to be the affection of good, consequently the man to be truth and the woman good: when the understanding of truth, which is with the man, makes one with the affection of good, which is with the woman, there is a conjunction of two minds into one: this conjunction is the spiritual marriage, from which descends conjugal love: for when two minds are conjoined to be as one mind, there is between them love, and this love, which is the love of spiritual marriage, whilst it descends into the body, becomes the love of natural marriage. That this is the case, any one may, if he be willing, clearly perceive: the married pair, who interiorly as to their minds love each other mutually and interchangeably, also love each other mutually and interchangeably as to their bodies: it is well known, that all love descends into the body from the affection of the mind, and that without that origin not any love exists. — *A. E.* 983.

1320. Wisdom cannot exist with man but through the love of being wise; if this love be taken away, it is altogether impossible that man should be wise; wisdom from this love is understood by the truth of good, or by truth from good; but when man has from that love procured to himself wisdom, and loves it in himself, or himself for it, then he forms a love which is the love of wisdom, and is understood by the good of truth, or good from that truth; there are therefore with man two loves, whereof one, which is prior, is the love of being wise, and the other, which is posterior, is the love of wisdom; but this latter love, if it remains with man, is an evil love, and is called pride, or the love of his own intelligence; therefore it was provided from creation, that this love should be taken out of the man lest it destroy him, and be transcribed into the woman that it might become conjugal love which makes him whole again. — *C. L.* 88.

Distinction of Sex in the Spirit.

1321. Since man (*homo*) lives a man after death, and man is male and female, and the masculine is one thing and the feminine is another, and the difference is such, that the one cannot be changed into the other, it follows that after death the male lives a male, and the female lives a female, each a spiritual man (*homo*). It is said, that the masculine cannot be changed into the feminine, nor the feminine into the masculine, and that therefore after death the male is a male, and the female is a female; but because it is not known in what the masculine essentially consists, and in what the feminine, therefore it shall be here briefly said; the distinction consists essentially in this, that the inmost in the masculine is love, and the covering of this is wisdom, or, what is the same thing, that it is love veiled with wisdom; and that the inmost in the female is that wisdom of the male, and its covering is the love thence; but this love is feminine love, and is given by the Lord to the wife through the wisdom of the husband, and the former love is masculine love, and is the love of being wise, and is given by the Lord to the husband according to the reception

of wisdom; from this it is, that the male is the wisdom of love, and that the female is the love of that wisdom; wherefore from creation there is implanted in each a love of conjunction into one. That the feminine is from the masculine, or that the woman was taken out of the man, is manifest from these words in Genesis; "Jehovah God took out one of the man's ribs, and closed up the flesh in the place thereof, and he builded the rib, which he had taken out of the man, into a woman; and he brought her to the man; and the man said, This is bone of my bones, and flesh of my flesh; hence she shall be called Eve, because she was taken out of man," chap. ii. 21-23; what is signified by *rib*, and what by *flesh*, will be shown elsewhere.

1322. From this primitive formation it follows, that the male is born intellectual, and that the female is born voluntary,* or, what is the same, that the male is born into the affection of knowing, of understanding, and of being wise, and that the female is born into the love of conjoining herself with that affection in the male. And because the interiors form the exteriors to their likeness, and the masculine form is a form of intellect, and the feminine form is a form of the love thereof, therefore the male differs from the female in face, voice, and body, the male having harder features, a rougher voice, and a stronger body, and moreover a bearded chin, and in general a form less beautiful than the female; they differ also in gestures and manners; in a word, not any thing is similar, but still there is in all particulars something conjunctive; yea, the masculine in the male is masculine, in every part of his body, even the most minute, and also in every idea of thought, and in every spark of his affection; the same is true of the feminine in the female; and since, therefore, the one cannot be changed into the other, it follows, that after death the male is male, and the female is female. — *C. L.* 32, 33.

The Love of the Sex and Conjugal Love remain after Death.

1323. That the love of the sex remains with man (*homo*) after death, is, because a male is then a male, and a female is a female, and the masculine in the male is masculine in the whole and in every part thereof; in like manner the feminine in the female; and there is something conjunctive in all their parts, yea, in the most particular. Now, because this conjunctiveness was implanted from creation, and is therefore perpetual, it follows that the one desires and breathes after conjunction with the other. Love, considered in itself, is nothing else but a desire, and thence an effort, towards conjunction, and conjugal love towards conjunction into one; for the male man and the female man were so created, that from two they may become one man, or one flesh, and when they become one, they are then, taken together, man (*homo*) in his fulness; but without that conjunction, they are two, and each is as a divided or half-man. Now, because this conjunctiveness lies inmost concealed in all the particulars of the male, and in all the particulars of the female, and the faculty and desire of conjunction into one are within all particulars, it follows that the mutual and reciprocal

* *Voluntary* is not used here in its most common sense: the word translated "intellectual" is *intellectualis*; and the word translated voluntary is *voluntaria*; *intellectualis* is from *intellectus*, which means understanding, and *voluntaria* is from *voluntas*, which means will; and the reader may perceive in what sense "voluntary" is used here, by considering that it has the same relation to the will which "intellectual" has to the understanding.

love of the sex remains with men (*homines*) after death.

1324. We speak distinctively of the love of the sex, and of conjugal love, because the love of the sex is a thing different from conjugal love; the love of the sex is with the natural man, but conjugal love with the spiritual man; the natural man loves and desires only external conjunctions, and from them pleasures of the body; but the spiritual man loves and desires internal conjunction, and from this, happiness of the spirit, and this happiness he perceives to be given with one wife, with whom he may perpetually be more and more conjoined into one, and the more he is so conjoined, he perceives his happiness ascending in a like degree, and enduring to eternity; but the natural man thinks nothing of this. Hence it is that it is said, that conjugal love after death remains with those who go to heaven, who are those who become spiritual on earth. — *C. L.* 37, 38.

1325. Since the love of the sex is one thing, and conjugal love another, therefore each is mentioned, and it is said that the latter also remains after death such as it was with man while he lived in the world, in his internal man: but as few know the distinction between the love of the sex and conjugal love, therefore, in the threshold of this treatise, I will premise something concerning it. The love of the sex is a love for many and with many of the sex, whereas conjugal love is only for one and with one of the sex; moreover, love for many and with many is a natural love, for it is in common with beasts and birds, which are natural; but conjugal love is a spiritual love, and peculiar and proper to men, because men were created, and are born to become spiritual; wherefore, so far as man becomes spiritual, so far he puts off the love of the sex and puts on conjugal love. In the beginning of marriage, the love of the sex appears as if conjoined with conjugal love, but in the progress of marriage they are separated, and then, with those who are spiritual, the love of the sex is exterminated, and conjugal love is insinuated; but with those who are natural, the contrary takes place. From what is here said, it is evident, that the love of the sex, because it is with many, and is in itself natural, yea, animal, is impure and unchaste, and, because it is vague and unlimited, is scortatory; whereas conjugal love is altogether otherwise. — *C. L.* 48.

The Lord's Words respecting no Marriage in the Heavenly World.

1326. In the Evangelists are these words; "Certain of the Sadducees, who say that there is no resurrection, asked Jesus, saying, Master, Moses wrote, if a man die, having no children, his brother shall take his wife, and raise up seed unto his brother. Now there were with us seven brethren, and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother; likewise the second also, and the third, unto the seventh; last of all the woman died also; therefore, in the resurrection, whose wife shall she be of the seven? But Jesus, answering, said unto them, The sons of this age marry and are given in marriage, but they who shall be accounted worthy to attain another age, and resurrection from the dead, shall neither marry nor be given in marriage, neither can they die any more, for they are like unto the angels, and are the sons of God, being sons of the resurrection. But that the dead rise again, even Moses showed at the bush, when he called the Lord the God of Abraham, and the

God of Isaac, and the God of Jacob; for he is not the God of the dead, but of the living; for all live unto him," Luke, xx. 27-38; Matt. xxii. 23-33; Mark xii. 18-27. There are two things which the Lord taught by these words; first, that man (*homo*) rises again after death; and, secondly, that they are not given in marriage in heaven. That man rises again after death, he taught by these words, that "God is not the God of the dead, but of the living," and that Abraham, Isaac, and Jacob are alive; he taught the same also in the parable concerning the rich man in hell and Lazarus in heaven, Luke xvi. 22-31. Secondly, that in heaven they are not given in marriage, he taught by these words; "They who shall be accounted worthy to attain another age, neither marry nor are given in marriage." That no other nuptials are here meant but spiritual nuptials, is very evident from the words which immediately follow, that they can no more die, because they are like the angels, and are sons of God, since sons of the resurrection: by spiritual nuptials is meant conjunction with the Lord, and this is effected on earth, and when it is effected on earth, it is also effected in the heavens; wherefore, in the heavens, the nuptials are not repeated, nor are they given in marriage. This is also meant by these words, "The sons of this age marry and are given in marriage, but they who are accounted worthy to attain another age, neither marry nor are given in marriage;" these are also called by the Lord sons of nuptials, Matt. ix. 15; Mark ii. 19; and now, angels, sons of God, and sons of the resurrection. That to celebrate nuptials is to be joined with the Lord, and that to enter into nuptials is to be received into heaven by the Lord, is manifest from the following passages: "The kingdom of heaven is like unto a man, a king, who made a marriage (nuptials) for his son, and sent out servants, and invited to the marriage" (nuptials), Matt. xxii. 1-14. "The kingdom of heaven is like unto ten virgins, who went forth to meet the bridegroom, of which, five, being prepared, entered in to the marriage" (nuptials), Matt. xxv. 1, and the following verses: that the Lord here meant himself, is evident from verse 13, following there, where it is said, "Watch ye, because ye know not the day and hour in which the son of man is about to come;" also from the Revelation, "The time of the marriage (nuptials) of the Lamb is come, and his wife hath made herself ready; blessed are they who are called to the marriage supper of the lamb," xix. 7, 9. — *C. L.* 41.

Marriages in the Heavens.

1327. Because heaven is from the human race, and thence the angels there are of both sexes; and because it is from creation that the woman should be for the man, and the man for the woman, thus each should be the other's; and because this love is innate in each; it follows that there are marriages in the heavens as well as on earth: but marriages in the heavens are very different from marriages in the earth.

1328. Marriage in the heavens is the conjunction of two into one mind: what this conjunction is, shall be first explained. Mind consists of two parts, one of which is called the understanding, the other the will; when these two parts act as one, then they are called one mind: in heaven the husband acts that part which is called the understanding, and the wife that which is called the will. When that conjunction, which is of the interiors, descends into the inferiors which are of

their body, then it is perceived and felt as love; this love is conjugal love. From these things it is evident, that conjugal love derives its origin from the conjunction of two into one mind: this is called in heaven cohabitation; and it is said that they are not two, but one; wherefore two conjugal partners in heaven are not called two, but one angel.

1329. That there is also such a conjunction of husband and wife in the immoists, which are of their minds, comes from creation itself; for the man is born to be intellectual, thus to think from the understanding, but the woman is born to be voluntary, thus to think from the will; which also is evident from the inclination or comate disposition of each, as also from their form. From the disposition, in that the man acts from reason, but the woman from affection. From the form, in that the man has a rougher and less beautiful face, a heavier speech, and a harder body, but the woman has a smoother and more beautiful face, a more tender speech, and a softer body. Similar is the distinction between the understanding and the will, or between thought and affection; similar also that between truth and good, and similar that between faith and love; for truth and faith are of the understanding, and good and love are of the will.

1330. Every one, whether man or woman, possesses understanding and will, but still with man the understanding predominates, and with woman the will predominates, and the person is according to that which predominates: but in marriages in the heavens there is not any predominance, for the will of the wife is also that of the husband, and the understanding of the husband is also that of the wife, since one loves to will and to think as the other, thus mutually and reciprocally; hence their conjunction into one. This conjunction is actual conjunction, for the will of the wife enters into the understanding of the husband, and the understanding of the husband into the will of the wife, and this especially when they look at each other face to face; for, as has been often said above, there is a communication of thoughts and affections in the heavens, especially of one conjugal partner with another, because they love each other. From these things it may be manifest what is the conjunction of minds, which makes marriage and produces conjugal love in the heavens, namely, that it is that one wishes all his own to be the other's, and so reciprocally.

1331. It has been said to me by the angels, that as far as two conjugal partners are in such conjunction, so far they are in conjugal love, and at the same time, so far in intelligence, wisdom, and happiness, because divine good and divine truth, from which all intelligence, wisdom, and happiness are, principally flow into conjugal love; consequently that conjugal love is the very plane of the divine influx, because it is at the same time the marriage of truth and good. — *H. H.* 366-370.

1332. Good and truth conjoined with an angel or a man, are not two but one, since then the good is of truth and the truth is of good. This conjunction is as when a man thinks what he wills, and wills what he thinks; then the thought and will make one, thus one mind, for thought forms, or exhibits in form, that which the will wills, and the will gives it delight: hence also it is, that two conjugal partners in heaven are not called two, but one angel. This also is what is understood by the Lord's words: "Have ye not read, that He who made from the beginning, made them male

and female, and said, For this reason a man shall leave father and mother, and shall cleave to his wife, and they two shall be one flesh; wherefore they are no longer two, but one flesh; wherefore, what God hath joined together, let not man separate. All do not receive this word, but those to whom it is given, Matt. xix. 4-6, 11; Mark x. 6-9; Gen. ii. 24. Here is described the heavenly marriage in which the angels are, and at the same time the marriage of good and truth; and by man's not separating what God has joined together, is meant, that good is not to be separated from truth. — *H. H.* 372.

1333. From what has been now said concerning the origin of conjugal love, it may be concluded who are in that love, and who are not; that they are in conjugal love who from divine truths are in divine good; and that conjugal love is so far genuine, as the truths which are conjoined to good are more genuine; and because all good, which is conjoined to truths, is from the Lord, it follows, that no one can be in love truly conjugal, unless he acknowledges the Lord, and his Divine; for without that acknowledgment the Lord cannot flow in, and be conjoined to the truths which are with man.

1334. From these things it is evident, that those are not in conjugal love who are in falses, and especially those who are in falses from evil. With those who are in evil, and thence in falses, the interiors also, which are of the mind, are closed; wherefore there cannot be given therein any origin of conjugal love.

1335. Neither is conjugal love given between two who are of a different religion, since the truth of the one does not agree with the good of the other, and two dissimilar and discordant things cannot make one mind out of two; wherefore the origin of their love does not partake at all of the spiritual. If they cohabit and agree together, it is only from natural causes. It is from this cause that marriages in the heavens are contracted with those who are within a society, because they are in similar good and truth, but not with those who are out of the society.

1336. Neither can love truly conjugal be given between one husband and several wives; for this destroys its spiritual origin, which is, that out of two should be formed one mind; consequently it destroys interior conjunction, which is of good and truth, which is that from which is the very essence of that love. Marriage with more than one is like an understanding divided into several wills, and like a man attached not to one but to several churches, for thus his faith is distracted, so that it becomes none. The angels say, that to marry more wives than one is altogether contrary to divine order; and that they know this from several causes, and also from this, that as soon as they think of marriage with more than one, they are alienated from internal blessedness and heavenly happiness, and that then they become like drunken persons, because good is disjoined from its truth with them; and since the interiors, which are of their mind, from thought alone with some intentness, come into such a state, they perceive clearly that marriage with more than one would close their internal, and cause conjugal love to be displaced by the love of lasciviousness, which love withdraws from heaven. They say further that man hardly comprehends this, because there are few who are in genuine conjugal love, and those who are not in it know nothing at all concerning the interior delight which is in that love, but only concerning

the delight of lasciviousness, which delight is turned into what is undelightful after a short cohabitation; whereas, the delight of love truly conjugal not only endures to old age in the world, but also becomes the delight of heaven after decease, and is then filled with interior delight, which is perfected to eternity.

1337. The love of dominion of one over the other, entirely takes away conjugal love and its heavenly delight; for, as was said above, conjugal love and its delight consists in this, that the will of the one be that of the other, and this mutually and reciprocally: the love of dominion in marriage destroys this, for he who domineers wishes that his will alone should be in the other, and none of the other's reciprocally in himself; hence there is nothing mutual, consequently no communication of any love and its delight with the other, and reciprocally; which communication, however, and thence conjunction, is the interior delight itself, which is called blessedness, in marriage. The love of dominion utterly extinguishes this blessedness, and with it all the celestial and spiritual of that love, so that it is not known that it exists. — *H. H.* 376-380.

1338. Genuine conjugal love is in the inmost heaven, because the angels there are in the marriage of good and truth, and also in innocence: the angels of the inferior heavens are also in conjugal love, but only so far as in innocence, for conjugal love, viewed in itself, is a state of innocence; wherefore, between conjugal partners, who are in conjugal love, heavenly delights are before their minds almost like the sports of innocence, as among infants; for every thing delights their minds, since heaven with its joy flows in into each of the things of their life. Wherefore conjugal love is represented in the heavens by the most beautiful things: I have seen it represented by a virgin of inexpressible beauty, encompassed with a bright cloud; and it was said that the angels in heaven have all their beauty from conjugal love. The affections and thoughts flowing from it are represented by adamantine auras sparkling as from carbuncles and rubies, and this with delights which affect the interiors of the mind. In a word, heaven represents itself in conjugal love, because heaven with the angels is the conjunction of good and truth, and this conjunction makes conjugal love. . . . Marriages in the heavens differ from marriages upon earth in this, that marriages on earth are also for the procreation of offspring, but not in the heavens; instead of that procreation, there is in the heavens a procreation of good and truth: that there is the latter procreation instead of the former, is because their marriage is the marriage of good and truth, as was shown above, and in that marriage good and truth, and their conjunction, are loved above all things; therefore, these are what are propagated from marriages in the heavens. Hence it is, that by nati- vities and generations in the Word, are signified spiritual nati- vities and generations, which are of good and of truth, — by a mother and father, truth conjoined to good which procreates, by sons and daughters, the truths and goods which are procreated, and by sons-in-law and daughters-in-law, the conjunctions of these, and so forth. From these things it is evident, that marriages in the heavens are not like marriages on earth: in the heavens, the nuptials are spiritual, which are not to be called nuptials, but conjunctions of minds from the marriage of good and truth; but in the earth they are nuptials, because they are not only

of the spirit but also of the flesh. And because there are not nuptials in the heavens, therefore two conjugal partners there are not called husband and wife; but the conjugal partner of another, from an angelic idea of the conjunction of two minds into one, is called by a word which signifies one's own mutual, reciprocally. From these things it may be known, how the Lord's words concerning nuptials are to be understood, Luke xx. 35, 36.

1339. How marriages are joined in the heavens, it has also been granted me to see. Every where in heaven those who are alike are consociated, and those who are unlike are dissociated; hence every society of heaven consists of those who are alike: like are brought to like, not of themselves, but of the Lord; in like manner one conjugal partner to another conjugal partner, whose minds can be conjoined into one; wherefore at first sight they intimately love each other, and see themselves to be conjugal partners, and enter into marriage: hence it is that all the marriages of heaven are from the Lord alone. They also celebrate festivities, which is done in a company of many; the festivities differ in different societies. — *H. H.* 382, 383.

Description of a Marriage Ceremony in Heaven.

1340. Towards evening there came a footman clothed in linen to the ten strangers who attended the angel, and invited them to nuptials to be celebrated the next day; and the strangers were much rejoiced that they were about to see nuptials in heaven. After this they were conducted to one of the chief counsellors, and supped with him, and after supper they returned, and retired each to his own bed chamber, and slept till morning; and when they awoke, they heard the singing of the virgins and young girls from the houses round the places of public resort, mentioned above; the affection of conjugal love was sung at that time; by the sweetness of which being deeply affected and moved, they perceived a blessed gladness infused into their joys, which exalted and renewed them. At the hour appointed, the angel said, Arise, and put on the garments of heaven which our prince has sent you; and they put them on, and behold! the garments shone as with flaming light: and they asked the angel, Whence is this? He replied, It is because you are going to nuptials, and then our garments always become luminous, and are nuptial garments.

1341. After this the angel conducted them to the house of the nuptials, and the porter opened the door; and presently they were received within the threshold, and saluted by an angel sent from the bridegroom, and introduced and led to the seats appointed for them; and soon after they were invited into an anteroom of the marriage chamber, where they saw in the middle a table, on which was placed a magnificent candlestick with seven branches and sconces of gold; and against the walls hung lamps of silver, which being lighted, the atmosphere appeared as if golden; and they observed on each side of the candlestick two tables, on which were loaves in triple order, and tables also at the four corners of the room, on which were cups of crystal. Whilst they were examining these things, a door opened from an apartment next the marriage chamber, and they saw six virgins come out, and after them the bridegroom and bride, holding each other by the hand, and leading each other to a seat placed opposite to the candlestick, on which they placed themselves, the bridegroom

on the left hand, and the bride on his right; and the six virgins stood at the side of the seat, near the bride. The bridegroom was clad in a robe of luminous purple, and a tunic of fine shining linen, with an ephod, upon which was a golden plate set round with diamonds, and on the plate was engraven a young eagle, the marriage ensign of that heavenly society; on his head he wore a mitre: but the bride was clad in a crimson robe, and beneath it a garment of fine needlework, reaching from her neck to her feet, and beneath her bosom she wore a golden girdle, and on her head a crown of gold set with rubies. When they were thus seated, the bridegroom turned himself to the bride, and placed upon her finger a golden ring, and drew forth armlets and a collar of pearls, and tied the armlets about her arms, and the collar around her neck, and said, Accept these pledges; and as she accepted them, he kissed her, and said, Now thou art mine; and he called her his wife. When this was done, all the guests exclaimed, A blessing be upon you! This was first said by each separately, and then by all together; one sent from the prince, as his representative, joined in the acclaim, and at that instant that anteroom was filled with an aromatic smoke, which was a sign of blessing from heaven: and then the servants in waiting took loaves from the two tables near the candlestick, and cups, now filled with wine, from the tables at the corners of the room, and gave to each of the guests his loaf and his cup, and they ate and drank. After these things the husband and his wife rose up, the six virgins attending them, with the silver lamps now lighted in their hands, as far as the threshold, and the consorts entered the bed chamber; and the door was shut. — *C. L.* 19, 20.

Description of a Conjugal Pair in Heaven.

1342. One morning I was looking up into heaven, and I saw over me expanse above expanse; and I saw that the first expanse, which was near, opened, and presently the second, which was higher, and lastly the third, which was the highest; and by illustration thence, I perceived, that upon the first expanse were angels who compose the first or ultimate heaven; and upon the second expanse were angels who compose the second or middle heaven; and upon the third expanse were angels who compose the third or highest heaven. I wondered at first what and why this was; and presently there was heard from heaven a voice as of a trumpet, saying, We have perceived, and now see, that you meditate concerning CONJUGIAL LOVE; and we know that no one on earth as yet knows what love truly conjugal is in its origin and in its essence, and yet it is of importance that this should be known; wherefore it has pleased the Lord to open to you the heavens, that illustrating light may flow into the interiors of your mind, and therefrom, perception: with us in the heavens, especially in the third, our heavenly delights are principally from conjugal love; wherefore, from leave granted us, we will send down to you a pair of consorts that you may see them. And lo! instantly there appeared a chariot descending from the highest or third heaven, in which was seen one angel; but as it approached, there was seen therein two: the chariot at a distance glittered before my eyes like a diamond, and to it were harnessed young horses white as snow; and they who sat in the chariot held in their hands two turtle doves, and called out to me, saying, Do you wish us to come nearer? but then take heed, lest the radiance which is from our heaven whence we have descended, and is

flaming, penetrate too interiorly, by the influx of which the higher ideas of your understanding, which are in themselves heavenly, may indeed be illustrated, but these ideas are ineffable in the world wherein you are: wherefore what you are now about to hear, receive rationally, and express it in a manner suited to the understanding. And I replied, I will take heed; come nearer: and they came, and behold! it was a husband and his wife: and they said, We are consorts; we have lived blessed in heaven from the first age, which is called by you the golden age, and in the same perpetual flower of youth, in which you now see us at this day. I looked at each attentively, because I perceived that they represented conjugal love in its life and in its adornment; in its life in their faces, and in its adornment in their vestures; for all angels are affections of love in a human form; the ruling affection itself shines forth from their faces, and from the affection, and according to it, are their garments; wherefore it is said in heaven, that his own affection clothes every one. The husband appeared of a middle age between manhood and youth; from his eyes shone forth a light sparkling from the wisdom of love, from which light his face was as if interiorly radiant, and from this radiance, the skin was throughout refulgent, whereby his whole face was one resplendent comeliness: he was clad in a long robe, and underneath it in a vesture of blue girded about with a golden girdle, upon which were three precious stones, two sapphires on the sides, and a carbuncle in the midst; his stockings were of shining linen, with threads of silver interwoven, and his shoes were of silk: this was the representative form of conjugal love with the husband. But with the wife it was this; her face was seen by me, and was not seen; it was seen as beauty itself, and it was not seen because this beauty was inexpressible; for in her face was a splendor of flaming light, such light as the angels in the third heaven have, and it made my sight dim; so that I stood still with astonishment: she, observing this, addressed me, saying, What do you see? I replied, I see nothing but conjugal love and the form thereof, but I see and do not see. At this she turned herself obliquely from her husband, and then I could look upon her more intently: her eyes were bright with the light of her own heaven, which, as was said, is flaming, and from the love of wisdom; for in that heaven wives love their husbands from their wisdom and in their wisdom, and husbands love their wives from and in that love towards themselves, and thus they are made one. Hence was her beauty, which was such that no painter could emulate and exhibit it in its form, for his colors have no such lustre, nor can his art express such beauty: her hair was gracefully arranged in correspondence with her beauty, and in it were inserted flowers in diadems: she had a collar of carbuncles, and from it hung a rosary of chrysolites, and her armlets were of pearl: her upper robe was scarlet, and underneath it she wore a purple bosom vest, which was clasped in front with rubies: but what I wondered at was, that the colors varied according to her aspect in regard to her husband, and also according to it were sometimes less, sometimes more glittering, in mutual aspect more, and in oblique aspect less. When I had seen these things, they again discoursed with me; and when the husband spake, he spake at the same time as if from his wife; and when the wife spake, she spake at the same time as if from her husband; such was the union of minds from which speech flows; and then also I

heard the sound (tone or voice) of conjugal love, that inwardly it was simultaneous with, and also proceeding from, the delights of a state of peace and innocence. At length they said, We are recalled, we must go away: and then again they appeared to be borne in a chariot, as before; and they were carried along a paved way through fields of flowers, from which sprang up olives, and trees laden with oranges; and when they were near their heaven, virgins came to meet them, and received and introduced them.—*C. L. 42.*

State of Consorts after Death.

1343. Two consorts most commonly meet after death, know each other, again consociate, and for some time live together; which takes place in the first state, thus whilst they are in externals as in the world. There are two states into which man comes after death, an external and an internal; he comes first into his external, and afterwards into his internal; and whilst they are in externals, one consort, if both are dead, meets, and knows the other, and if they have lived together in the world, they consociate again, and for some time live together; and when they are in this state, they do not know the inclination of each to the other, because this conceals itself in the internals: but afterwards, when they come into their internal state, the inclination manifests itself, and if it be in concord and sympathy, they continue their conjugal life, but if it be in discord and antipathy, they dissolve it. If the man has had many wives, he successively conjoins himself with them, whilst he is in the external state; but when he enters the internal state, in which he perceives the inclinations of love, and what they are, he then either adopts one or leaves all, for in the spiritual world, equally as in the natural world, it is not permitted to any Christian to take more than one wife, because this infests and profanes religion. It is the same with the woman who has had several husbands; but they do not adjoin themselves to their husbands; they only present themselves, and the husbands adjoin them to themselves. It is to be known that husbands rarely know their wives, but that wives readily know their husbands; the reason is, because women have an interior perception of love, and men only an exterior.—*C. L. 47.*

1344. If they can live together, they remain consorts, but if they cannot live together, they separate themselves, sometimes the husband from the wife, sometimes the wife from the husband, and sometimes each from the other. Separations take place after death, because the conjunctions which are made on earth are seldom made from any internal perception of love, but from an external perception which hides the internal; the external perception of love derives its cause and origin from such things as are of the love of the world and of the body; of the love of the world are principally wealth and large possessions, and dignities and honors are of the love of the body: besides these, there are also various seductive allurements, such as beauty and an assumed decorum of manners, and sometimes also unchasteness; moreover, matrimony is frequently contracted within the district, city, or village, in which the parties were born, or dwell, where no choice is given, but one confined and limited to families which are known, and are of corresponding fortune; hence it is, that marriages entered into in the world are for the most part external, and not at the same time internal; when, yet, it is internal conjunction, which is the conjunction of souls, that makes marriage

itself; and this conjunction is not perceivable before man puts off the external and puts on the internal, which takes place after death. Hence, therefore, separations take place, and afterwards new conjunctions with those who are similar and homogenous, unless they had been provided on earth, which is done for those who from an early age have loved, have wished, and have asked of the Lord, a legitimate and lovely connection with one, and have scorned and shunned wandering lusts.

1345. That then a suitable wife is given to the man, and to the woman a husband in like manner. This is because no other consorts can be received into heaven, that they may remain there, but those who have been interiorly united, or can be united as into one; for in heaven two consorts are not called two, but one angel, which is understood by the Lord's words, that they are no longer two, but one flesh. That no other consorts are received into heaven, is, because no others can there cohabit, that is, be together in one house, and in one bed chamber, and bed; for all who are in the heavens are consociated according to affinities and relationships of love, and according to them are their habitations; for, in the spiritual world, there are not spaces, but there are appearances of spaces, and these are according to their states of life, and the states of life are according to the states of love; wherefore, no one can dwell there but in his own house, which is provided for and assigned to him according to the quality of his love; if he dwells elsewhere, he labors in his breast and breathing; and two cannot cohabit in the same house unless they are likenesses; and, especially, consorts cannot, unless they are mutual inclinations.* If they are external and not at the same time internal inclinations, the very house or the place itself separates, rejects, and drives them away. It is for this cause, that, for those who after preparation are introduced into heaven, there is provided marriage with a consort whose soul inclines to union with that of the other, so that they do not wish to be two lives, but one: and this is the cause, also, that, after separation, there is given to the man a suitable wife, and to the woman a husband in like manner.

1346. That consorts enjoy similar intercourse with each other as in the world, but more pleasant and blessed, but without procreation, instead of which they have spiritual procreation, which is of love and wisdom. That consorts enjoy similar intercourse as in the world, is, because after death a male is a male, and a female a female, and there is implanted in both, from creation, an inclination to conjunction; and this, with man (*homo*), is the inclination of his spirit and thence of his body; wherefore after death, when man becomes a spirit, the same mutual inclination remains, and this cannot be given without similar intercourse; for man is man as before, neither is any thing wanting in the male, nor any thing in the female; as to form, they are like themselves, and also as to affections and thoughts; and what else follows, therefore, but that there is a similar intercourse? And because conjugal love is chaste, pure, and holy, therefore this intercourse is full. That the intercourse is then more pleasant and blessed, is because that love, as it becomes of the spirit, becomes more interior and pure, and thereby more perceptible, and all pleasantness increases according to perception, and increases until the blessedness of it within its pleasantness becomes apprehensible.

* Man is often called his own inclination, or his own will, or his own love, by Swedenborg.

1347. That marriages in the heavens are without procreation, but that, instead of this, there is spiritual procreation, which is of love and wisdom, is because, with those who are in the spiritual world, the third [degree], which is natural, is wanting, and this is the continent of spirituals, and spirituals without their continent have no consistence like those things which are procreated in the natural world: also spirituals, considered in themselves, relate to love and wisdom; wherefore these (love and wisdom) are what are born from marriages in the heavens. It is said these are born, because conjugal love perfects an angel, and unites him with his consort, whereby he becomes more and more man, for, as was said above, two consorts in heaven are not two but one angel; wherefore, by conjugal union, they fill themselves with the human, which is, to will to grow wise, and to love that which is, of wisdom. — *C. L.* 49–52.

1348. To what has been related concerning the state of consorts after death, the following is added: I. That all those consorts who are merely natural, are separated after death; this is, because the love of marriage grows cold with them, and the love of adultery grows warm; but still, after separation, they sometimes associate themselves, as consorts with others, yet after a short time they recede from each other: and this is done often and repeatedly, till at length the man is bound over to some harlot, and the woman to some adulterer, which is done in an infernal prison, where promiscuous whoredom is forbidden each under a penalty. II. Consorts, of whom one is spiritual and the other natural, are also separated after death, and to the spiritual is given a suitable consort; but the natural one is transmitted to the resorts of the lascivious amongst his or her like. III. But they who in the world have lived unmarried, and have altogether alienated their minds from marriage, if they be spiritual, remain unmarried, but if natural, they become whoremongers. But it is otherwise with those who, in their celibacy, have desired marriage, and especially with those who have solicited it without success; for these, if they are spiritual, blessed marriages are provided, but not until they are in heaven. IV. They who in the world have been shut up in monasteries, as well virgins as men, at the conclusion of the monastic life, which continues some time after death, are let loose and discharged, and enjoy the free indulgence of their desires, whether they wish to live in marriage or not; if they wish to live married, they become so, but if not, they are borne to the unmarried at the side of heaven; but they who burned with prohibited lust, are cast down. V. The unmarried are at the side of heaven, because the sphere of perpetual celibacy infests the sphere of conjugal love, which is the very sphere of heaven; and the sphere of conjugal love is the very sphere of heaven, because it descends from the heavenly marriage of the Lord and the church. — *C. L.* 54.

Conjugal Love scarcely known at this Day.

1349. That there is given such conjugal love as is described in the following pages, may indeed be acknowledged from the first state of that love, when it insinuates itself and enters into the heart of a youth and a virgin; and thus by those who begin to love one only of the sex, and to desire her as a wife; and still more during the period of betrothment and the interval which precedes the nuptials; and lastly at the nuptials, and the first of the days which follow them. Who does not, then, acknowledge and consent to these positions, that

this is the fundamental love of all loves, and that into it are gathered all joys and all delights from first to last? And who does not know that, after this pleasant time, these transports successively decline and pass away, till at length they are scarcely sensible of them? If it be then said as before, that this is the fundamental love of all loves, and that into it are gathered all joys and delights, they do not consent, nor acknowledge these things, and perhaps assert that they are nonsense, or transcendental mysteries. From this it is evident, that the earliest love of marriage emulates love truly conjugal, and exhibits it in a certain image, to be seen; and this is because then the love of the sex is cast away, which is unchaste, and in its place the love of one of the sex, which is love truly conjugal and chaste, being implanted, remains; who does not then look upon other women with indifference, and upon her who is his own and only one, with a look of love?

1350. That love truly conjugal is yet so rare, that it is not known what it is, and scarcely that it is, is because the state of pleasurable gratifications before nuptials is after them changed into a state of indifference from an insensibility to them. It is known that every man is, at birth, merely corporeal, and that from corporeal he becomes natural more and more interiorly, and thus rational, and at length spiritual; this is effected progressively, because the corporeal is like ground, in which things natural, rational and spiritual are implanted in their order; thus man becomes more and more man. Similar things take place when he enters into marriage; man then becomes a fuller man, because he is conjoined with a consort, with whom he acts as one man; but this takes place in a certain image, in the first state, which was spoken of above; in like manner he then commences from the corporeal, and proceeds into the natural, but in regard to conjugal life, and conjunction into one therefrom; they who then love corporeal naturals, and rationals only from them, cannot be conjoined to a consort as into one, except as to those externals, and when the externals fail, cold invades the internals, which expels the delights of that love, as from the mind so from the body, and afterwards as from the body so from the mind, and this until there is nothing remaining of the remembrance of the earliest state of their marriage, and consequently no knowledge respecting it. Now, as this takes place with most persons at this day, it is evident that what love truly conjugal is, is not known, and scarcely that it is. It is otherwise with those who are spiritual; the first state with these is an initiation into perpetual happiness, which advances in degree, as, in them, the spiritual rational of the mind, and thence the natural sensual of the body, conjoin and unite themselves, each with those of the other; but instances of this are rare — *C. L.* 58, 59.

Conjugal Love the Fundamental of all Loves, and the Receptacle of all Joys and Delights.

1351. That conjugal love, considered in its essence, is the fundamental love of all the loves of heaven and the church, is, because its origin is from the marriage of good and truth; and from this marriage proceed all the loves which make heaven and the church with man; the good of this marriage makes love, and the truth of it makes wisdom, and when love approaches wisdom, or joins itself therewith, then love becomes love, and when wisdom in its turn approaches love, and joins itself with it, then wisdom becomes wisdom.

Love truly conjugal is nothing else but the conjunction of love and wisdom; two consorts, between whom or in whom this love is at the same time, are an effigy and form of it; all likewise in the heavens, where the faces are genuine types of the affections of their love, are likenesses thereof, for it is in them in general and in every part, as has been shown above; now, because two consorts are this love in effigy and form, it follows that every love, which proceeds from the form of love itself, is like unto it; wherefore if conjugal love be heavenly and spiritual, the loves proceeding from it are also heavenly and spiritual; conjugal love therefore is as a parent, and all other loves are as the offspring; hence it is, that from the marriages of the angels in the heavens, are generated spiritual offsprings, which are of love and wisdom, or of good and truth. — *C. L.* 65.

1352. All pleasures whatever, which are felt by man, are of his love; the love by them manifests itself, yea, exists and lives; that the pleasures are exalted in the same degree as the love is exalted, and also as the incidental affections touch the ruling love more nearly, is known. Now, as conjugal love is the fundamental love of all good loves, and as it is inscribed on the most minute particulars of man, as was shown above, it follows that its pleasures exceed the pleasures of all other loves, and also that it makes other loves pleasant, according to its presence, and conjunction with them; for it expands the inmost of the mind, and at the same time the inmost of the body, as the delightful current of its fountain flows through and opens them. All pleasures, from first to last, are gathered into this love, because of the superior excellence of its use above all others; for its use is the propagation of the human race, and thence of the angelic heaven; and because this use was the end of ends of creation, it follows that all the blessedness, happiness, gladnesses, gratifications, and pleasures, which by the Lord the Creator could possibly be conferred on man, are gathered into this his love. That pleasures follow use, and are in man according to the love of it, is manifest from the pleasures of the five senses — sight, hearing, smell, taste, and touch; each of these has pleasures with variations according to their specific uses; what, then, must be that belonging to the sense of conjugal love, whose use is the complex of all other uses?

1353. I know that few will acknowledge, that all joys and all delights, from first to last, are gathered into conjugal love, because love truly conjugal, into which they are gathered, is at this day so rare, that what it is is not known, and scarcely that it is, as was explained and confirmed above, for they are not in any other conjugal love than that which is genuine; and as this is so rare on earth, it is impossible to describe its supereminent felicities otherwise than from the mouth of angels, for they are in it. They have said that the inmost delights of this love, which are of the soul, into which the conjugal of love and wisdom, or of good and truth from the Lord, first flows, are imperceptible, and thence ineffable, because they are at the same time of peace and innocence; but that they become in their descent more and more perceptible, in the superiors of the mind as blessedness, in the inferiors as happiness, in the breast as pleasures from them; and that from the breast they diffuse themselves into each and every part of the body, and at length unite themselves in ultimates into the delight of delights. Moreover, the angels have related wonders respecting these delights, saying that

their varieties in the souls of consorts, and from their souls in their minds, and from their minds in their breasts, are infinite and also eternal; and that they are exalted according to the wisdom with the husbands; and this because they live to eternity in the flower of their age, and because to them nothing is more blessed than to grow wiser and wiser. — *C. L.* 68, 69.

1354. Forasmuch as conjugal love in its first essence is love to the Lord from the Lord, and thence also is innocence, therefore that love is likewise peace, such as is in the heavens with the angels: for as innocence is the very esse of all good, so peace is the very esse of all delight from good, consequently it is the very esse of all joy between conjugal partners: now whereas all joy is of love, and love conjugal is the fundamental love of all the loves of heaven, therefore peace itself principally resides in that love. That peace is a bliss of heart and of soul arising from the conjunction of the Lord with heaven and the church, thus also from the conjunction of good and truth, whilst there is a cessation of all dissension and combat of the evil and false with good and truth, may be seen above; and whereas conjugal love descends from those conjunctions, therefore also all the delight of that love descends and derives its essence from celestial peace. That peace also shines forth as a celestial bliss from the face of conjugal partners in the heavens, who are in that love, and from that love mutually look at each other; nor can such celestial bliss, which intimately affects the delights of loves, and is called peace, be given with any other, than with those who can intimately, thus as to their hearts themselves, be conjoined. — *A. E.* 907.

1355. It has been told me, that so many and so great are the delights and pleasantnesses in that love, which are manifested by turns, that they are innumerable and exceed all description; they are also multiplied with continued augmentations to eternity. The origin of those delights is from this circumstance, that conjugal partners desire to be united into one as to their minds, and that heaven, by virtue of the marriage of good and truth from the Lord there, conspires to such union. I will here relate some particulars concerning the marriages of angels in heaven: they say that they are in continual potency; that after the act there is never any weariness, much less any sadness, but alacrity of life, and hilarity of mind; that the conjugal partners mutually pass the night in each other's bosoms, as if they were created into one; that effects are constantly open, so that they are never deficient whilst they will, inasmuch as without these their love would be as the vein of a fountain stopped up; the effect opens that vein, and renders it everlasting, and also promotes conjunction that they may become as one flesh, for the vital [principle] of the man adds itself to the vital [principle] of the wife and couples them together: they say that the delights of the effects cannot be described by the expressions of any language in the natural world, nor be thought of in any ideas, but such as are spiritual, and even these cannot exhaust the subject. These things have been told me by the angels. — *A. E.* 992.

[NOTE.—Lest any novice in spiritual things, or any merely natural mind, should take offence at, or treat with levity, the averments of Swedenborg on this head, let it be observed, according to all previous instructions, that all angels are the spirits of glorified men and women: and that even now, in this world, there is nothing of sensational delight, or effect, in the body, but which has its origin in the spirit. Or, according to the statement of our author in another place—“The spirit is the very man

himself, who thinks, and who lusts, who desires and is affected; and further, that all the sensitive, which appears in the body, is properly of its spirit, and of the body only by influx." — *A. C.* 4622. These grounds being conceded, why should not the conjugal functions, as well as all others of the organized spiritual body, exist and operate in the angelic world? But let the reason thereof be particularly remembered. Marriages on earth are for the procreation of offspring, but in the heavens, instead thereof, for the procreation of goods and truths. But such procreation cannot be without conjunction of the male and female principles. But there are no abstract principles given — none but what exist in essences and forms. Such, then, is the external nature of all cohabitation in the heavens. It is by such means that married partners are continually giving and receiving of each other's life, and perfecting themselves in love and wisdom forever and ever. Moreover, in regard to there being "no weariness nor sadness after the act," it is to be observed that there would be none in this world, were men in the true order of their life. If, then, the correspondence is perfect, between the heavens and the earth — if, in both, there is an exterior and an interior — an outward act and an inward procreation, then let all the repugnance which may be felt at this announcement of the heaven-instructed Seer, be charged, not to the plain and philosophical statement, but to the ignorance and prejudice of earthly minds. The truth herein contained, when sufficiently abstracted from all low and gross ideas, and invested with that spirituality and holiness which belong to the subject, is only calculated to rationalize our ideas of the heavenly world, and exalt and purify our conceptions of the chastity and sacredness of conjugal love. — *Compiler.*]

Qualifications for receiving Conjugal Love.

1356. That no others can be in love truly conjugal, but they who receive it from the Lord, who are those that come directly to him, and live the life of the church from Himself, is, because this love, considered in its origin and its correspondence, is heavenly, spiritual, holy, pure, and clean, above every love which is with the angels of heaven and the men of the church, and these its attributes cannot be given but to those who are conjoined to the Lord, and from Himself associated with the angels of heaven; for these shun extra conjugal loves, which are conjunctions with others than their own proper consorts, as the loss of the soul and the lakes of hell; and in proportion as a consort shuns such conjunctions, even as to lusts of the will and purposes therefrom, so far love truly conjugal is purified with them, and becomes successively spiritual, first while they live on earth, and afterwards in heaven. Neither with men nor with angels can any love be pure, consequently neither this love; but because the intention which is of the will is primarily regarded by the Lord, therefore, so far as man is in this intention, and perseveres in it, so far he is initiated into its purity and sanctity, and successively advances. That no others can be in spiritual conjugal love but those who from the Lord are such, is, because heaven is in it; and the natural man, with whom this love derives its pleasure only from the flesh, cannot approach to heaven, nor to any angel, yea, neither to any man in whom is this love, for it is the fundamental love of all heavenly and spiritual loves. That this is so, has been confirmed to me by experience. I saw genii in the spiritual world, who were preparing for hell, approaching to an angel whilst he was happy with his consort; and as they approached, while yet at a distance, they became like furies, and sought caverns and ditches as asylums, into which they cast themselves.

1357. That they come into this love, and can be in it, who love the truths of the church, and do its goods, is, because no others are received of the Lord; for these are in conjunction with Himself, and thence can be held in that love from Himself. There are two things which make the church and thence heaven in man — truth of faith and good of life; truth of faith makes the Lord's presence, and good of life according to truths of faith makes conjunction with Himself, and thereby the church and heaven. The truth of faith makes the Lord's presence, because it is of light; spiritual light is

nothing else; and the good of life makes conjunction because it is of heat; spiritual heat is nothing else, for it is love, and good of life is of love; and it is known that all light, even that of winter, makes presence, and that heat united to light makes conjunction; for gardens and shrubberies appear in all light, but they do not flower and fructify, unless when heat conjoins itself to light. From these things the conclusion is obvious, that they are not gifted by the Lord with love truly conjugal, who merely know the truths of the church, but who know them and do its goods. — *C. L.* 71, 72.

1358. No one can be in love truly conjugal, and in its pleasantnesses, delights, blessings, and joys, but he who acknowledges the Lord alone that is, a trine [or threefold principle] in Him; who so approaches the Father as a person by Himself, or the Holy Spirit as a person by Himself and those not in the Lord, such a one cannot have conjugal love. The genuine conjugal principle is given especially in the third heaven, because the angels there are in love to the Lord, acknowledge Him alone as God, and do his commandments; to do the commandments is, with them, to love Him: the commandments of the Lord are, to them, the truths in which they receive Him: there is conjunction of the Lord with them, and of them with the Lord, for they are in the Lord because in good, and the Lord is in them, because in truth; this is the celestial marriage, from which love truly conjugal descends. — *A. E.* 995.

Marriages of the Men of the Golden Age.

1359. Whilst I was once meditating on conjugal love, my mind was seized with a desire of knowing what that love had been with those who lived in the GOLDEN AGE, and afterwards what it had been with those who lived in the following ages, which have their names from silver, copper, and iron; and as I knew, that all who lived well in those ages are in the heavens, I prayed to the Lord that I might be allowed to discourse with them and be instructed: and, behold, an angel stood before me, and said, I am sent by the Lord to be a guide and attendant; and I will first lead and attend you to those who lived in the first age, or period, which is called golden: and he said, The way to them is arduous; it is through a dark forest, which none can pass unless with a guide given him from the Lord. I was in the spirit, and prepared myself for the journey, and we turned our faces to the east; and as we advanced, I saw a mountain, whose height reached beyond the region of the clouds. We passed through a great desert, and came to a forest crowded with various kinds of trees, and made dark by their closeness, of which the angel had forewarned me; but the forest was divided by many narrow paths; and the angel said, that just so many are the windings of error, and that, unless the eyes be opened by the Lord, and olive trees be seen entwined with vine tendrils, and the steps be led from olive to olive, the traveller would fall away into Tartarus, which is round about at the sides. This forest is such, to the end that the access may be guarded; for no other than a primeval race dwells upon that mountain. After we had entered the forest, our eyes were opened, and we saw here and there olive trees entwined with vines, from which hung clusters of grapes of an azure color, and the olive trees were ranged in perpetual orbs; wherefore we made various circuits as they presented themselves to our view; and at length we saw a grove of lofty cedars, and some eagles

upon their branches; on seeing which the angel said, We are now on the mountain not far from its summit. We went forward, and saw behind the grove a circular plain, where were feeding he and she lambs, which were forms representative of the state of innocence and peace of the mountaineers. We passed over this plain, and, lo, there were seen tents on tents, to many thousands, in front and on each side in every direction, as far as the eye could reach. And the angel said, We are now in the camp; there are the armies of the Lord Jehovah, for so they call themselves and their habitations. These most ancient people, whilst they were in the world, dwelt in tents; wherefore now also they dwell in them. But let us bend our way to the south, where the wiser of them are, that we may meet some one with whom we may converse. As I went on, I saw at a distance three boys and three girls sitting at the door of a certain tent; but as we approached, they appeared like men and women of a middle stature. And the angel said, All the inhabitants of this mountain appear at a distance as infants, because they are in a state of innocence, and infancy is the appearance of innocence. These men, on seeing us, ran towards us, and said, Whence are you, and how came you hither? Your faces are not of the faces of our mountain. But the angel, in reply, told them, that we had approached through the forest by permission, and what the cause of our coming was. On hearing this, one of the three men invited and introduced us into his tent. The man was clad in a coat of a blue color, and a tunic of white wool; and his wife was dressed in a purple gown, and, under it, a tunic about the breast, of fine linen wrought in needlework. And because there was in my thought a desire of knowing what marriages were amongst the most ancient people, I looked by turns on the husband and wife, and observed as it were the unity of their souls in their faces; and I said, You two are one: and the man answered, We are one; her life is in me, and mine in her: we are two bodies, but one soul; the union between us is like that of the two tents in the breast, which are called the heart and the lungs; she is my heart, and I am her lungs; but as by heart we here understand love, and by lungs wisdom, she is the love of my wisdom, and I am the wisdom of her love; wherefore her love from without veils my wisdom, and my wisdom from within is interiorly in her love; hence, as you said, there is an appearance of the unity of our souls in our faces. I then asked, If such union exist, can you look at any other woman than your own? And he replied, I can; but as my wife is united to my soul, we both look together, and then nothing of lust can enter; for whilst I look at the wives of others, I look at them by my own wife, whom alone I love; and because this my wife has a perception of all my inclinations, she, as an intermediate, directs my thoughts, and removes every thing discordant, and therewith impresses cold and horror for every thing unchaste; to us here it is as impossible to look upon the wife of any companion from lust, as to look from the shades of Tartarus upon the light of our heaven; therefore there is not given with us any idea of thought, and still less any expression of speech, for the allurements of libidinous love. He could not utter "whoredom," because the chastity of their heaven strove against it. The angel who conducted me then said to me, You hear now the speech of the angels of this heaven, that it is the speech of wisdom, because they speak from causes. After this I looked around, and I saw their tent as

overlaid with gold; and I asked, Whence is this? He replied, It is from a flaming light, which glitters like gold, irradiates and tinges the curtains of our tent, whilst we are in discourse concerning conjugal love; for the heat from our sun, which in its essence is love, then bares itself, and tinges the light, which in its essence is wisdom, with its own color, which is golden; and this takes place because conjugal love, in its origin, is the sport of wisdom and love, for the man was born to be wisdom, and the woman to be the love of the man's wisdom; thence are the delights of that sport in conjugal love and from it, between us and our wives. We have here seen clearly for thousands of years, that those delights, as to quantity, degree, and virtue, are excellent and eminent according to the worship of the Lord Jehovah with us, from whom that heavenly union, or that heavenly marriage, which is of love and wisdom, flows in. As he spake these words, I saw a great light upon the hill in the midst amongst the tents; and I asked, Whence is that light? And he said, It is from the sanctuary of the tent of our worship. And I asked, whether it was permitted to approach. And he said, that it was permitted: and I approached, and saw the tent without and within, altogether according to the description of the [tent] tabernacle, which was built for the sons of Israel in the desert, the form whereof was shown to Moses upon Mount Sinai, Exod. xxv. 40, and xxvi. 30. And I asked, What is within in that sanctuary, whence there is so great a light? And he replied, It is a tablet with this inscription, THE COVENANT BETWEEN JEHOVAH AND THE HEAVENS: he said no more. And as we were then in readiness to depart, I asked, Did any of you, while you were in the natural world, live with more than one wife? He replied, that he knew not one; for we could not think of more; those who have so thought have told us, that instantly the heavenly blessedness of their souls, receded from the inmost to the outermost of their bodies, even to the nails, and together with them the honors of manhood; these, when this was perceived, were banished the land. After these words, the man ran to his tabernacle, and returned with a pomegranate, in which was an abundance of seeds of gold; and he gave it, and I brought it away, and it was a sign to me that we had been with those who lived in the golden age. And then, after a salutation of peace, we departed, and returned home. — C. L. 75.

Marriages of the Men of the Silver Age.

1360. The next day the same angel came to me, and said, Do you wish that I should lead and attend you to the people who lived in the SILVER AGE OR PERIOD, that we may hear from them concerning the marriages of their time? And he said, Neither is access to be had to these but under the auspices of the Lord. I was in the spirit as before, and accompanied my conductor, first to a hill on the confines between the east and the south; and while we were on its declivity, he showed me a great extent of country; and we saw at a distance an eminence as of a mountain, between which and the hill upon which we stood was a valley, and behind it a plain, and from this an acclivity rising gently: we descended the hill to pass the valley, and we saw here and there on each side wood and stone carved into figures of men, and of various beasts, birds, and fishes; and I asked the angel, What are these? Are they idols? And he replied, By no means; they are configurations representative of various moral virtues, and of spiritual truths:

the people of that age possessed the science of correspondences, and every man, beast, bird, and fish, corresponds to some quality; therefore each carved thing represents some particular of virtue or truth, and many together represent virtue itself or truth itself in a common extended form; these are what in Egypt were called hieroglyphics. We proceeded through the valley, and as we entered the plain, we saw horses and chariots, horses saddled and bridled, and chariots of different forms, some carved like eagles, some like whales, and some like stags with horns, and like unicorns, and likewise beyond them some carts, and around, at the sides, stables; and as we approached, both horses and chariots disappeared, and in their stead we saw men, pairs and pairs, walking, conversing and reasoning. And the angel said to me, The different species of horses, chariots, and stables, seen at a distance, are appearances of the rational intelligence of the men of that age; for horse, from correspondence, signifies the understanding of truth, chariot the doctrine thereof, and stables instructions; you know that in this world all things appear according to correspondences. But we passed by these things, and ascended by a long acclivity, and at length saw a city, which we entered; and in walking through the streets and places of public resort, we observed the houses; they were so many palaces, built of marble, with steps of alabaster in front, and at the sides of the steps pillars of jasper: we saw also temples of a precious stone of the color of sapphire and lapis lazuli. And the angel said to me, Their houses are of stones, because stones signify natural truths, and precious stones spiritual truths; and all they who lived in the silver age had intelligence from spiritual truths, and therefrom in natural truths; the like also is signified by silver. As we looked through the city, we saw here and there pairs and pairs; and as they were husbands and wives, we expected to be invited somewhere; and whilst this was in our minds, as we were passing by, we were called back by two into their house, and we ascended and entered; and the angel, speaking for me, explained to them the cause of our coming to this heaven, that it was for the sake of instruction concerning marriages with the ancients, from whom, says he, you here are. And they replied, We were from a people in Asia, and the study of our age was the study of truths, by which we had intelligence; this study was the study of our souls and minds; but the study of our bodily senses was the representations of truths in forms, and the science of correspondences conjoined the sensuals of our bodies with the perceptions of our minds, and gained for us intelligence. On hearing this, the angel requested them to say something of their marriages: and the husband said, There is a correspondence between spiritual marriage, which is of truth with good, and natural marriage, which is of a man with one wife; and as we have studied correspondences, we have seen that the church, with its truths and goods, can by no means be given but with those who live in love truly conjugal with one wife; for the marriage of good and truth is the church with man: wherefore all we who are here say, that the husband is truth, and his wife is good, and that good cannot love any truth but its own, neither can truth in return love any good but its own; if any other were loved, internal marriage, which makes the church, would perish, and there would be only external marriage, to which idolatry, and not the church, corresponds: therefore marriage with one wife we

call sacredness; whereas if it should have place with more than one among us, we should call it sacrilege. After he had said these things, we were introduced into an antechamber, where were many devices on the walls, and small images as it were molten of silver: and I asked, What are these? And they said, They are pictures and forms representative of several qualities, characteristics, and enjoyments, which are of conjugal love; these represent unity of souls, these conjunction of minds, these concord of bosoms, these the delights thence arising. As we looked around, we saw as it were a rainbow upon the wall, consisting of three colors, purple, blue, and white; and we saw how the purple color passed the blue, and tinged the white with an azure color, and that this color flowed back through the blue into the purple, and elevated the purple into a brightness as of flame; and the husband said to me, Do you understand these things? and I replied, Instruct me; and he said, the purple color, from its correspondence, signifies the conjugal love of the wife, the white color the intelligence of the husband, the blue color the beginning of conjugal love in the husband's perception from the wife, and the azure color, with which the whiteness was tinged, conjugal love then in the husband; this color, flowing back through the blue into the purple, and elevating it into a brightness as of flame, signifies the conjugal love of the husband flowing back to the wife; such things are represented on these walls, while from meditation on conjugal love, its mutual, successive, and simultaneous union, we view with eager attention the rainbows there painted. To this I replied, These things are more than mystical at this day, for they are appearances representative of the arcana of the conjugal love of one man with one wife. And he replied, They are so; yet to us here they are not arcana, and hence not mystical. When this was said, there appeared at a distance a chariot drawn by small white horses; and when it was seen, the angel said, That chariot is a sign to us to depart: and then, as we were descending the stairs, our host gave us a cluster of white grapes adhering to the vine leaves; and behold, the leaves were made silver, and we brought them away as a sign that we had conversed with the people of the silver age. — *C. L. 76.*

Marriages of the Men of the Copper Age.

1361. The next day, the conducting and attendant angel still came and said, Make yourself ready, and let us go to the inhabitants of heaven in the west, who are of the men that lived in the third period, or the COPPER AGE; their habitations are from the south over the west to the north, but not into it. And having made myself ready, I attended him, and we entered their heaven from the southern side; and a magnificent grove of palm trees and laurels was there: we passed through this, and then, on the very confines of the west, we saw giants, twice as tall as ordinary men. They asked us, Who let you in through the grove? The angel said, The God of heaven. And they replied, We are guards to the ancient western heaven, but pass ye on. And we passed on, and from an elevation we saw a mountain rising even to the clouds, and between us and the mountain a number of villas, with gardens, groves and plains intermixed; and we passed through the villas even to the mountain, which we ascended; and behold, its summit was not a point, but a plain, and upon it was a spacious and extensive city: and all the houses of the city were built of the wood of resin trees, and

their roofs were made of rafters; and I asked, Why are the houses here of wood? The angel replied, Because wood signifies natural good, and in this good were the men of the third age of the earth; and as copper also signifies natural good, therefore the age in which they lived was named by the ancients from copper: there are here also sacred buildings constructed of the wood of the olive, and in the midst of them is the sanctuary, where, in an ark, lies the Word given to the inhabitants of Asia before the Israelitish Word, the historical books of which are called the *WARS OF JEHOVAH*, and the prophetic books called *ENUNCIATIONS*, both mentioned by Moses, Numb. xxi. 14, 15, and 27-30; this Word at the present day is lost in the kingdoms of Asia, and is retained (*reservatam*) only in Great Tartary. And then the angel led me to one of the sacred buildings, and we looked in and saw in the midst of it that sanctuary, the whole in the brightest light; and the angel said, That light is from that ancient Asiatic Word, for all divine truth in the heavens gives forth light. As we were going out of the sacred building, we heard that it had been told in the city, that two strangers were there, and that they were to be examined whence they were, and what was their business here; and immediately one of the public officers ran to us, and took us before the judges; and to the question, whence we were, and what was our business, we replied, We have passed the grove of palm trees, and also the abodes of the giants, who are the guards of your heaven, and afterwards the region of villas; from which you may conclude that we have come here, not of ourselves, but of the God of heaven; and the business on which we have come is, to be instructed concerning your marriages, whether they are monogamical or polygamical. And they replied, What are polygamical marriages? Are they not scortatory? And then the judges deputed an intelligent person to instruct us in his own house on this business; and he, in his house, placed his wife next himself, and spoke thus; We possess, preserved among us, precepts concerning marriages, from the primeval or most ancient people, who were in love truly conjugal, and thence eminently in the virtue and potency of that love while in the world, and are now in a most blessed state in their own heaven, which is in the east: we are their posterity, and they, as fathers, have given us, as their sons, canons of life, amongst which is this concerning marriages: "Sons, if you wish to love God and your neighbor, and if you wish to grow wise and be happy to eternity, we counsel you to live married to one wife; if you recede from this precept, every heavenly love will fly from you, and therewith internal wisdom, and you will be exterminated." This precept of our fathers we have obeyed as sons, and have perceived its truth, which is, that so far as any one loves his consort alone, so far he becomes heavenly and internal; and that so far as any one does not love his consort alone, so far he becomes natural and external; and this man loves nothing but himself and the images of his own mind, and is mad and foolish. From these things it is, that we all in this heaven live married to one wife; and because we are such, all the borders of our heaven are guarded against polygamists, adulterers, and whoremongers; if polygamists invade, they are cast out into the darkness of the north; if adulterers, they are cast out into the fires of the west; and if whoremongers, they are cast out into the delusive lights of the south. On hearing this, I asked what he understood by the darkness

of the north, the fires of the west, and the delusive lights of the south? He answered, that the darkness of the north was dullness of mind and ignorance of truths; that the fires of the west were loves of evil; and that the delusive lights of the south were falsifications of truth, which are spiritual whoredoms. After this, he said, Follow me to our treasure house; and we followed him, and he showed us the scriptures of the most ancient people, that they were on tablets of wood and stone, and afterwards on polished tables of wood; and that the second age wrote their writings on parchments; and he brought me one, on which were the canons of the people of the first age written out from their tables of stone, among which was also the precept concerning marriages. Having seen these and other memorable things of the earliest antiquity, the angel said, It is now time for us to go; and then our host went out into the garden, and plucked from a tree some small branches, and bound them together, and gave them to us, saying, These branches are from a tree, which is a native of or peculiar to our heaven, the juice of which has the fragrance of balsam. We brought them down with us, and descended by the way near the east, which was not guarded; and behold, the branches were changed into shining brass, and the highest points of them into gold, as a sign that we had been with a nation of the third age, which has its name from copper or brass. — *C. L. 77.*

Marriages of the Men of the Iron Age.

1362. After two days, the angel again spoke with me, saying, Let us complete the ages; the last age remains, which has its name from *IRON*; the people of this age dwell in the north, on the side of the west, in the inner parts or breadth-wise; all these are of the old inhabitants of Asia, with whom was the ancient Word, and worship from it; consequently they were before the advent of our Lord into the world. This is evident from the writings of the ancients, in which those times are so named. These ages are understood by the statue seen by Nebuchadnezzar, whose head was of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet of iron and also clay, Dan. ii. 32, 33. These things the angel said to me in the way, which was contracted and anticipated by changes of state induced in our minds according to the genius of the inhabitants whom we passed; for spaces and thence distances in the spiritual world are appearances according to the states of minds. When we lifted up our eyes, behold, we were in a forest consisting of beeches, chestnuts and oaks; and when we looked around, bears were seen on the left, and leopards on the right; at which when I wondered, the angel said, They are not bears nor leopards, but they are men, who guard these inhabitants of the north; by their nostrils they perceive the spheres of the life of those who pass by, and rush on all that are spiritual, because the inhabitants are natural: they who only read the word, and imbibe thence nothing of doctrine, appear at a distance like bears; and they who thence confirm falses, appear like leopards; but they, on seeing us, turned away, and we passed by. Beyond the forest there appeared thickets, and afterwards grassy plains divided into areas, and encompassed with box: beyond these the earth declined into a valley, wherein were many cities; we passed by some of them, and entered into one that was large; its streets were irregular, and so were the houses; these were built of bricks, with beams laid between,

and plastered; in the places of public resort were consecrated buildings of hewn limestone, the understructure of which was below the earth, and the superstructure above: we went down into one of them by three steps, and saw round about on the walls idols in various forms, and a crowd on their knees adoring them; in the middle of the building was a company, above whom the tutelary god of that city stood, taller by the head. As we went out, the angel said to me, Those idols, with the ancients who lived in the silver age, as above described, were images representative of spiritual truths and of moral virtues: and when the science of correspondences was forgotten and extinct, those images first became objects of worship, and were afterwards adored as deities, and hence has come idolatry. When we were come out of the consecrated building, we examined the men and their clothing; they had faces as of steel, of a grayish color; and they were clothed like comedians, with mantles round about the loins, hanging from a tunic drawn close at the breast; and on their heads were caps of twisted stuff, shaped like seamen's caps. But the angel said, Enough of this; let us seek some instruction concerning the marriages of the people of this age: and we entered into the house of a person of rank, who wore on his head a turreted cap; he received us kindly, and said, Come in, and let us converse together. We entered into the vestibule, and there sat down; and I asked him concerning the marriages of this city and country: and he said, We do not live with one wife, but some with two and three, and some with more, because variety, obedience and honor as of majesty delight us; and these we have from our wives, if they are many; with one wife there would be no pleasure from variety, but disgust from sameness; nor flattering courteousness from obedience, but disquietude from equality; nor satisfaction from dominion and honor thence, but vexation from disputes concerning superiority: and what is a woman? Is she not born subject to the will of the man; to serve, and not to rule? Wherefore here every husband in his own house has, as it were, royal majesty; and because this is of our love, it is also the blessedness of our life. But I asked, Where then is conjugal love, which from two souls makes one, and conjoins minds, and renders man blessed? This love cannot be divided; if divided, it becomes a heat which effervesces and passes away. To this he replied, I do not understand what you say; what else makes man blessed, but the emulation of wives contending for the honor of the husband's highest favor? As he spoke these words, a man entered into the women's apartment, and opened the two doors; but there flowed out thence somewhat libidinous, which stank like mire; this was from polygamical love, which is connubial, and at the same time scortatory: wherefore I rose up and shut the doors. Afterwards I said, How can ye subsist upon this earth, when you have no love truly conjugal, and also when you worship idols? He replied, As to connubial love, we are so very jealous of our wives, that we do not suffer any one to enter farther within our houses than the vestibule: and because there is jealousy, love must be there: as to idols, we do not worship them; but we are not able to think of the God of the universe, except by means of appearances presented to our eyes; for we cannot elevate our thoughts above the sensuals of the body, nor think of God above the objects of bodily vision. I then asked again, Are not your idols of divers forms? How then

can they cause in you the vision of one God? He replied, This is a mystery to us; somewhat of the worship of God lies hidden in each form. And I said, You are merely corporeal sensual; you have not a love of God, nor a love of a consort of spiritual origin; and these loves together form man, and from sensual make him heavenly. As I spake these words, there appeared through the gate, as it were, lightning; and I asked, What is this? He said, Such lightning is to us a sign that there will come the Ancient from the east, who teaches us concerning God, that he is one, alone omnipotent, who is the first and the last; he also admonishes us not to worship idols, but only to look at them as images representative of the virtues proceeding from the one God, which together form his worship; this Ancient one is our Angel, whom we revere, and to whom we hearken; he comes to us, and raises us up, when we are falling into obscure worship of God, from fantasy respecting images. Having heard these things, we went out of the house and the city, and on the way, from what we had seen in the heavens, we came to these conclusions concerning the circle and the progression of conjugal love: concerning the circle, that it had passed from the east into the south, from the south into the west, and from thence into the north; and concerning the progression, that it had decreased according to its passage through the circle, viz. that in the east it was heavenly, in the south spiritual, in the west natural, and in the north sensual; and also that it had decreased in a like degree with the love and the worship of God; from which it was concluded, that this love in the first age was as gold, in the second as silver, in the third as brass, and in the fourth as iron, and that at length it ceased. And on this occasion the angel, my guide and companion, said, Nevertheless, I cherish the hope, that this love will be raised up by the God of heaven, who is the Lord, because it is capable of being raised up again. — *C. L. 78.*

They who are in Love truly conjugal, feel and see themselves a united Man.

1363. From those who have lived for ages with their consorts in heaven I have heard it testified, that they feel themselves thus united, the husband himself with the wife, and the wife herself with the husband, and each feels himself or herself in the other mutually and interchangeably, as also in the flesh, although they are separate. The cause of this phenomenon, rare upon earth, that the union of their souls and minds is felt in their flesh, they said was this, because the soul not only makes the inmosts of the head, but also the inmosts of the body; in like manner the mind, which is mediate between the soul and the body; which, although it appears to be in the head, is yet also actually in the whole body; and they said, that thence it is, that the acts, which the soul and mind intend, flow in an instant from the body; also that it is thence, that themselves, after the rejection of the body in the former world, are perfect men. Now, because the soul and the mind adjoin themselves closely to the flesh of the body, in order that they may operate and produce their effects, it follows, that the union of the soul and mind with a consort is felt also in the body as one flesh.

1364. That conjugal love is an effort to conjunction in bosoms, is because the bosom is a public place of assembly, and, as it were, a royal court, and the body as a populous city around it. That the bosom is as a public place of assembly,

is because all things, which are determined by the soul and mind into the body, first flow into the bosom: that it is as a royal court, is because the dominion over all things of the body is there; for there are the heart and lungs, and the heart reigns by means of the blood, and the lungs by means of respiration, every where: that the body is as a populous city around them, is manifest. When, therefore, the souls and minds of consorts are united, and love truly conjugal unites them, it follows that this lovely union flows into their bosoms, and through these into their bodies, and causes an effort to conjunction: and the more, because conjugal love determines the effort to its ultimates, for completing its happy pleasantnesses; and because the bosom is in the place where the two ways meet, it is manifest whence it is, that conjugal love has found the seat of its delicate sense there. — *C. L.* 178, 179.

1365. From the universal marriage of good and truth is derived the conjugal love between a husband and a wife, the husband being so created as to be the understanding of truth, and the wife being so created as to be the will of good, consequently the husband to be truth, and the wife to be good, thus that both may be truth and good in their form, which form is man (*homo*), and the image of God; and whereas it is ordained from creation, that truth should be of good and good of truth, thus mutually and interchangeably, therefore there cannot be given one truth united to two diverse goods, and *vice versa*; nor can there be given one understanding united to two diverse wills, and *vice versa*; thus neither can there be given one man, who is a spiritual man, united to two diverse churches, nor, in like manner, one man (*vir*) intimately united to two women; intimate union is as of the soul and heart, the soul of the wife is the man, and the heart of the man is the wife; the man communicates and conjoins his soul to the wife by actual love, the soul being contained in his semen, and the wife receives it in her heart; hence the two become one, and then all and singular the things of the body of the one, look each to its mutual [principle] in the body of the other: this is genuine marriage, which can only be given between two; for it is ordained from creation, that all things of the man, as well of his mind as of his body, should have each their mutual [principle] in the mind and body of the wife, and thence that the most singular things should mutually look to each other, and will to be united: and from this aspect and effort exists conjugal love. All things which are in the body, which are called members, viscera, and organs, are no other than natural corporeal forms corresponding to the spiritual forms of the mind, whence all and singular the things of the body so correspond to all and singular the things of the mind, that whatsoever the mind wills and thinks the body acts in an instant at its nod; when, therefore, two minds act as one, then also the two bodies are potentially so united, that they are no more two, but one flesh; to will to become one flesh is conjugal love, and that love is such as is the quality of that will. It is allowed to confirm this by a wonderful circumstance, which has place in the heavens; there are married partners there who are in such conjugal love, that both can be one flesh, and also are one when they will, and then they appear as one man. I have seen and discoursed with them, and they said, that they have one life, and that they are as the life of good in truth, and the life of truth in good, and that they are as the pairs in man, namely, as the two hemispheres of the brain encompassed

with one meninx, the two ventricles of the heart within a common covering, and in like manner the two lobes of the lungs, which, although they are two, yet are one as to life, and as to the exercises of life, which are uses: they said that their life, thus conjoined, is full of heaven, and that it is the very life of heaven, with its infinite beatitudes, by reason that heaven also is such, from the marriage of the Lord therewith; for all the angels of heaven are in the Lord, and the Lord in them. — *A. E.* 1004.

1366. I also spake with the angels concerning conjugal love, or that which exists between two conjugal partners who love one another, that it is the inmost of all loves, and such that partner sees partner in mind (*animus*) and mind (*mens*), so that each partner has the other in himself or herself, that is, that the image, nay, the likeness of the husband is in the mind of the wife, and the image and likeness of the wife is in the mind of the husband, so that one sees the other in himself, and they thus cohabit in their inmosts. This was represented by angelic ideas, which cannot be expressed by words. — *S. D.* 4408.

Marriages induce upon Souls and Minds other Forms.

1367. That marriages induce upon the souls and minds other forms, cannot be observed in the natural world, because souls and minds there are encompassed with a material body, and through this the mind rarely shines; and men of this age also, more than the ancients, learn from infancy to induce expressions upon their faces, by means of which they hide deeply the affections of the mind, which is the cause, that the forms of minds, as they are before marriage and as they are after marriage, are not distinguished between: that, nevertheless, the forms of souls and minds after marriage are different from what they were before it, appears manifestly from the same forms in the spiritual world; for they are then spirits and angels, who are nothing else than minds and souls in a human form, stripped of their coverings, which were composed of elements in the waters and earths, and of exhalations thence scattered around in the air, which being cast off, the forms of the minds, as they had been inwardly in their bodies, are conspicuous, and then it is clearly seen, that they are of one kind to those who live in marriage, and of another to those who do not. In general, consorts have an interior comeliness of face, for the man draws from the wife the beauteous redness of her love, and the wife from the man the shining brightness of his wisdom; for two consorts there are united as to souls; and besides, there appears in each a human fulness. This is the case in heaven, because there are no marriages elsewhere. — *C. L.* 192.

The Woman is actually formed into a Wife according to the Account of the Creation.

1368. In this book it is said that the woman was created out of the rib of the man, and that the man, when she was brought to him, said, This is bone of my bones, and flesh of my flesh, and she shall be called *Ishah*, because she was taken out from *Ish*, the man, ii. 22-24; by rib of the breast, in the Word, nothing else is signified in the spiritual sense but natural truth; this is signified by the ribs which the bear carried between his teeth, Dan. vii. 5; for by bears are signified those who read the Word in the natural sense, and see truths therein without understanding; by the breast of man is signified that essential and proper thing, which is distinguished from the breast of

woman; this is wisdom, for truth sustains wisdom, as the rib sustains the breast; these things are signified, because it is the breast in which all things of man are as in their centre. From these things it is evident, that the woman was created out of the man by transcription of his proper wisdom, which is, out of natural truth, and that the love of this was transferred from the man into the woman, in order that there might become conjugal love; and that this was done, that there may not be in the man the love of himself, but the love of the wife; who, from the disposition innate in herself, cannot do otherwise than convert the love of himself with the man, into his love to herself; and I have heard that this is done from the wife's love itself, neither the man nor the wife being conscious of it; thence it is, that no one can ever truly conjugally love his consort, who from the love of self is in the pride of his own intelligence. After this arcanum of the creation of the woman from the man is understood, it may be seen, that the woman is as it were created or formed in like manner from the man in marriage, and that this is done by the wife, or rather by means of the wife by the Lord, who infuses into women inclinations for so doing; for the wife receives into herself the image of the man, by her appropriating to herself his affections; and by her conjoining the internal will of the man with her own, concerning which it follows; and also by her devoting to herself the offsets (*propagines*) of his soul, concerning which also it follows. From these things it is manifest, that a woman is formed into a wife, according to the description, in the book of Creation, interiorly understood, by means of such things as she takes out of the husband and his breast, and inscribes on herself. — *C. L.* 193.

1369. I was once in the midst of angels, and heard their discourse; the discourse was concerning intelligence and wisdom, that man does not perceive otherwise than that both are in himself, and thus that whatever he thinks from the understanding, and intends from the will, is from himself; when yet not a particle of it is from man, except the faculty of receiving the things, which are of the understanding and the will, from God. And because every man from nativity inclines to love himself, lest man, from the love of himself and from the pride of his own intelligence, should perish, it was provided from creation, that that love of the man should be transcribed into the wife, and should be implanted in her from nativity, in order that she may love the intelligence and wisdom of her man, and thus the man; wherefore the wife continually attracts the pride of the proper intelligence of her man to herself, and extinguishes it with him, and vivifies it with herself, and thus turns it into conjugal love, and fills it with pleasantnesses above measure: this is provided by the Lord, lest the pride of his own intelligence should infatuate the man even so far as that he should believe, that he understands and is wise from himself and not from the Lord, and thus wish to eat from the tree of the knowledge of good and evil, and thence believe himself like unto God, and also God, as the serpent, which was the love of one's own intelligence, said and persuaded; wherefore man after the eating was cast out of paradise, and the way to the tree of life was guarded by a cherub. Paradise spiritually is intelligence; to eat from the tree of life is, spiritually, to understand and be wise from the Lord; and to eat from the tree of the knowledge of good and evil is, spiritually, to understand and be wise from self. — *C. L.* 353.

Conjugal Love perfected to Eternity.

1370. Because love truly conjugal endures to eternity, it follows, that the wife becomes more and more a wife, and the husband more and more a husband: the cause itself is, that in the marriage of love truly conjugal, each becomes a more and more internal man, for that love opens the interiors of their minds, and as these are opened, man becomes more and more a man (*homo*), and to become more a man, with the wife is to become more a wife, and with the husband it is to become more a husband. I have heard from the angels, that a wife becomes more and more a wife, as the husband becomes more and more a husband, but not so reversely; but it rarely if ever is wanting but that a chaste wife loves the husband, but that there is wanting a loving in return by the husband; and that this is wanting because of no elevation of wisdom, which alone receives the love of the wife. — *C. L.* 200.

1371. It has been shown to me how the delights of conjugal love advance to heaven. The progression of the delights of conjugal love towards heaven was into blessednesses and happinesses continually more and more, till they became innumerable and ineffable; and as they advanced more interiorly into the more innumerable and ineffable, they advanced even to the very blessednesses and happinesses of the inmost heaven, or of the heaven of innocence, and this by the most perfect freedom for all freedom is from love, thus the most perfect freedom is from conjugal love, which is heavenly love itself. — *H. H.* 386.

1372. They who are in love truly conjugal, after death, when they become angels, return into youth and adolescence; the males, however worn out with age, become young men; and the wives, however worn out with age, become young women; each conjugal partner returns into the flower and into the joys of the age in which love conjugal begins to exalt the life with new delights, and to inspire sportiveness for the sake of prolification: into this state, first exteriorly, afterwards more and more interiorly to eternity, comes the man who had fled adulteries as sins, and was inaugurated by the Lord into conjugal love whilst he lived in the world. Inasmuch as they are always growing young more interiorly, it follows that love truly conjugal increases and enters into its delights and satisfactions, which were provided for it from the creation of the world, and which are the delights and satisfactions of the inmost heaven arising from the love of the Lord towards heaven and the church, and thence from the love of good and truth between each other, from which loves is derived every joy in the heavens. The reason why man thus grows young in heaven, is, because he then enters into the marriage of good and truth, and there is in good an effort of continually loving truth, and in truth there is an effort of continually loving good, and then the wife is good in its form, and the man is truth in its form: from that effort man puts off all the severity, sadness and dryness appertaining to age, and puts on the liveliness, gladness and freshness of youth, from which the effort lives and becomes joy. It has been told me from heaven that they have then a life of love, which cannot otherwise be described, than as being the life of joy itself. — *A. E.* 1000.

Every One is in Wisdom and Intelligence in Proportion to Conjugal Love.

1373. That the faculty of being wise increases with those who are in love truly conjugal, is be

cause this love with consorts is from wisdom and according to it; also because the sense of this love is the touch, and this is common to all the senses, and also full of delights; thence it opens the interiors of minds, as it opens the interiors of the senses, and with them the organic things of the whole body. Thence it follows, that those who are in that love, love nothing more than to be wise; for man is wise as far as the interiors of his mind are opened.— *C. L.* 211.

1374. Man has intelligence and wisdom in the same proportion and quality as is the proportion and quality of conjugal love with him; the reason is, because conjugal love descends from the love of good and truth, as an effect from its cause, or as what is natural from its spiritual principle, and from the marriage of good and truth the angels of the three heavens also have all their intelligence and wisdom: for intelligence and wisdom is nothing else but the reception of light and heat from the Lord as a sun, that is, the reception of divine truth conjoined with divine good, and of divine good conjoined with divine truth, thus it is the marriage of good and truth from the Lord. That it is so, has manifestly appeared from the angels in the heavens, who, when separated from their conjugal partners, are indeed in intelligence, but not in wisdom, whereas, when they are with their conjugal partners, they are also in wisdom, and, what I wondered at, as they turn the face each to his conjugal partner, so far they are in a state of wisdom, for the conjunction of truth and good is effected in the spiritual world by aspect, and the wife there is good, and the man is truth, wherefore as truth converts itself to good, so it is vivified. By intelligence and wisdom is not meant ingenuity of ratiocinating concerning truths and goods, but the faculty of seeing and understanding truths and goods, which faculty man has from the Lord.— *A. E.* 998.

True Marriage regards what is eternal.

1375. That those, who are in love truly conjugal, regard what is eternal, is because there is eternity in that love; and its eternity is from this, because that love with the wife and wisdom with the husband, increases to eternity, and in the increasing or progression consorts enter more and more deeply into the blessednesses of heaven, which their wisdom and the love of it at the same time store up in themselves; wherefore, if the idea of eternal should be rooted out, or from any accident escape from their minds, it would be as if they were cast down from heaven. What state consorts in heaven have, when the idea of eternal falls out of their minds, and the idea of temporary falls in its place, came into open view with me from this experience: Once, from permission given, two consorts were with me from heaven, and at that time the idea of eternal concerning marriage was taken from them, by a certain worthless spirit speaking cunningly; which being taken away, they began to wail, saying, that they could live no longer, and that they felt a wretchedness which they never felt before; which being perceived by their fellow-angels in heaven, the worthless spirit was removed and cast down; when this was done, the idea of eternal instantly returned to them, from which they were gladdened with gladness of heart, and most tenderly embraced each other. Besides this, I have heard two consorts, who concerning their marriage now cherished the idea of eternal, now the idea of temporary, the reason was, because there was in them an internal

dissimilitude; these, when they were in the idea of eternal were mutually gladdened, but when in the idea of temporary, they said, There is no longer marriage, and the wife, I am no longer a wife, but a concubine; and the man, I am no longer a husband, but a whoremonger; wherefore, while the internal dissimilitude was open to them, the man departed from the woman, and the woman from the man; but afterwards, because each had the idea of eternal concerning marriage, they were consociated with partners of similitude. From these things it may be clearly seen, that those, who are in love truly conjugal, regard what is eternal, and that, if this escapes from the inmosts out of the thought, they are disunited as to conjugal love, not, however, at the same time as to friendship, for this dwells in externals, but the former in internals. The like is in marriages upon earth; consorts there, while they love each other tenderly, think of what is eternal concerning the marriage covenant, and nothing at all concerning its end by death; and if they do think concerning this, they grieve; still are comforted with hope from the thought of its continuation after their decease.— *C. L.* 216.

The Nature of the Intelligence of Women and Men.

1376. The intelligence of women in itself is modest, elegant, pacific, yielding, soft, tender; and the intelligence of the men in itself is grave, harsh, hard, high spirited, fond of licentiousness. That such are women, and such are men, is very manifest from the body, the face, the sound of the voice, the discourse, the gesture, and the manners of each; from the **BODY**, in that the men are hard in skin and flesh, but the women soft; from the **FACE**, in that the men are of a harder, more resolute, rougher, more yellow, also of a bearded, thus more unbeautiful, face, but the women, of a softer, more yielding, more tender, fairer face, and thence are beauties; from the **SOUND** of the voice, in that with the men it is grave, but with the women delicate; from the **DISCOURSE**, in that with the men it is fond of licentiousness, and high spirited, but with women, modest and pacific; from the **GESTURE**, in that with the men it is bolder and firmer, but with the women, fainter and weaker; from the **MANNERS**, in that with the men they are more disorderly, but with women more elegant. How much the genius of men differs from the genius of women by nativity itself, was clearly manifest to me, from boys and girls seen in their assemblings; I have seen these assemblings through a window several times, in a large city, on a public square, in which upwards of twenty in a day assembled themselves; there the boys, according to the disposition connate with them, played together by making tumult, vociferating, fighting, striking, and throwing stones at each other; but the girls sat peaceable at the doors of the houses, some playing with infants, some dressing dolls, some sewing upon little pieces of linen, some kissing each other, and what I wondered at, still they looked at the boys, who were such, with delighted eyes. From these things I could see manifestly that man is born understanding, and woman love; and of what quality understanding is, and of what love is, in their principles; and thus of what quality the understanding of the man would be in its progress, without conjunction with feminine, and afterwards with conjugal, love.— *C. L.* 218.

1377. It is supposed by some, that women are

equally able to elevate the sight of their understanding into the sphere of light into which men do, and to view things in the same altitude ; which opinion has been induced in them through the things written by certain learned authoresses ; but these, when explored in the spiritual world in the presence of the authoresses, were found out to be, not of judgment and wisdom, but of genius and grace ; and the things which proceed from these two from the elegance and neatness of the composition of the words, appear as if sublime and erudite, yet only in presence of those who call all ingeniousness wisdom. — *C. L.* 175.

The Wife should be under the Guidance of the Husband.

1378. Since every law and precept derives its existence from what is celestial and spiritual, that being its true origin, it follows that this law of marriage does so also, which requires that the wife, who is actuated by desire appertaining to the proprium, rather than by reason, (as the man is,) should be subject to his prudence. — *A. C.* 266.

1379. It is believed by many, that women can discharge the duties of men provided they are initiated into them from the earliest age, in the manner that boys are ; they may indeed be initiated into the exercise of them, but not into the judgment, on which the rectitude of the duties interiorly depends ; wherefore those women, who have been initiated into the duties of men, are constrained in matters of judgment to consult the men, and then from their councils, if they are free to decide as they please, they elect what favors their own love. — *C. L.* 175.

Cause of Beauty in the Female Sex.

1380. In a company of wise angels, one said, let us now join in some discourse of wisdom, and let the discourse be concerning causes, and now, concerning the cause of beauty in the female sex. And then they spake in order ; and the first gave this as the cause ; that women were created of the Lord affections of the wisdom of the men, and the affection of wisdom is beauty itself. A second said, that the woman was created of the Lord by the wisdom of the man, because from the man, and that hence she is a form of wisdom inspired with the affection of love, and because the affection of love is life itself, woman is the life of wisdom, while the male is wisdom, and the life of wisdom is beauty itself. The third gave this as the cause ; that there is given to women the perception of the delights of conjugal love, and as their whole body is an organ of that perception, it must needs be that the habitation of the delights of conjugal love, with their perception, be beauty. The fourth gave this as the cause ; that the Lord took away from the man beauty and elegance of life, and transcribed them into the woman, and that hence, the man, without reunion with his beauty and elegance in the woman, is stern, austere, dry and unlovely, and one is wise only for himself, and another is foolish ; but when the man is united with his beauty and elegance of life in the wife, he becomes cheerful, pleasant, vivacious and lovely, and thus wise. A fifth said, that women were created beauties, not for themselves, but for the men, that men, of themselves hard, might become soft, that their minds, of themselves grave, might become cheerful, and that their hearts, of themselves cold, might grow warm ; and this takes place when they become one flesh with their wives. A sixth said this was the cause ; that the universe was created by the Lord a most perfect work, but

that nothing in it was created more perfect than a woman of beautiful countenance and graceful manners, to the end that man may give thanks to the Lord for this munificence, and may repay it by the reception of wisdom from him. When these and many similar things had been said, the wife appeared beyond the crystalline wall, and said to her husband, Speak, if you please ; and when he spoke, the life of wisdom from the wife was perceived in his discourse, for the love of it was in the tone of speech ; thus experience testified to the above truth. After this, we surveyed the temple of wisdom, and also the paradisaical scenes around it, and being filled therefrom with joy, we departed, and passed through the avenue to the gate, and descended by the way of our ascent. — *C. L.* 56.

1381. From conjugal love the angels derive all their beauty, thus each angel is beautiful according to that love ; for all the angels are forms of their own affections, inasmuch as in heaven it is not allowed to feign with the face things which are not of the affection, wherefore the face of the angels is a type of their mind ; whilst therefore they have conjugal love, they have love to the Lord, mutual love, the love of good and the love of truth, and the love of wisdom : these loves with them form their faces, and present themselves as fires of life in their eyes, to which moreover innocence and peace are added, which complete their beauty. Such forms are the forms of the inmost angelic heaven, and are forms truly human. — *A. E.* 1001.

1382. There was presented to my sight, but in a very small degree, and veiled from full view, as it were, by a kind of cloud, an exquisite beauty, accompanied with a perception that it was the beauty of conjugal love. It was perceived to be such by virtue of a certain affection imparted, and scarcely any thing else can be said of it than that it was beauty itself ; for conjugal love, that is to say, the very essential principle of this love, gives itself the form of this superlative beauty, affecting the mind to its deepest recesses ; indeed all beauty is from this source. — *S. D.* 4175.

1383. Genuine conjugal love is an image of heaven, and when it is represented in another life, it is by the most beautiful objects that the eye can see, or the mind conceive ; it is represented by a virgin of inexpressible beauty encompassed with a bright cloud, so that she may be said to be beauty itself in essence and form : all beauty in another life is said to proceed from conjugal love, its affections and thoughts are represented by adamantine atmospheres, sparkling as it were with rubies and carbuncles, and this with delights which affect the inmosts of the mind : but as soon as any thing of lasciviousness intervenes, they disappear. — *A. C.* 2735.

The Universal Conjugal Sphere and its Reception.

1384. There is a conjugal sphere, which flows in from the Lord through heaven, into every and each thing of the universe even to its ultimates. That from the Lord proceed love and wisdom, or, what is the same thing, good and truth, was shown above in its own chapter ; these two in marriage proceed continually from the Lord, because they are Himself, and from Him are all things ; and the things which proceed from Him, fill the universe ; for without that, nothing would subsist which has existed. There are numerous spheres, which proceed from Him ; as the sphere of the preservation

of the created universe, the sphere of the protection of good and truth against evil and false, the sphere of reformation and regeneration, the sphere of innocence and peace, the sphere of mercy and grace, besides more; but the universal sphere of all is the conjugal sphere, because this is also the sphere of propagation, and thus a supereminent sphere of the preservation of the created universe through successive generations. That this conjugal sphere fills the universe, and pervades it from firsts to ultimates, is manifest from the things above shown, that there are marriages in the heavens, and the most perfect in the third or supreme heaven, and that besides with men, it is in all subjects of the animal kingdom on earth, even to worms; and moreover that it is in all subjects of the vegetable kingdom, from olive trees and palm trees even to the small grasses. That this sphere is more universal than the sphere of heat and light, which proceeds from the sun of our world, reason may be convinced from the fact, that it operates also in the absence of the heat of this sun, as in winter, and in the absence of its light, as in the night, especially with men; that it does so operate, is because it is from the sun of the angelic heaven, and thence it is a constant equal portion (*æquatio*) of heat and light, that is, conjunction of good and truth; for it is in continual spring; the changes of its good and truth, or of its heat and light, are not variations of itself, as are the variations on earth from the changes of heat and light from the sun there, but the former arise from the subjects which receive.

1385. That this sphere is received by the female sex, and through this sex is transferred into the male sex. That with the male sex there is not any conjugal love, but that it is only with the female sex, and from this is transferred into the male sex, I have seen evidenced by experience, to which also agrees this reason, that the masculine form is an intellectual form, and woman is a voluntary* form, and an intellectual form cannot grow warm with conjugal heat from itself, but from the conjunctive heat of some one, in whom that conjugal heat is implanted by creation; therefore it cannot receive that love, unless by means of the voluntary form of the female adjoined to itself, because this is also a form of love. This same thing may be more amply confirmed from the marriage of good and truth; and, before the natural man, from the marriage of the heart and lungs, because the heart corresponds to love, and the lungs to understanding; but because a knowledge of these is wanting to most persons, a confirmation by means of them would rather shade than illustrate. From the transferring of this sphere from the female sex into the male, it is, that the mind also is inflamed by thought alone concerning the sex; it follows, that thence also is propagative formation, and thus excitation; for unless heat be added to light on earth, nothing flourishes there, or is excited to producing any fruit.

1386. That, where love truly conjugal is, this sphere is received by the wife, and solely through the wife by the husband. That this sphere, with those who are in love truly conjugal, is received by the husband solely through the wife, is at this day an arcanum, and yet it is not an arcanum in itself, because the bridegroom and the new-married husband may know it; does not whatever proceeds from the bride and the new-married wife affect

conjugially, but not, at that time, what proceeds from others of the sex? The case is similar with those who live together in love truly conjugal; and because a sphere of life encompasses every one, as well the man as the woman, densely on the breast, and rarely on the back, it is manifest whence it is, that husbands who dearly love their wives, turn themselves towards them, and in the daytime look upon them with a favoring countenance; and on the other hand, those who do not love their wives, turn themselves away from them, and in the daytime look at them with retracted sight. By the reception of the conjugal sphere by the husband solely through the wife love truly conjugal is known and distinguished from spurious, false and frigid conjugal love. — *C. L.* 222-224.

1387. That love, and thence conjunction, is inspired into the man by the wife, is at this day concealed from the men, yea, it is universally denied by them; the cause is, that wives persuade, that only the men love, and that themselves receive, or that the men are loves, and themselves obediences; they also rejoice in heart when the men believe so. There are many causes, that they persuade them of this, all of which are of the prudence and circumspection of wives, concerning which something will be said in the following pages, and specifically in the chapter concerning the causes of colds, of separations, and of divorces between consorts. That the inspiration or insinuation of love into the men is from the wives, is because there is nothing of conjugal love, and not even of the love of the sex, with the men, but only with wives and females: that it is so, has been shown me to the life in the spiritual world. "There was once a conversation there concerning this matter, and the men, from persuasion by the wives, insisted, that they love, and not the wives, but that the wives receive love from them. That the dispute respecting this arcanum might be broken off, all the females, together with the wives, were taken away from the men, and together with them the sphere itself of the love of the sex was removed; which being removed, the men came into a state altogether strange, and never before perceived; from which they complained much. Then, when they were in this state, females were brought to them, and wives to the husbands; and both the wives and the females spoke to them caressingly: but at their caresses they became cold, and turned themselves away, and said among themselves, What is this? What is a female? And when certain of them said, that they were their wives, they replied, What is a wife? we do not know you. But when the wives began to be grieved about this altogether cold indifference of the men, and some of them to shed tears, the sphere of the love of the female sex, and of conjugal love, which had been until now taken away from the men, was restored; and then the men returned forthwith into their former state, the lovers of marriage into theirs, and the lovers of the sex into theirs." Thus the men were convinced, that nothing of conjugal love, nor indeed of the love of the sex, resides with them, but only with wives and females. But still, the wives afterwards from their prudence induced the men to believe, that love resides with the men, and that some spark of it may pass from them into themselves. This experience is here adduced in order that it may be known, that wives are loves, and the men receptions. — *C. L.* 161.

* The reader is referred to page 282, for the note explanatory of this use of the term *voluntary*.

Conjugal Pairs born for each other.

1388. The Lord provides similitudes for those who desire love truly conjugal, and if they are not given in the earths, He provides them in the heavens. But in what manner they are provided in the heavens, I have heard described by the angels, thus : That the divine providence of the Lord is most particular and most universal concerning marriages and in marriages, because all the enjoyments of heaven stream forth from the enjoyments of conjugal love, as sweet waters from the stream of a fountain; and that on this account it is provided that conjugal pairs be born, and that these are continually educated, under the auspices of the Lord, for their several marriages, both the boy and the girl being ignorant of it; and after the completed time, then that marriageable virgin, and then that young man fit for nuptials, meet somewhere as if by fate, and see each other; and that then, as from a certain instinct, they instantly know that they are partners, and, as if from a certain dictate within, think in themselves, the young man; that she is mine, and the virgin, that he is mine; and, after this has been seated for some time in the minds of both, they deliberately speak to each other, and betroth themselves: it is said, as if from fate, instinct and dictate, and it is meant from divine providence, because, while this is not known, it appears thus; for the Lord opens internal similitudes, that they may see each other. — *C. L.* 229.

1389. That conjugal pairs are born and are educated for marriages, both being ignorant of it, may be confirmed by the conjugal likeness visible in the faces of both; also by the inmost and eternal union of minds (*animorum*) and minds (*mentium*), which cannot be given, such as they are in heaven, without being foreseen and provided by the Lord.

1390. But it is to be known, that marriages interiorly conjunctive can hardly be entered into on earth, because elections of internal similitudes there cannot be provided by the Lord as in the heavens, because they are limited in various ways, as to co-equals in state and condition, within the country, city and village of their habitation, and there, for the most part, externals bind them together, and thus not internals, which do not come forth unless after an interval of marriage, and are known only when they press themselves into the externals. — *C. L.* — 229, 316, 320.

Holiness of Marriage.

1391. How holy in themselves, that is, from creation, marriages are, may be seen from this consideration, that they are the seminaries of the human race, and inasmuch as the angelic heaven is from the human race, they are also the seminaries of heaven; consequently, that by marriages not only the earths but also the heavens are filled with inhabitants: and whereas the end of the whole creation is the human race, and thence heaven, wherein the Divine itself may dwell as in its own, and as it were in itself, and their procreation according to divine order is established by marriages, it is manifest, how holy they are in themselves, thus from creation, and how holy they ought thence to be held. The earth indeed may equally be filled with inhabitants by fornications and adulteries, as by marriages, but not heaven; the reason is, because hell is from adulteries, and heaven from marriages. When the procreations of the human race are effected by marriages, in

which the holy love of good and truth from the Lord reigns, then the same takes place in the earth as in the heavens, and the kingdom of the Lord in the earth corresponds to the kingdom of the Lord in the heavens; for the heavens consist of societies arranged according to all the varieties of affections celestial and spiritual, from which arrangement exists the form of heaven, which supereminently exceeds all the forms in the universe; a similar form would exist in the earth, if the procreations there were effected by marriages, in which love truly conjugal reigns, for then how many families soever might successively descend from one father of a family, so many images of the societies of heaven would exist in a similar variety; families would then be like trees bearing fruit of various species, from which as many gardens would be produced, each containing its own species of fruits, which gardens taken together would present a form of a celestial paradise; but these things are said comparatively because trees signify the men of the church, gardens intelligence, fruits the good of life, and paradise heaven. It has been told me from heaven, that such correspondence of the families on the earths with the societies in the heavens had place with the most ancient people, of whom the first church of this earth was constituted, which also was called by the ancients the golden age, by reason that love to the Lord, mutual love, innocence, peace, wisdom, and chastity in marriages, then reigned, and it was also said from heaven, that they then interiorly shuddered with horror at adulteries, as at the abominable things of hell. — *A. E.* 988.

1392. All things which are in the human body, from the head to the sole of the foot, as well interior as exterior, correspond to the heavens; hence it is, that man is a heaven in its least form, and also that angels and spirits are in form perfectly human, for they are forms of heaven; all the members dedicated to generation, in each sex, especially the womb, correspond to the societies of the third or inmost heaven; the reason is, because love truly conjugal is derived from the love of the Lord towards the church, and from the love of good and truth, which love is the love of the angels of the third heaven, wherefore love truly conjugal, which thence descends, as the love of that heaven, is innocence, which is the very esse of all the good in the heavens: hence embryos in the womb are in a state of peace, and infants, after they are born, are in a state of innocence, the mother also being affected in like manner towards them. Inasmuch as such is the correspondence of the genital members of each sex, it is evident, that from creation they are holy, and therefore solely dedicated to chaste and pure conjugal love, and not to be profaned by the unchaste and impure love of adultery, whereby man converts heaven with himself into hell: for as the love of marriage corresponds to the love of the supreme heaven, which is love to the Lord from the Lord, so the love of adultery corresponds to the love of the lowest hell. The reason why the love of marriage is so holy and celestial, is, because it commences from the Lord Himself, in the inmost principles of man, and descends according to order to the ultimates of the body, and thereby fills the whole man with celestial love, and induces in him a form of the divine love, which form is the form of heaven, and is an image of the Lord, as was said above: but the love of adultery commences from the ultimate principles of man, and from an impure lascivious fire there; and thence, contrary to order, penetrates

the interiors, always into the things of man's proprium, which are nothing but evil, and induces in them a form of hell, which is an image of the devil; wherefore the man who loves adultery and is averse from marriage, is in form a devil. — *A. E.* 985.

Resemblances of Conjugal Love.

1393. There exists with some a principle resembling conjugal love, but yet it is not conjugal love, unless they are in the love of good and of truth; it is a love appearing as conjugal, but it is from motives of self-love and the love of the world, viz., that they may be served at home, that they may live in ease and security, that they may be ministered to in sickness and old age, or for the sake of their children whom they love: in some cases such apparent love is compelled, from fear respecting the partner, respecting reputation, and respecting misfortunes; in some cases it is lascivious love which induces such apparent love, and this at first appears like conjugal love, for then they emulate something of innocence, sport like little children, and perceive a joy as from a heavenly origin, whereas in process of time, they are not united, like those who are in conjugal love, more and more closely, but are separated. Conjugal love differs also with the married parties, with one it may be more or less, with the other little or not at all, and in consequence of such difference, to the one it may be heaven, to the other hell; affection and reception determine this. — *A. C.* 2742.

Conjugal Love in the Kingdoms of Nature.

1394. That genuine conjugal love is heaven, is represented in the kingdoms of nature, for there is nothing in universal nature which does not in some manner represent the Lord's kingdom in general, the natural kingdom deriving all its origin from the spiritual kingdom; what is without an origin prior to itself, is nothing, not any thing being given unconnected with its cause, thus with its end, for in such case it must instantly perish, and be annihilated: hence then come the representatives of the Lord's kingdom in the kingdoms of nature. That conjugal love is heaven, appears from the transformation of worms into nymphs and chrysalises, and thus into winged insects, for when the time of their nuptials comes, which is when they put off their terrestrial form, or their worm state, and are furnished with wings, and become volatile, they are then elevated into the atmosphere, their heaven, where they sport with each other, celebrate marriages, lay eggs, and are nourished with the juices of flowers; they are then also in their beauty, having wings decorated with golden, silver, and other colors beautifully determined; such is the effect of the conjugal even with these vile little animals. — *A. C.* 2758.

False and infernal Marriages.

1395. I am indeed forbidden by wives of such lot, who are in the spiritual world, to present those marriages to public view; for they fear lest their art of obtaining power over the men should at the same time be exposed, which nevertheless they exceedingly desire should be concealed. But because I am excited by the men in that world, to lay open the causes of their intestine hatred, and as it were fury, brought into their hearts against their wives from their clandestine arts, I will only adduce these things which follow. The men said, that, themselves being ignorant of it, they contracted a

terrific fear of their wives, from which they could not do otherwise than obey their wilful determinations most submissively, and be obsequious to their nods more than the meanest slaves, thus that they become as spiritless fellows; and that not only those, who were placed in no dignity, became thus before their wives, but those also who were in great dignity, yea, valiant and renowned generals; and they said, that after that terror was contracted, they could not be in any boldness to speak with their wives, except in a friendly manner, and to do to them any thing but what was of their pleasure, although they cherished deadly hatred against them in their hearts; and besides, that their wives still treat them courteously in speech and act, and compliantly listen to some of their requests. Now because the men themselves wondered much, whence arose such antipathy in their internals and such as it were sympathy in their externals, they explored the causes from the females, to whom that secret art was known; and they said, that they received it from their mouth, that the women, (*mulieres*)* conceal deeply with themselves the science, by which they know how to subject the men, if they will, to the yoke of their authority; and that this is done with rude wives by alternate chidings and favorings; with some of them by looks continually hard and unpleasant, and with others otherwise; but with polished wives, by importunate pressings of requests never at times intermitted, and by obstinate resistances against the husbands if they suffer hard things from them, insisting on the right of their equality by law, from which they boldly render themselves stubborn; yea, that if they were turned out of the house, they would return at their liking, and would urge like things; for they know that the men, from their nature, can by no means resist the stubborn pressings of their wives, and that, after giving up, they submit themselves to their arbitrary determinations; and that the wives then, under their own authority, make a show of civility and gentleness to their husbands. The genuine cause of the ruling of the wives by means of this cunning is, that the man acts from the understanding, and the woman from the will, and that the will can make itself obstinate, but not the understanding: it was said to me that the worst women of this disposition, who are thoroughly a prey to the artful endeavor of ruling, are able to adhere tenaciously to their obstinate pressings even to the last struggle for life. I have also heard the excuses offered by those women, why they entered into the exercise of this art; they said, that they should not have entered into it, unless they had foreseen supreme contempt and future rejection, and thence their own destruction, if they were subjugated by their husbands, and that thus they took up these their arms from necessity. To this they added this monition for the men, that they should leave to the wives their rights, and when they are in alternate colds, that they should not consider them as vile below handmaids; they said also, that many of their sex are not in the state of exercising that art, from connate timidity; but I added, from connate modesty. From these things it has now become known, what marriages in the world are understood by infernal marriages between consorts, who interiorly are most bitter enemies, and exteriorly as the most intimate friends. — *C. L.* 292.

* *Mulier* means a woman who is not a maid, whether married or otherwise.

1396. The interiors of those who live in such marriage, are in mutual collision and combat against each other, as is the case with two opposites, howsoever the exteriors are checked and controlled for the sake of tranquillity. The collision and combat of their interiors reveals itself after their death: they for the most part meet together and then fight like enemies, and tear each other; for then they act according to the state of their interiors: it has been given me several times to see their combats and tearings, some of which were full of revenge and cruelty. For the interiors of every one in the other life are set at liberty, nor are any longer restrained by external things, for worldly reasons, for every one then is such as he is interiorly. — *H. H.* 380.

Second Marriages.

1397. After the death of the consort, again to contract matrimony, depends on the preceding conjugal love. Love truly conjugal is as the scale of a balance (*lanx*), in which inclinations to iterated marriages are weighed; as far as the preceding conjugal love accedes to that love, so far the inclination to iterated marriage recedes, but as far as the preceding love recedes from that love, so far the inclination to another marriage is wont to accede. The reason is obvious, because conjugal love is in a like degree a conjunction of minds, which remains in the life of the body of the one after the decease of the other, and this holds the inclination as the tongue in a balance, and makes the preponderance according to the appropriation of true love; but because an approach to this love is rarely made at this day except for some paces, on this account the scale of preponderance of inclination for the most part raises itself to a level, and from this it inclines and tends to the other side, that is, to marriage. — *C. L.* 318.

1398. To those who had not conjugal love, there is not any spiritual or internal bond, but only a natural or external bond; and if an internal bond does not hold together the external in its order and tenor, the latter does not persist otherwise than as a bandage with the fastening taken away, which falls asunder according to the tossing or the wind. The cause is, that the natural takes its rise from the spiritual, and in its existence is nothing else than a mass gathered together from things spiritual; wherefore, if the natural is separated from its spiritual, which produced and as it were begot it, it is not any longer held together interiorly, but only exteriorly, by the spiritual, which surrounds and binds it in general, and does not tie it together and hold it, tied together in particular; thence it is, that the natural separated from the spiritual with two consorts does not make any conjunction of minds, and thus not of wills, but only a conjunction of some external affections, which cohere with the senses of the body. That to such nothing stands in the way and hinders, but that they may contract iterated matrimones, is because they had not the essentials of marriage, and thence neither are there any in them after separation by death; on this account they are then at full liberty to tie their sensual affections, if a widower, with whatever woman, and if a widow, with whatever man, it is agreeable and lawful; neither do they themselves think otherwise than naturally concerning marriages, and than from advantages on account of various necessities and external utilities, which at death can again be restored by another person in the place of the former.

1399. To this shall be added this that is now;

that those two who had lived with each other in love truly conjugal, by the death of one, are still not separated, since the spirit of him or her deceased cohabits continually with the spirit of him or her not yet deceased, and this even to the death of the other, when they again meet and reunite themselves, and love each other more tenderly than before, because in the spiritual world. From these things is given this irrefragable consequence, that those who had lived in love truly conjugal, do not wish iterated marriage. But if they contract any thing like marriage afterwards, it is done for causes separate from conjugal love; and these causes are all external; as if there are infants in the house, and it is necessary to provide for the care of them; if the house is large, furnished with servants of both sexes; if avocations abroad abstract the mind from the family affairs of the house; if mutual aids and offices are necessities; and other like things. — *C. L.* 320, 321.

State of Adulterers.

1400. Inasmuch as adulteries are contrary to conjugal love, it is not possible for adulterers to be with the angels in heaven; and also because they are in the contraries to good and truth; and thus it is impossible they should be in the heavenly marriage, and this also because they have none but filthy ideas concerning marriage; when marriage is only mentioned, or an idea thereof occurs, instantly there are in their ideas lascivious, obscene, yea, abominable things; in like manner when the angels discourse concerning good and truth, adulterers think contrary thereto; for all affections and thoughts thence derived, remain with man after death such as they have been in the world. It is in the mind of adulterers to destroy societies, most of them being cruel, thus in their hearts contrary to charity and mercy, mocking at the miseries of others, desiring to deprive every one of his own, and doing it as far as they dare, delighting in the destruction of friendships, and in sowing the seeds of enmities; their religion is, that they say they acknowledge the Creator of the universe, and a providence but only universal, and salvation from faith, and that their lot will not be worse than that of others; but when they are explored as to their qualities in heart, which is done in another life, they do not even believe these things, but instead of the Creator of the universe they acknowledge nature, instead of a universal providence they acknowledge none, and respecting faith they think nothing; and all this is a consequence of the utter opposition of adulteries to good and truth; hence any one may judge how adulterers can come into heaven. — *A. C.* 2747.

1401. From the goods enumerated and described which are consequent upon chaste marriages, it may be concluded what are the evils which are consequent upon adulteries, for these evils are the opposites to those goods; namely, in the place of the spiritual and celestial loves which appertain to those who live in chaste marriages, are infernal and diabolical loves with those who are in adulteries; in place of the intelligence and wisdom which appertain to those who live chastely in marriages, are insanities and folies with those who are in adulteries; in place of the innocence and peace which appertain to those who live in chaste marriages, are deceit and no peace with those who are in adulteries; in place of the power and protection against the hells, which appertain to those who live chastely in marriages, are the demons themselves, and the hells, with those

who live in adulteries; in place of the beauty which they have who live chastely in marriages, is deformity with those who live in adulteries, which is monstrous according to the quality of their adulteries. The ultimate lot of adulterers is, that from the extreme impotence, into which they at length reduce themselves, they become void of all the fire and light of life, and dwell solitary in wildernesses as inert and weary of their own life. — *A. E.* 1003.

1402. I have been instructed by the angels, that when any one commits adultery on earth, heaven is instantly closed to him, and that he afterwards lives solely in worldly and corporeal things; and then, although he hears of the things pertaining to love and faith, still they do not penetrate to his interiors: and whatever he himself speaks concerning those things, does not come from his interiors, but only from his memory and his lips, under the impulse of self-conceit or the love of gain; for the interiors are closed, and cannot possibly be opened but by earnest repentance. — *A. C.* 2750.

1403. He who abstains from adulteries from any other motive than because they are sins, and against God, is still an adulterer; as for instance, if any one abstains from them for fear of the civil law and its punishment, from fear of the loss of fame, and thence of honor; from fear of diseases arising from them; from fear of upbraidings at home from his wife, and thence of intranquillity of life; from fear of chastisements from the servants of the injured husband; from poverty or from avarice; from any infirmity arising either from abuse, or from age, or from impotence, or from disease; nay, if he abstain from them on account of any natural or moral law, and does not abstain from them at the same time on account of the divine law, he is nevertheless interiorly unchaste and an adulterer; for he notwithstanding believes that they are not sins, and thence declares them lawful in his spirit, and thereby in spirit commits them, although not in the body; wherefore after death when such a one becomes a spirit, he speaks openly in favor of them, and commits them without shame. It has been given me in the spiritual world to see virgins who accounted whoredoms as wicked, because against the divine law; and also virgins who did not account them wicked, but nevertheless abstained from them by reason of the ill fame attending them, which would turn away their suitors; these latter virgins I saw encompassed with a dusky cloud in their descent to the abodes below; but the former I saw encompassed with a bright light in their ascent to the abodes above. — *A. E.* 1009.

1404. All they who regard adulteries as nothing, that is, who believe they are not sins, and commit them from this confirmed belief, and purposely, are in their hearts evil doers and impious; for the human conjugal and religion go together, at the same pace, and every step and movement from religion and to religion, is also a step and movement from and to the conjugal which is peculiar and proper to a Christian man. — *C. L.* 80.

Vision of a Golden Shower in Heaven, and a Discourse of Wives concerning Conjugal Love.

1405. One morning I was awakened by some delightful singing which I heard at some height above me, and in consequence, during the first watch, which is internal, pacific, and sweet, above the succeeding watches of the day, I was in a ca-

capacity of being kept for some time in the spirit as it were out of the body, and of attending exactly to the affection which was sung. The singing of heaven is an affection of the mind, which is let forth through the mouth as a tune; for the tone of the voice in speaking, separate from the discourse of the speaker, and grounded in the affection of love, is what gives life to the speech. In that state I perceived, that it was the affection of the delights of conjugal love, which was made musical by wives in heaven: that this was the case, I observed from the sound of the song, in which those delights were varied in a wonderful manner. After this I arose, and looked into the spiritual world; and lo; in the east beneath the sun there appeared as it were a GOLDEN SHOWER. It was the morning dew descending in great abundance which, being irradiated by the sun's rays, exhibited to my eyes the appearance of a golden shower. In consequence of this I became fully awake, and went forth in the spirit, and asked an angel who happened to meet me at that instant, whether he saw a golden shower descending from the sun? He replied, that he saw one whenever he was in meditation concerning conjugal love; and at the same time turning his eyes towards the sun, he added, "That shower falls over a hall, in which are three husbands with their wives, who dwell in the midst of an eastern paradise. Such a shower is seen falling from the sun over that hall, because with those husbands and wives there resides wisdom respecting conjugal love and its delights; with the husbands respecting conjugal love, and with the wives respecting its delights. But I perceive that thou art engaged in meditation concerning the delights of conjugal love: I will therefore lead thee to that hall, and introduce thee." He led me through paradisaical scenery to houses, which were built of olive wood, having two columns of cedar before the gate, and introduced me to the husbands, and asked their permission for me to discourse in their presence with the wives. They consented, and called their wives. These latter inspected my eyes most shrewdly; and I asked, "Why do you so?" They said, "We can thereby discover exquisitely what is thy inclination and consequent affection, and thy thought grounded in affection, respecting the love of the sex; and we see that thou art meditating intensely, but still chastely, concerning it." And they added, "What dost thou wish us to tell thee on the subject?" I replied, "Tell me, I pray, somewhat concerning the delights of conjugal love." The husbands assented, saying, "If you be so disposed, give them some information in regard to those delights; their ears are chaste." They asked, "Who taught thee to question us concerning the delights of that love? Why didst not thou question our husbands?" I replied, "This angel, who is with me, informed me, that wives are the recipients and sensories of those delights; because they are born loves, and all delights are of love." To this they replied with a smile, "Be prudent, and declare nothing of this sort except in an ambiguous sense; because it is a wisdom deeply reserved in the hearts of our sex, and is not discovered to any husband, unless he be principled in love truly conjugal: there are several reasons for this, which we keep entirely to ourselves." Then the husbands said, "Our wives know all the states of our minds, neither is there any thing hid from them: they see, perceive, and are sensible of whatsoever proceeds from our will. We, on the other hand, know nothing of what passes with our wives. This faculty is given to

wives, because they are most tender loves, and as it were burning zeals for the preservation of friendship and conjugal confidence, and thereby of each happiness of life, which they carefully attend to, both in regard to their husbands and themselves, by virtue of a wisdom implanted in their love, which is so full of prudence, that they are not willing to say, and consequently cannot say, that they love, but that they are loved." I asked the wives, "Why are you not willing, and consequently cannot?" They replied, "If the least hint of the kind should escape from the mouth of a wife, the husband would be seized with cold, which would separate him from all communication whatever with his wife, so that he could not bear to look upon her; but this is the case only with those husbands who do not hold marriages to be holy, and therefore do not love their wives from any principle of spiritual love: it is otherwise with those who love from a spiritual principle. In the minds of the latter this love is spiritual, and by derivation thence in the body is natural. We in this hall are principled in this latter love by derivation from the former; therefore we trust our husbands with our secrets respecting our delights of conjugal love." Then I officiously asked, that they would also discover to me somewhat concerning those secrets; and instantly they looked towards a window on the southern quarter, and lo! there appeared a white dove, whose wings shone as if they were of silver, and its head was crested with a crown of gold; and it stood upon a bough, from which there went forth an olive; and while it was in the attempt to spread out its wings, the wives said, "We will communicate something: the appearing of that dove is a token that we are permitted. Every man (*vir*)," they continued, "has five senses, seeing, hearing, smelling, taste, and touch; but we have likewise a sixth, which is the sense of all the delights of the conjugal love of the husband; and this sense we have in the palms of our hands, while we touch the breasts, arms, hands, or cheeks of our husbands, especially their breasts: and also while we are touched by them. All the gladness and pleasantness of the thoughts of their minds (*mentium*), and all the joys and delights of their minds (*animorum*), and all the festive and cheerful principles of their bosoms, pass from them to us, and become perceptible, sensible, and tangible; and we discern them as exquisitely and distinctly, as the ear discerns the tune of a song, and as the tongue the taste of dainties; in a word, the spiritual delights of our husbands put on with us a kind of natural embodying: wherefore they call us the sensory organs of chaste conjugal love, and thence its delights. But this sixth sense of ours exists, subsists, persists, and is exalted in the degree in which our husbands love us from principles of wisdom and judgment, and in which we in our turn love them from the same principles in them. This sense in our sex is called in the heavens the sport of wisdom with its love, and of love with its wisdom." From this information a desire was kindled in me of asking further questions, as concerning the variety of delights; and they said, "It is infinite; but we are not willing and therefore not able to say more; because the dove at our window with the olive branch under his feet is flown away." I waited for its return; but in vain. In the mean time I asked the husbands, "Have you a like sense of conjugal love?" They replied, "We have a like sense in general; but not in particular. We enjoy a general

blessedness, a general delight, and a general pleasantness, arising from the particulars of our wives; and this general principle, which we derive from them, is as a serene principle of peace." As they spoke these words, lo! through the window there appeared a swan standing on a branch of a fig tree, which spread out his wings and flew away. On seeing this, the husbands said, "This is a sign for us to be silent concerning conjugal love: return again at stated times, and perhaps more will be discovered." They then withdrew, and we took our leave. — C. L. 155.

1406. While I was in meditation concerning the arcana of conjugal love stored up with wives, there again appeared the GOLDEN SHOWER described above; and I recollected that it fell over a hall in the east where there lived three conjugal loves, that is, three married pairs, who loved each other tenderly. On seeing it, as if invited by the sweetness of meditation on that love, I hastened towards it, and as I approached, the shower from golden became purple, afterwards scarlet, and when I came near, it was sparkling like dew. I knocked at the door, and when it was opened, I said to the attendant, "Tell the husbands, that the person who before came with an angel, is come again, and begs the favor of being admitted into their company." Presently the attendant returned with a message of assent from the husbands, and I entered. The three husbands with their wives were together in an open gallery, and as I paid my respects to them, they returned the compliment. I then asked the wives, Whether the white dove in the window afterwards appeared? They said, "Yes; and to-day also, and it likewise expanded its wings; from which we concluded that you were near at hand, and were desirous of having one other arcanum discovered to you concerning conjugal love." I inquired, "Why do you say *one* (arcanum); when yet I came hither to learn several?" They replied, "They are arcana, and some of them transcend your wisdom to such a degree, that the understanding of your thought cannot comprehend them. Your glory over us on account of your wisdom; but we do not glory over you on account of ours; and yet ours is eminently distinguished above yours, because it enters your inclinations and affections, and sees, perceives, and is sensible of them. You know nothing at all of the inclinations and affections of your own love; and yet these are the principles from and according to which your understanding thinks, consequently from and according to which you are wise; and yet wives are so well acquainted with those principles in their husbands, that they see them in their faces, and hear them from the tone of their voices in discourse, yea, they feel them on their breasts, their arms, and their cheeks; but we, from the zeal of our love for your happiness, and at the same time for our own, pretend not to know them, and yet we govern them so prudently, that wherever the fancy, good pleasure, and will of our husbands lead, we follow by permitting and suffering; only bending the direction thereof when it is possible, but in no case forcing it." I asked, "Whence have you this wisdom?" They replied, "It is implanted in us from creation and consequently from birth. Our husbands compare it to instinct; but we say that it is of the divine providence, in order that the men may be rendered happy by their wives. We have heard from our husbands, that the Lord wills that the male man (*homo masculus*) should act from a free principle accord-

ing to reason; and that on this account the Lord himself governs from within his free principle, so far as respects the inclinations and affections, and governs it from without by means of his wife; and that thus he forms a man with his wife into an angel of heaven; and moreover love changes its essence, and does not become conjugal love, if it be compelled. But we will be more explicit on this subject; we are moved thereto, that is, to prudence in governing the inclinations and affections of our husbands, so that they may seem to themselves to act from a free principle according to their reason, from this motive, because we are delighted with the love of them; and we love nothing more than that they should be delighted with our delights, which, in case of their being lightly esteemed by our husbands, become insipid also to us." Having spoken these words, one of the wives entered her bed chamber, and on her return said, "My dove still flutters its wings, which is a sign that we may communicate further arcana:" and they said, "We have observed various changes of the inclinations and affections of the men; as that they grow cold towards their wives, while they (the husbands) entertain vain thoughts against the Lord and the church; that they grow cold while they are conceited of their own intelligence; that they grow cold while they look at the wives of others from a principle of concupiscence; that they grow cold while their love is adverted to by their wives; not to mention other occasions; and that the degrees of their coldness are various: this we discover from a drawing back of the sense from their eyes, ears, and bodies, on the presence of our senses. From these few observations you may see, that we know better than the men, whether it be well or ill with them; if they are cold towards their wives, it is ill with them, but if they are warm towards their wives, it is well with them; wherefore the wives are continually devising means whereby the men may become warm and not cold towards them; and these means they devise with a sagacity inscrutable to the men." As they said this, the dove was heard to make a sort of moaning; and immediately the wives said, "This is a token to us, that we have a wish to communicate greater arcana, but that it is not allowable; probably you will reveal to the men what you have heard." I replied, "I intend to do so: what harm can come from it?" Hereupon the wives discoursed among themselves on the subject, and then said, "Reveal it if you please. We are well aware of the power of persuasion which wives possess. They will say to their husbands, 'The man is not in earnest; he tells idle tales; he is but joking from appearances, and from strange fancies usual with men. Do not believe him, but believe us; we know that ye are loves, and that we are obediences.' Therefore reveal it if you please; but still the husbands will place no dependence on what comes from your lips, but on what comes from the lips of their wives which they kiss." — *C. L.* 208.

How Conjugal Love is imputed after Death.

1407. There are given marriages in which conjugal love does not appear, and yet is, and there are given marriages in which conjugal love appears, and yet is not; the causes are numerous in each case, knowable in part from what has been written concerning love truly conjugal, and concerning the causes of colds and separations, and concerning the causes of apparent love and friendship in marriages, but appearances in externals

conclude nothing concerning imputation: the only thing which concludes is the conjugal, in that it resides in the will of any one, and is guarded, in whatsoever state of marriage man may be; that conjugal is as a balance, in which that love is weighed; for the conjugal of one man with one wife is the precious pearl of human life, and the repository of the Christian religion; and because it is so, that love may be given with one consort, and at the same time not with the other; and that love may lie so deeply concealed, that the man himself may not observe any thing about it; and it may also be inscribed in the course (*in successu*) of life; the reason is, because that love in its steps accompanies religion, and religion, because it is the marriage of the Lord and the church, is the rudiment (*initium*) and inoculation of that love; wherefore conjugal love is imputed to every one after death, according to his spiritual rational life; and for him, to whom that love is imputed, marriage is provided in heaven after his decease, of what quality soever his marriage may have been in the world. From these things is now formed this closing proposition — that neither from the appearances of marriages, nor from the appearances of scortations, is a conclusion to be formed concerning any one, that he has conjugal love or not; wherefore *Judge not, that ye may not be condemned*, Matt. vii. 1. — *C. L.* 531.

PART VIII.

CORRESPONDENCES.

Nature of Correspondences.

1408. Few know what representations are, and what are correspondences, nor can any one know what they are, unless he knows that there is a spiritual world, and this distinct from the natural world, for between things spiritual and things natural are given correspondences, and the things which exist from things spiritual in things natural, are representations; they are called correspondences because they correspond, and representations because they represent.

1409. That some idea may be had of representations and correspondences, let one reflect only on those things which are of the mind, viz. of the thought and will; these things usually so bear forth from the face that they manifest themselves in the countenance thereof, especially the affections, and the interior affections from and in the eyes; when those things which are of the face act in unity with those which are of the mind, they are said to correspond, and are correspondences; and the looks [*vultus*] of the face represent, and are representations. The case is similar with those things which are effected by gestures in the body, as also with all the actions which are produced by the muscles; that these things are effected according to those things which a man thinks and wills, is well known; the gestures and actions themselves, which are of the body, represent those things which are of the mind, and are representations; and when they agree together, they are correspondences.

1410. It may also be known, that such effigies do not exist in the mind, as are exhibited in the countenance, but that they are merely affections, which are thus effigied; also that such acts do not exist in the mind, as are exhibited by actions in the body, but that they are thoughts which are thus figured: the things which are of the mind are spiritual, but those which are of the body are nat.

ural: thence it is evident, that there exists a correspondence between things spiritual and things natural; and that there is a representation of things spiritual in things natural; or what is the same, when the things which are of the internal man are effigied in the external, then the things which appear in the external man are representative of the internal, and the things which agree together are correspondences.

1411. It is also known, or may be known, that there is a spiritual world, and that there is a natural world; the spiritual world in the universal is, where spirits and angels dwell, and the natural world where men dwell: in particular, there is a spiritual world and a natural world with every individual man, his internal man being to him a spiritual world, and his external being to him a natural world: the things which flow in from the spiritual world, and are presented in the natural, are in general representations; and so far as they agree together they are correspondences. — *A. C.* 2987-2990.

1412. It has been given me to know from much experience, that in the natural world, and in its three kingdoms, there is not the smallest thing which does not represent something in the spiritual world, or which has not something there to which it corresponds. Besides many experiences, it was also made evident from this: on a certain occasion, when I was discoursing concerning the viscera of the body, and was pursuing their connection from those which are of the head to those which are of the thorax, and so on to those which are of the abdomen, then the angels who were above me led my thoughts through the spiritual things to which those viscera corresponded, and this so that there was not the least error; they did not think at all concerning the viscera of the body, concerning which I was thinking, but only concerning the spiritual things to which they corresponded.

1413. The case is similar with the things which are in the vegetable kingdom, for there not the smallest thing exists which does not represent something in the spiritual world, and correspond thereto, as has been frequently given me to know by like commerce with the angels. — *A. C.* 2992, 2993.

1414. Moreover, nothing is ever given in the created world, which has not correspondence with the things existing in the spiritual world, and which does not thus in its own manner, represent something in the Lord's kingdom; thence is the existence and subsistence of all things. If man knew how these things are, he would never attribute all things to nature, as is usually done.

1415. Hence it is, that all and single things which are in the universe, represent the Lord's kingdom, insomuch that the universe with its heavenly constellations, its atmospheres, and its three kingdoms, is nothing else than a kind of theatre representative of the Lord's glory which is in the heavens. In the animal kingdom not only man, but also each particular animal, even the least and vilest, are representative; to instance worms, which creep on the ground, and feed on plants; these, when the time of their nuptials approaches, then become chrysalids, and presently are furnished with wings, and thus are elevated from the ground into the atmosphere, which is their heaven, where they enjoy their delight and their freedom, sporting one with another, and feeding on the choicest parts of flowers, laying their eggs and thus providing for posterity; and being then in the state of their heaven, they are also in their beauty; that

these things are representative of the Lord's kingdom, may be obvious to every one. — *A. C.* 2999, 3000.

Correspondence of all Things of a Man.

1416. That such a correspondence exists, is a thing most perfectly known in another life, not only to the angels, but also to spirits, and even to the wicked; the angels thence know the most secret things which are in man, and the most secret things which are in the world, and in its universal nature; this was often manifest to me also from this, that when I spake of any part of man, they not only knew all the structure of that part, its manner of acting and use, but likewise innumerable things besides, more than man is capable of exploring, yea of understanding, and this in their order and in their series, from intuition into the heavenly order which they followed, to which the order of that part corresponded: thus, because they are in principles, they thence know the things which are from them.

1417. It is a general rule that nothing can exist and subsist from itself, but from another, that is, by another, and that nothing can be kept in form except from another, that is, by another, as is manifest from all and single things in nature: that the human body from without is kept in form by the atmospheres, is known, and unless it were also kept in form from within by some acting or living force, it would fall to pieces in a moment; every thing unconnected with what is prior to itself, and by things prior with the First, instantly perishes: that the greatest man, or influx thence, is that prior by which man as to all and single things in him, is connected with the First, that is, with the Lord, will be manifest from what follows.

1418. On this subject I have been instructed by much experience, and indeed that not only the things pertaining to the human mind, viz., to its thought and affection, correspond to things spiritual and celestial, which are the things of heaven from the Lord, but also the whole man in general, and in particular whatever is in man, insomuch that there is not the smallest part, nor even the smallest constituent of a part, which does not correspond; also that man thence exists and continually subsists; and further, that unless there were such a correspondence of man with heaven, and by heaven with the Lord, thus with what is prior to himself, and by what is prior with what is first, he would not subsist a single moment, but would dissolve into nothing.

1419. I have been informed by living experience, not only that heaven in general flows in, but also societies in particular; likewise what the societies are and of what quality, which flow into this and that organ of the body, and into this and that member thereof; and further, that it is not one society only, which flows into each organ or member, but many, and that in each society also there are many; for the more there are, so much the better and stronger is the correspondence, insomuch as perfection and strength are from unanimity of many, who act as one in a heavenly form; hence results a more perfect and stronger effort (*conatus*) upon particulars according to plurality.

1420. Hence it may appear, that all and each of the viscera and members, or organs of motion and sensation, correspond to societies in heaven, thus to so many as it were distinct heavens, and that from those societies, that is, by them, celestial and spiritual things flow in with man, and this into adequate and suitable forms, and present thus the

effects which are apparent to man; these effects however do not appear to man otherwise than as natural, thus altogether under another form and under another appearance [than what they are in their origin], inasmuch that they cannot be known to be from heaven.

1421. It was also once shown me to the life, what societies they are, and of what quality, and how they flow in and act, which constitute the province of the face, and flow into the muscles of the forehead, of the cheeks, of the chin, and of the neck, and how they communicate between themselves; in order that this might be presented to the life, it was allowed them to make an effigy of a face in various methods by influx: in like manner it was shown what societies, and of what quality, flow into the lips, into the tongue, into the eyes, and into the ears; and it was also given to speak with them, and thus to be fully instructed. Hence also it was made evident, that all who come into heaven, are organs or members of the greatest man; and also that heaven is never shut, but in proportion to the numbers who enter, the stronger is the effort (conatus), the stronger the force, and the stronger the action; and further, that the heaven of the Lord is immense, so immense as to exceed all belief; the inhabitants of this earth are very few respectively, and almost as a pool of water in comparison with the ocean. — *A. C.* 3626–3631.

1422. Hence all situations in heaven are determined respectively to the human body, according to points of direction from it, that is, to the right, to the left, forwards, and backwards, in whatever position, as also according to planes, as to the plane of the head, and of its parts, as the forehead, the temples, the eyes, and the ears; to the plane of the body, as to the plane of the shoulders, the breast, the abdomen, the loins, the knees, the feet, and the soles of the feet; likewise above the head, and beneath the soles of the feet, in every inclination; to the back also, from the hinder part of the head downwards: it is known from the situation what the societies are, and to what provinces of man's organs and members they belong, and this in all cases infallibly; but more so from their genius and character as to affections. — *A. C.* 3639.

1423. How great and of what quality the variety of life in heaven is, may appear from the variety in the human body. It is known, that one organ and member is not like another; for instance, that the organ of sight is not like the organ of hearing; the same is true of the organ of smelling, the organ of taste, and also the organ of touch, which last is diffused throughout the whole body. So also of the members; as the arms, the hands, the loins, the feet, and the soles of the feet. And also of the viscera which lie hid within, as those of the head, namely, the cerebrum, the cerebellum, the medulla oblongata, and the medulla spinalis, with all the minute organs, viscera, vessels, and fibres, of which they are composed; also those appertaining to the body below the head, as the heart, the lungs, the stomach, the liver, the pancreas, the spleen, the intestines, the mesentery, and the kidneys; and also those which are appropriated to generation in both sexes. All and each of these it is known, are dissimilar in form and in function, and so dissimilar that they are entirely different. In like manner, there are forms within forms, which also are of such variety, that no one form, nor even one particle, is altogether like another, that is, so like that it may be substituted in the place of the other, without some, though, it may be, a very small alteration. These things all and each corre-

spond to the heavens, but in such a manner, that the things which are corporeal and material with man are there celestial and spiritual; and they so correspond that they exist and subsist thence.

1424. In general all these varieties have reference to those things which belong to the head, to those which are of the thorax, to those which are of the abdomen, and to those which are of the members of generation; in like manner to those things which are interior and which are exterior in each. — 3745, 3746.

1425. Since it is altogether unknown in the world, that there is a correspondence of heaven, or the Grand Man, with all things of man, and that man exists and subsists thence, and as what is said on the subject may seem paradoxical and incredible, it is proper to relate those facts which experience has enabled me to know with certainty. Once, when the interior heaven was opened to me, and I was conversing there with the angels, it was allowed me to observe the following things. There were four operations, which I then perceived. The first was into the brain at the left temple, and was a general one as to the organs of reason, for the left part of the brain corresponds to things rational or intellectual, but the right, to affections or things voluntary. The second general operation which I perceived, was into the respiration of the lungs, which led my respiration gently, but from within, so that I had no need to draw breath, or respire, by any exertion of my will. The respiration itself of heaven was then manifestly perceived by me. It is internal, and on that account imperceptible to man; but by a wonderful correspondence it flows into man's respiration, which is external, or of the body, and if man was deprived of this influx, he would instantly fall down dead. The third operation, which I perceived, was into the systole and diastole of the heart, which had, on the occasion, more of softness with me than I had ever experienced at any other time. The times of the pulse were regular, about three within each turn of respiration; yet such as to terminate in and regulate the lungs and what pertains to them. How the alternate changes of the heart insinuated themselves into the alternate changes of the lungs, at the close of each respiration, I was in some measure enabled to observe. The alternations of the pulse were so observable, that I was able to count them; they were distinct and soft. The fourth general operation was into the kidneys, which also it was given me to perceive, but obscurely. From these things it was made manifest, that heaven, or the Grand Man, has cardiac pulses, and that it has respirations; and that the cardiac pulses of heaven, or the Grand Man, have correspondence with the heart, and with its systolic and diastolic motions, and that the respirations of heaven, or the Grand Man, have correspondence with the lungs, and their respirations; but that they are both unobservable to man, being imperceptible, because internal. — *A. C.* 3884.

1426. Once also it was given me to observe the cardiac pulses of those who were of the province of the hinder part of the head, and to note separately the pulses of the celestial, and the pulses of the spiritual, in that province. The pulses of the celestial were tacit and gentle, but those of the spiritual were strong and vibratory. The moments of the pulse of the celestial were to those of the spiritual as five to two; for the pulse of the celestial flows into the pulse of the spiritual, and thus goes forth and passes into nature. And what is wonderful, the discourse of the celestial angels is not heard by the spiritual angels, but is per-

ceived under a species of pulse of the heart, and this, because the discourse of the celestial angels is not intelligible to the spiritual angels, for it is produced by the affections which are of love, whereas that of the spiritual is produced by intellectual ideas. — *A. C.* 3886.

1427. But with regard to correspondence the case is this, that the heavens above mentioned correspond indeed to the organic forms themselves of the human body, wherefore it was said, that those societies, or those angels, belong to the province of the brain, or the province of the heart, or the province of the lungs, or the province of the eye, and so forth; but still they principally correspond to the functions of those viscera or organs. The case herein is like that of the organs and viscera themselves, in that the functions constitute one with their organic forms; for it is not possible to conceive of any function except from forms, that is, from substances, substances being the subjects from which (functions exist.) For example, sight cannot be conceived without the eye, nor respiration without the lungs; the eye is the organic form from which and by which sight exists, and the lungs the organic form from which and by which respiration exists; so also in other cases. Functions therefore are what the heavenly societies principally correspond to, and this being the case, organic forms also are what they correspond to, for the one is indivisible and inseparable from the other. — *A. C.* 4223.

Who are in, and who out, of the Grand Man.

1428. It is previously to be observed, who are within the Grand Man, and who are out of it. All who are in love to the Lord, and in charity towards the neighbor, and do good to him from the heart according to the good appertaining to him, and who have a conscience of what is just and equitable, are within the Grand Man, for they are in the Lord, consequently in heaven; but all who are in the love of self and the love of the world, and thence in concupiscences, and do good only for the sake of laws, of self-honor, and worldly wealth, and for the sake of reputation thence, thus who interiorly are merciless, in hatred and revenge against the neighbor for the sake of themselves and the world, and delighted with his hurt when he does not favor them, are out of the Grand Man, for they are in hell. These do not correspond with any organs and members in the body, but with various corruptions and diseases therein induced. — *A. C.* 4225.

Correspondence of the Heart and Lungs.

1429. They who are in the Lord's celestial kingdom, belong all to the province of the heart, and they who are in the spiritual kingdom, belong all to the province of the lungs. The influx from the celestial kingdom into the spiritual, is similar to the influx of the heart into the lungs, as also to the influx of all things which are of the heart into all which are of the lungs; for the heart rules in the whole of the body and in all its parts, by the blood vessels, and also the lungs in all its parts by the respiration. Hence there is every where in the body as it were an influx of the heart into the lungs, but according to the forms there, and according to the states. Thence exists all the sensation, as well as all the action, which are proper to the body; as may appear from fœtuses and new-born infants, which cannot have any bodily sensation, nor any voluntary action, until their lungs are opened, and thereby an influx given of the one

into the other. The case is similar in the spiritual world, but with the difference, that there are not there corporeal and natural things, but celestial and spiritual, which are the good of love and the truth of faith. Hence the cardiac motions, with those in the spiritual world, are according to states of love, and the respiratory motions according to states of faith; the influx of the one into the other causes in them spiritual sensation and spiritual action. These things will necessarily appear to man as paradoxical, from his having no other idea of the good of love and the truth of faith, than that they are certain abstract things without the power of effecting any thing, when yet the contrary is true, namely, that all perception and sensation, and all energy and action, even in man, are from them. — *A. C.* 3887.

1430. In order that I might know, not only that there is a correspondence of the celestial things which are of love with the motions of the heart, and of the spiritual things which are of faith from love, with the motions of the lungs, but also the manner of its existence, it was given me for a considerable space of time to be with the angels, who showed it me to the life. By a wonderful and indescribable fluxion into gyres, they formed the resemblance of a heart and the resemblance of lungs, with all the interior and exterior contextures which are in them. They then traced the flux of heaven as it flowed spontaneously, for heaven is in the effort into such a form, by virtue of the influx of love from the Lord. Thus they exhibited the several parts which are in the heart, and afterwards the union between the heart and the lungs, which also they represented by the marriage of good and truth. From this also it was manifest, that the heart corresponds to the celestial which is of good, and the lungs to the spiritual which is of truth; and that the conjunction of both, in a material form, resembles the conjunction of the heart and the lungs. — *A. C.* 3889.

1431. Those two kingdoms are wonderfully conjoined; that conjunction is also represented in the conjunction of the heart and lungs with man, and in the conjunction of the operations of each in the single members and viscera. When man is an embryo, or when he is yet in the womb, he is then in the kingdom of the heart, but when he has burst forth from the womb, he then at the same time comes into the kingdom of the lungs; and if he by the truths of faith suffers himself to be brought into the good of love, he then returns from the kingdom of the lungs into the kingdom of the heart, in the Grand Man, for thus he again comes into the womb, and is re-born again; and then also those two kingdoms are conjoined with him, but in an inverted order, for heretofore the kingdom of the heart was under the government of the lungs with him, that is, heretofore the truth of faith had dominion with him, but afterwards the good of charity bears rule. — *A. C.* 4931.

1432. On one occasion there were angelic choirs, who were celebrating the Lord together, and this from gladness of heart. Their celebration was heard at intervals, as of sweet singing, for spirits and angels have amongst themselves a sonorous voice, and are heard by each other as well as a man is heard by a man; but human singing, as to sweetness and harmony, which is celestial, is not to be compared to it. From the variety of the sound, I perceived that there were many choirs. I was instructed by the angels who attended me, that they belonged to the province of the lungs and to their functions, for singing is theirs, because

this is the office of the lungs; this also was given me to know by experience. It was allowed them to regulate my respiration, which they did so gently and sweetly, and also interiorly, that I was scarce sensible of any respiration of my own. I was further instructed, that they who are allotted to involuntary respiration, and they who are allotted to voluntary respiration, are distinct from each other, and it was told me, that they who are allotted to involuntary respiration, are present with man during sleep, for as soon as he sleeps, the voluntary of his respiration ceases, and he receives an involuntary of respiration. — *A. C.* 3893.

Correspondence of the Cerebrum and Cerebellum.

1433. There appear in the cerebrum, when it is denuded of the skull and the teguments which encompass it, wonderful circumvolutions and gyres, containing what are called the cortical substances. From these run the fibres which constitute the medulla part of the brain. These fibres then proceed by nerves into the body, and there perform functions according to the nod and determinations of the brain. All these things are altogether according to the heavenly form; for such form is imprinted by the Lord on the heavens, and thence on those things which are in man, and especially on his cerebrum and cerebellum.

1434. The heavenly form is stupendous, and altogether exceeds all human intelligence, for it is far above the ideas of the forms which man can in any wise conceive from worldly things, even by analytic means. All the heavenly societies are arranged according to that form, and what is wonderful, there is a gyration along the forms, which (namely the gyration) angels and spirits are not sensible of. This is like the case of the flowing of the earth about its axis daily, and about the sun yearly, which the inhabitants do not perceive. The quality of the heavenly form in the lowest sphere was shown me; it was like that of the circumvolutions which appear in the human brains, and it was given me perceptibly to see that flowing or those gyrations. This continued for some days; and it enabled me to conclude that the brain is formed according to the form of the fluxion of heaven. But the interior things which are therein, and which do not appear to the eye, are according to the interior forms of heaven, which are altogether incomprehensible; and it was said by the angels, that thence it might be seen, that man is created according to the forms of the three heavens, and that thus there is impressed on him the image of heaven, so that man is, in the least form, a little heaven, and that thence is his correspondence with the heavens.

1435. Hence then it is that through man alone there is given a descent from the heavens into the world, and an ascent from the world into the heavens. The brain, and its interiors are the means, by which the descent and ascent are effected, for there are the very principles, or the first and last ends, from which all and each of the things in the body flow forth and are derived; it is there also whence come the thoughts which are of the understanding, and the affections which are of the will. — *A. C.* 4040–4042.

1436. Since such a correspondence exists, and heaven is distinguished into many lesser heavens, and these into still lesser, and every where into societies, there are therein heavens which have reference to the cerebrum and the cerebellum in general, and in those heavens those which have

reference to the parts or members which exist in the brains, for instance, there are those which have reference to the dura mater, those which have reference to the thin or pia mater, to the sinuses, and also to the bodies and cavities therein, as the corpus callosum, the corpora striata, the lesser glands, the ventricles, the infundibulum, and so forth. — *A. C.* 4045.

1437. There were some spirits who flowed into the pulse, yet not by undulation downwards and upwards, but transversely; others again, who flowed in, not reciprocally, but more continuously; and also others, from whom the pulse beat with activity from one place to another. They said, that they had reference to the exterior thin plate of the dura mater; and that they were amongst those who thought about spiritual and celestial things only from such things as are objects of the external senses, having no other conception of interior things. They were heard by me as of the female sex. They who reason from external sensual, consequently from worldly and terrestrial things, concerning things which are of heaven, that is, concerning the spiritualities of faith and love, in proportion as they unite and confound those things, go more exteriorly, even to the external skin of the head, which they represent; but still they are within the Grand Man, although in its extremes, if they have lived a life of good; for every one who is in the life of good from the affection of charity is saved.

1438. There appeared also others above the head, whose common action flowing in above the head was fluent in a transverse direction from before backwards: and there appeared also others, whose influent action was from each temple towards the midst of the cerebrum. It was perceived that they were those who belonged to the province of the pia mater, which is another integument, investing more nearly the cerebrum and cerebellum, and communicating with them by threads sent out. It was given me to know their quality from their discourse, for they talked with me. They were as they had been in the world, not trusting much to their own thought, and thereby determining themselves to think any thing certain on holy things, but depending on the faith of others, and not canvassing whether a thing was true. That this was their quality, was also shown me by an influx of their perception into the Lord's prayer when I was reading it; for all spirits and angels, whatever be their number, may be known as to their quality from the Lord's prayer, and this, by an influx of the ideas of their thought and of their affections into the contents of the prayer. Hence also it was perceived that they were such in quality; and, moreover, that they could serve the angels as media (there are spirits mediate between the heavens, by whom communication is effected); for their ideas were not closed, but open, thus they suffered themselves to be acted upon, and easily admitted and received the influx. Besides, they are modest and peaceful, and said they were in heaven. — *A. C.* 4046, 4047.

1439. There were certain spirits above the head a little in front, who spake with me. They discoursed pleasantly, and their influx was tolerably gentle. They were distinguished from others by this, that they had continually an eagerness and desire to come into heaven. It was said that they who have reference to the ventricles or larger cavities of the brain, and belong to that province, are of this nature. The reason was also added, that the better species of lymph which is therein, is of

such a nature, namely, as to return into the brain, and hence also has such a tendency. The brain is heaven; the tendency is eagerness and desire: such are the correspondences.

1440. There first appeared to me a certain face over an azure window, which face presently betook itself inwards. There then appeared a little star about the region of the left eye; afterwards, many fiery stars which had a white glitter. Next appeared to me walls, but no roof, the walls only on the left side; lastly, as it were the starry heaven: but whereas these things were seen in a place where evil spirits were, I imagined that it was somewhat hideous which was presented me to see. Presently, however, the wall and the heaven disappeared, and I saw a well, out of which came forth as it were a bright mist or vapor; it seemed also as if something was pumped out of the well. I inquired what these things signified and represented? It was said that it was a representation of the infundibulum in the brain, over which was the brain which is signified by heaven, and what was next seen was that vessel which is signified by a well, and is called the infundibulum, and that the mist or vapor which arose thence was the lymph which passes through, and is pumped out thence; and that this lymph was of a twofold kind, namely, what is mixed with the animal spirits, which is among the useful lymphs, and what is mixed with the serosities, which is among the excrementitious lymphs. It was afterwards shown me of what quality those are who belong to this province, but only those who were of the viler sort. They were also seen; they run about hither and thither, apply themselves to those whom they see, attend to every particular, and tell others what they hear, prone to suspicion, impatient, restless, in imitation of that lymph which is therein and is conveyed to and fro, their reasonings are the fluids there which they represent. These, however, are of the middle sort; but they who have reference to the excrementitious lymphs therein are such as draw down spiritual truths to things terrestrial, and there defile them, as for example, when they hear any thing concerning conjugal love, apply it to whoredoms and adulteries, and thus draw down to these the things which belong to conjugal love, and so in other cases. — *A. C.* 4049, 4050.

1441. Moreover, such is the correspondence of the brain with the Grand Man, that they who are in the principles of good have reference to those things in the brain, which are its principles, and which are called glands or cortical substances; whereas they who are in the principles of truth have reference to those things in the brain which proceed from those principles, and which are called fibres. There is, however, this distinction, that those who correspond to the right part of the brain, are in the will of good, and thence in the will of truth; whereas those who correspond to the left of the brain, are in the understanding of good and truth, and thence in the affection of them. The reason of this is, that those who are in heaven at the Lord's right, are in good from the will, but those who are at the Lord's left, are in good from the understanding. The former are called celestial, but the latter spiritual. — *A. C.* 4052.

1442. The brain, like heaven, is in a sphere of ends, which are uses, for whatever flows from the Lord is an end having respect to the salvation of the human race. This is the end which rules in heaven, and which thence rules in the brain, for the brain, where the mind of man is, has respect to ends in the body, to wit, that the body may serve

the soul, that the soul may be happy to eternity. But there are societies which have no end of use, only of enjoying the company of friends and mistresses, and the pleasures thence resulting, thus who live in self-indulgence alone, and whose sole concern is a concubine, and whether a private or a public one, it is for the same end. The number of societies of such spirits at this day is incredible. As soon as they approach, their sphere operates, and extinguishes in others the affections of truth and good, and when these affections are extinguished, then they are in the pleasure of their friendship. They are obstipations of the brain, and induce in it stupidity. Many societies of such spirits have been with me, and their presence was perceptible from a dulness, languor, and privation of affection. Sometimes I have discoursed with them. They are pests and destructions, though in civil life, during their abode in the world, they appeared to be good, delightful, facetious, and ingenious, for they know things that are becoming, and the art of insinuating themselves thereby, especially into friendship; but they know not, nor are willing to know, what it is to be a friend to good, or what is the nature of the friendship of good. A sad lot awaits them: they live at length in filth, and in such stupidity that there is scarce any thing of humanity, as regards understanding, remaining in them. For the end makes the man, and such as the end is, such is the man, consequently, such his humanity after death. — *A. C.* 4054.

Correspondence of the external Senses.

1443. It was shown that general (or common, sense in the earliest times, or with the most ancient people, occupied the whole face; and that successively after those times it occupied only the left part of it, and finally after these times it spread itself out of the face, so that at this day there is scarcely any general involuntary sense remaining in the face. The right part of the face with the right eye corresponds to the affection of good, but the left to the affection of truth; the region where the ear is, corresponds to obedience alone without affection. For with the most ancient people, whose age was called the golden age, because they lived in a certain state of integrity, and in love to the Lord, and in mutual love as the angels, all the involuntary of the cerebellum was manifested in the face, and then they knew not how to exhibit any other thing in the countenance, than according as heaven flowed into the involuntary efforts, and thence into the will. But with the Ancients, whose age was called the silver age, because they were in a state of truth, and thence in charity towards the neighbor, the involuntary which is of the cerebellum was manifested, not in the right side of the face, but only in the left; whereas with their posterity, whose time was called the iron age, because they lived not in the affection of truth, but in the obedience of truth, the involuntary was no longer manifested in the face, but betook itself to the region about the left ear. I have been instructed, that the fibres of the cerebellum have thus changed their efflux into the face, and that instead of them fibres from the cerebrum have been translated thither, which then bear rule over those which are from the cerebellum, and this from an endeavor to form the features of the face according to the disposal of man's own proper will which is from the cerebrum. It does not appear to man that these things are so, but it is very manifest to the angels from the influx of heaven and from correspond-
ence.

1444. Involuntary common (or general) sense at this day is such, with those who are in the good and truth of faith. But with those who are in evil, and thence in the false, there is not any longer any involuntary common sense which manifests itself, neither in the face, nor in the speech, nor in the gesture, but there is a voluntary, which assumes the semblance of what is involuntary, or natural as it is called, which they have made such by frequent use or habit from infancy. The nature and quality of this sense with such persons was shown by influx, which was tacit and cold, into the whole face, both into the right side of it, and into the left, and thence determining itself towards the eyes, and from the left eye extending itself into the face. By which circumstances was signified, that the fibres of the cerebrum have intruded themselves and bear rule over the fibres of the cerebellum, and that hence a counterfeit, pretended, lying, and deceitful principle, inwardly reigns, and outwardly appears sincere and good. Its being determined towards the left eye, and thence also into the face, signified that they regard evil as an end, and use the intellectual part to obtain their end, for the left eye signifies the intellectual. These at this day are they, who for the greatest part constitute the common involuntary sense, who yet in old time were the most celestial of all, but at this day they are of all the most wicked, and this principally from the Christian world. — *A. C.* 4326, 4327.

1445. The external senses, which are five, namely, touch, taste, smell, hearing, and sight, have each correspondence with the internal senses. The sense of touch in general corresponds to the affection of good; the sense of taste to the affection of knowing; the sense of smell to the affection of perceiving; the sense of hearing to the affection of learning, also to obedience; but the sense of sight to the affection of understanding and of being wise. — *A. C.* 4404.

Correspondence of the Sight and the Eye.

1446. That the sense of sight corresponds to the affection of understanding and of being wise, is because the sight of the body altogether corresponds to the sight of its spirit, thus to the understanding. For there are two lights, one which is of the world, from the sun, the other which is of heaven from the Lord; in the light of the world there is nothing of intelligence, but in the light of heaven there is intelligence. Hence, so far as with man the things which are of the light of the world are illuminated by those which are of the light of heaven, so far the man understands and is wise; thus so far as they correspond.

1447. Because the sight of the eye corresponds to the understanding, therefore also sight is attributed to the understanding, and is called intellectual sight; also those things which man perceives, are called the objects of that sight; and also in common speech it is said that those things are seen when they are understood; and also light and illumination, and thence clearness, are predicated of the understanding, and on the other hand shade and darkness, and thence obscurity. These and similar things have come into use with man in speaking, from the fact that they correspond; for his spirit is in the light of heaven, and his body in the light of the world, and his spirit is what lives in the body, and also what thinks; hence many things which are interior, have thus fallen into vocal expressions.

1448. The eye is the most noble organ of the

face, and communicates more immediately with the understanding than the rest of man's organs of sense. It is also modified by a more subtle atmosphere than the ear, on which account likewise the sight penetrates to the internal sensory, which is in the brain, by a shorter and more interior way than speech perceived by the ear. Hence also it is, that certain animals, because they are without understanding, have two as it were substitute [succenturiata] cerebra within the orbits of their eyes; for their intellectual depends on their sight; whereas man is not so [formed], but has the advantage of a large cerebrum, that his intellectual may not depend upon his sight, but his sight upon his intellectual. That the sight of man depends upon his intellectual is very manifest from this, that his natural affections effigy themselves representatively in the face; whereas the interior affections, which are of the thought, appear in the eyes from a certain flame of life, and thence evibration of light, which beams forth according to the affection in which the thought is. This also man knows and observes, although not instructed by any science; the reason is, because his spirit is in society with spirits and angels in the other life, who know it from evident perception.

1449. That there is a correspondence of the ocular sight with the intellectual sight, appears manifestly to those who reflect; for the objects of the world, which all derive something from the light of the sun, enter in by the eye, and store themselves up in the memory, and this evidently under a like visual appearance, for the things which are thence reproduced, are seen within; hence the imagination of man, the ideas of which are called by philosophers material ideas. These objects, when they appear still more interiorly, constitute thought, and this also under some visual appearance, but more pure, and the ideas of this latter are called immaterial, also intellectual. That there is an interior light, in which there is life, consequently intelligence and wisdom, which illuminates the interior sight, and meets those things which have entered by the external sight, is clearly manifest: also that the interior light operates according to the arrangement of the things which are there from the light of the world. The things which enter by hearing, are also changed within into appearances like those of visual objects, which are from the light of the world. — *A. C.* 4405–4408.

1450. By much experience it has been made manifest to me, that the sight of the left eye corresponds to truths which are of the understanding, and the right eye to the affections of truth, which also are of the understanding; consequently that the left eye corresponds to the truths of faith, and the right eye to the goods of faith.

1451. All and each of the things which are in the eye have their correspondences in the heavens, as the three humors, the aqueous, the vitreous, and the crystalline; and not only the humors, but also the coats, yea, each part. The interior things of the eye have correspondences more beautiful and pleasant, but with a difference in each heaven. The above light, which proceeds from the Lord, when it flows into the inmost or third heaven, is received there as the good which is called charity; and when it flows into the middle or second heaven, mediately and immediately, it is received as the truth which is from charity. But when this truth flows into the last or first heaven, mediately and immediately, it is received substantially, and appears there as a paradise, and in other places as a

city in which are palaces; thus the correspondences succeed each other even to the external sight of the angels.

1452. There was a certain person with whom I was acquainted in the life of the body, but not as to the mind [animus] and interior affections: he occasionally conversed with me in the other life, but a little at a distance; in general he manifested himself by pleasant representatives, for he could present things which delighted, as colors of every kind, and beautiful colored forms, and could introduce infants beautifully decorated as angels, and very many like things which were pleasant and delightful. He acted by a gentle and soft influx, and this into the tunic of the left eye; by such things he insinuated himself into the affections of others, with the end of pleasing and delighting their life. It was told me by the angels, that such are they who belong to the coats of the eye, and that they communicate with the paradisaical heavens, where truths and goods are represented in a substantial form. — *A. C.* 4410–4412.

1453. The eye, or rather its sight, corresponds especially to those societies in the other life, which are in paradisaical things. These appear above in front, a little to the right, where there are presented gardens in living view, with trees and flowers of so many genera and species, that those which grow throughout the whole earth are respectively few. In each of the objects there, there is somewhat of intelligence and wisdom, which beams forth, so that you would say, that the inhabitants dwell together in paradises of intelligence and wisdom; these things are what affect from the interiors those who are there, and thus not only gladden the sight, but the understanding also at the same time. Those paradisaical things are in the first heaven, and in the very entrance to the interiors of that heaven, and are representatives, which descend from the superior heaven, when the angels of the superior heaven discourse intellectually with each other about the truths of faith. The speech of the angels in that heaven is effected by spiritual and celestial ideas, which to them are forms of expressions, and continually by series of representations of such beauty and pleasantness, as it is impossible to express; these beauties and pleasantnesses of their discourse are what are represented as paradisaical things in the inferior heaven. This heaven is distinguished into several heavens, to which correspond each of the things which are in the chambers of the eye. There is a heaven, in which are the paradisaical gardens spoken of above. There is a heaven in which are atmospheres of various colors, where the universal aura glitters as if from gold, silver, pearls, precious stones, flowers in their least forms, and innumerable other things. There is a rainbow heaven, where are most beautiful rainbows great and small, variegated with most splendid colors. Each of these things exists by the light which is from the Lord, in which is intelligence and wisdom; hence there is in each of the objects there somewhat of the intelligence of truth and of the wisdom of good, which is thus representatively exhibited. They who have not had any idea concerning heaven, nor concerning the light therein, can hardly be brought to believe that such things are there: wherefore they who bring this incredulity along with them into the other life, if they have been in the truth and good of faith, are conveyed by the angels into those things, and when they see them they are astonished.

1454. A certain person, who in the learned

world had been distinguished and held in high reputation for his skill in the science of botany, after his decease was informed in the other life, that flowers and trees are there also presented to the view. At this he was amazed, and inasmuch as it had been the delight of his life, he burned with a desire of seeing whether it was so. Wherefore, being taken up into paradisaical scenes, he saw most beautiful shrubberies, and most pleasant flower gardens of an immense extent; and whereas he then came into the ardor of his delight from affection, it was allowed him to wander through the plain, and not only to see them singly, but also to gather them, and bring them close to his eye, and to examine whether the case was so. Entering thence into discourse with me, he also said, that he had never at all believed this, and that if in the world they had heard such things, they would have accounted them paradoxes. And he further related, that there are to be seen there vegetable flowers in immense abundance, such as were never seen in the world, and scarcely comprehensible there by any perception, and that each glitters from an incomprehensible splendor, inasmuch as they are from the light of heaven.

1455. Colors are also seen in the other life, which in splendor and brilliancy so far exceed the brightness of colors in the world, that they will scarcely admit of any comparison. They are from the variegation of light and shade there; and inasmuch as there it is intelligence and wisdom from the Lord, which appears as light before the eyes of angels and spirits, and at the same time inwardly illuminates their understanding, therefore colors in the other life are in their essence variations, or, so to speak, modifications of intelligence and wisdom. Colors in the other life, not only those with which the flowers are decorated, the atmospheres illustrated, and the rainbows varied, but also those which are exhibited distinct in other forms, have been so often seen by me, that it would be scarcely possible to enumerate the different times. They derive their splendor from truth which is of intelligence, and their brilliancy from good which is of wisdom, and the colors themselves are from the bright white and the obscure of those [principles]; thus they are from light and shade like colorings in the world. Hence it is that the colors which are mentioned in the Word, as those which were of the precious stones in Aaron's breastplate, and upon the garments of his sanctity; and the colors in the curtains of the tent where the ark was, and those which were in the stones of the foundation of the New Jerusalem described by John in the Apocalypse, and elsewhere, represented such things as are of intelligence and wisdom. But what each of them represents, by the divine mercy of the Lord, will be shown in the explications. In general, so far as colors in the other life partake of splendor, and are derived from bright white, so far they are from truth which is of intelligence, and so far as they partake of brilliancy and are derived from purple, so far they are from good which is of wisdom; those which thence derive their origin, belong also to the provinces of the eyes. — *A. C.* 4528–4530.

Correspondence of the Smell and the Nostrils.

1456. As to what concerns the correspondence of the sense of smell and thence of the nostrils with the Grand Man, they belong to that province who are in common perception, so that they may be called perceptions; to them corresponds the smell, consequently its organ. Hence also it is,

that to smell, to scent, to be quick scented, and also the nostrils, in common discourse are predicated of those, who in divining hit near the mark, and likewise who perceive; for the interiors of the expressions of man's speech derive many things from correspondence with the Grand Man, by reason that man as to the spirit is in society with spirits, and as to the body with men.

1457. I have conversed occasionally with those who belong to the province of the nostrils, from which it has been given to know their quality, namely, that they are perceptions, for they perceived whatever happens in the society in common, but not so in particular, as they who are in the province of the eye, for these latter discern and take a view of those things which are of perception. — *A. C.* 4624, 4625.

1458. Those who have relation to the interiors of the nostrils, are in a more perfect state as to perception, than they who have relation to the exteriors. Concerning the former it is permitted to relate these things: There was presented to my view as it were a bath with long seats or benches, and thence there issued forth heat; a woman appeared there who presently vanished into a blackish cloud; and there were also heard infants, saying that they were not willing to be there. After a little while some angelic choirs were apperceived, who were sent to me for the purpose of averting the attempts of certain evil spirits; and then suddenly above the front there appeared little holes greater and less, through which a beautifully yellowish light was transmitted, and in that lucidity within the little holes were seen certain females in snowy [light]: and next there appeared again little holes in another arrangement, through which they who were within looked; and again other little holes, through which the lucidity did not so freely pass; lastly there was perceived a brightening light. It was told me, that there were the abodes of those who constitute the province of the internal nostrils, for they were of the female sex, and that clearness of perception of those who dwell there, is represented in the world of spirits by such holes; for the spiritual things in heaven are represented by natural things, or rather, by such things as are like natural, in the world of spirits. Afterwards it was given to converse with them, and they said, that through those representative holes they could see exactly those things which were taking place beneath, and that those holes appear turned to those societies which they were desirous to observe; and inasmuch as they were then turned to me, they said that they could perceive all the ideas of my thought, and likewise of those who were around me. They said moreover, that they not only apperceived the ideas, but also saw them variously represented to them; as for instance, the things which were of the affection of good they saw represented by suitable small flames, and the things which were of the affection of truth by variations of light. They added, that they saw certain angelic societies with me, and their thoughts by things variously colored, by purple colors, such as are seen in painted curtains, and also by the colors of the rainbow in a more obscure plain, and that hence they perceived that those angelic societies were of the province of the eye. There were next seen other spirits who were cast down thence, and were dispersed here and there, of whom they said that they were such as had insinuated themselves among them for the sake of apperceiving something, and of seeing what was doing below, but for the end of insnaring

them; this casting down was observed as often as the angelic choirs approached, with whom also I spoke. Concerning those who were cast down they said, that they had reference to the mucus of the nostrils, and that they were dull and stupid, and also without conscience, thus altogether without interior perception. The woman who was seen as above described, signified such insnarers: with them also it was given to speak, and they wondered at any one having conscience, and were in total ignorance what conscience is; and when I said that it is an interior apperception of good and truth, and that to act against that apperception causes anxiety, thus they did not understand. Such are they who correspond to the mucus which infests the nostrils, and which is therefore ejected. Afterwards was shown me the lucidity in which they live who have reference to the internals of the nostrils; it was beautifully varied with veins of golden flame and of silver light; the affections of good are there represented by veins of golden flame, and the affections of truth by veins of silver light. It was also shown, that they have holes opening on the side, through which they see as it were the heaven with stars in azure blue; and it was said that in their inner rooms the light is so great, that the midday light of the world is not to be compared with it; and it was further said, that the warmth in which they live is as the vernal summer heat on the earth; and that there are also little children among them, but children of some years, and that they are not willing to be there when those insnarers, or mucuses, approach. Numberless such representatives appear in the world of spirits, but the above were representatives of the perceptions, in which they are who correspond to the smelling of the internal nostrils. — *A. C.* 4627.

1459. The spheres of spirits, when it pleases the Lord, are changed into odors; the odor itself is plainly perceived. That these spheres are changed into odors is because odor corresponds to perception, and because perception is as it were spiritual odor. — *A. C.* 4626.

1460. Those odors are from a twofold origin, namely, from the perception of good, and from the perception of evil; those which are from the perception of good are most grateful, exhaling as it were from the fragrant flowers of a garden, and from other fragrances, with such agreeableness and also variety, as is ineffable: they who are in heaven are in the spheres of such odors. But the odors which are from the perception of evil are most ungrateful. — *A. C.* 4628.

Correspondence of the Hearing and the Ears.

1461. The spirits who correspond to the hearing, or who constitute the province of the ear, are those who are in simple obedience, namely, who do not reason whether a thing be so, but who believe that it is so, because it is said to be so by others; hence they may be called obediences. That they are of such a quality, is because hearing is to speech, as the passive to its active, or as he who hears a person speaking and acquiesces. Hence also in common speech *to give ear to any one* is to be obedient, and *to hearken to the voice* is to obey. There are many differences of the spirits who correspond to the ear, that is, to its functions and offices; there are those who have reference to each of its little organs, namely, those who to the external ear, who to the membrane thereof which is called the drum of the ear, to the interior membranes which are called windows, to the hammer,

the stirrup, the anvil, the cylinders, the cochlea; and there are those who have reference to parts still more interior, even to those substantiated parts which are nearer to the spirit, and which at length are in the spirit, and are at last intimately conjoined with those who appertain to the internal sight, from whom they are distinguished by this, that they have not so much discernment, but assent to them as if passive. — *A. C. 4653.*

1462. There was a spirit who spoke with me at the left auricle, at its hinder part where are the elevating muscles of the auricle; he told me, that he was sent to me to say, that he reflects nothing upon what others speak, provided he takes it in with his ears. When he spoke, he as it were belched out the expressions, and he said also that this was his manner of speaking. Thence it was given to know that interior things were not in his speech, thus there was little of life in it, and that hence came such eructation. It was said, that such as attend little to the sense of a thing, are they who belong to the cartilaginous and bony part of the external ear. — *A. C. 4656.*

1463. To the interiors of the ear pertain those who have a sight of the interior hearing, and obey what the spirit there dictates, and give apt expressions to its dictates; it was also shown me what is their nature and quality. There was apperceived somewhat sonorous penetrating from beneath near the left side even to the left ear; I observed that they were spirits who were thus endeavoring to burst forth, but of what quality they were, I could not know. But when they had burst forth, they spoke with me, saying, that they were logicians and metaphysicians, and that they immersed their thoughts in such things without any other end, than that they might be noted for their learning, and thus attain to honors and riches, lamenting that now they led a miserable life by reason that they have imbibed such things without any other use, and thus have not perfected their rational by them: their speech was slow and in a low tone of voice. In the mean while there were two above the head speaking to each other, and when it was inquired who they were, it was said, that one of them was a person of the highest reputation in the learned world, and it was given me to believe that he was Aristotle; who the other was, was not said. The former was then remitted into the state in which he was when he lived in the world, for every one can easily be remitted into the state of his life which he had in the world, inasmuch as he has every state of his life along with him. But what surprised me, he applied himself to the right ear, and there spake hoarsely, but still sanely.* From the sense of his speech I apperceived, that he was of a genius altogether different from those scholastics who first emerged, in that he hatched out from his own thought the things which he had written, and thence produced his philosophy, so that the terms which he invented, and which he imposed on the things of thought, were formula by which he described interior things: also that he was excited to such things by the delight of affection and the desire of knowing the things which

were of thought, and that he followed obediently what his spirit had dictated; (wherefore he applied himself to the right ear.) I conversed with him afterwards concerning the analytic science, and it was given to say, that a child in the space of half an hour speaks more philosophically, analytically, and logically, than he could describe by volumes, by reason that all things of the thought and thence of human speech are analytical, the laws of which are from the spiritual world. . . . These things he approved. He next showed me what idea he had had concerning the Highest Deity, namely, that he represented Him to himself with a human face, and encompassed about the head with a radiant circle: and that he now knows, that the Lord is that very Man, and that the radiant circle is the Divine from Him, which not only flows into heaven, but also into the universe, and arranges and rules them; adding, he who arranges and rules heaven, arranges and rules also the universe, because the one cannot be separated from the other: and he further said, that he believed in only one God, whose attributes and qualities had been marked by as many names as there were gods worshipped by others. A woman was seen by me, who stretched out her hand, wishing to stroke his cheek; when I wondered at this, he said, that when he was in the world, such a woman often appeared to him, who as it were stroked his cheek, and that her hand was beautiful; the angelic spirits said, that such women were sometimes seen by the ancients, and were called by them Pallas, and that she appeared to him from the spirits, who, when they lived men in ancient times, were delighted with ideas and indulged in thoughts, but without philosophy; and because such spirits were with him, and were delighted with him because he thought from the interior, therefore they representatively exhibited such a woman. Aristotle is among sane spirits in the other life, and many of his followers among the infatuated. — *A. C. 4658.*

1464. They who in the spiritual world are in the province of the ear, are forms of obedience from perception; and the province of the ear is in the axis of heaven, and therefore into it, or into those who are there, the whole spiritual world flows, with the perception that *the thing commanded is to be done*; for this is the reigning perception in heaven; hence it is, that they who are in that province, are forms of obedience from perception. That the things which enter by hearing, enter immediately by the understanding into the will, may be further illustrated by the instruction of the angels of the celestial kingdom, who are the most wise. Those angels receive all their wisdom by hearing, and not by sight; for whatsoever they hear of divine things, they receive in the will from veneration and love, and make it a principle of their life; and because they receive it immediately in the life, and not first in the memory, therefore they do not discourse concerning matters of faith, but when they are told of them by others, they only answer, "Yea, yea," or "Nay, nay," according to the Lord's words in Matthew (v. 37). From these considerations it is evident, that hearing is given to man chiefly for his reception of wisdom, but sight for his reception of intelligence. Wisdom consists in perceiving, willing, and doing; intelligence in knowing and perceiving. — *A. E. 14.*

Correspondence of the Taste and the Tongue.

1465. The tongue affords entrance to the lungs and also to the stomach, thus it represents a sort of

* The term in the original here rendered *sanely* is *sane*, which is derived from the adjective *saxus*, denoting a person of a sound moral mind. We have no other English term which singly can so well express the idea here suggested. *Sensibly* approaches nearest to it, but does not appear to convey the author's meaning precisely. A *sensible* man is one, who has acquired much knowledge of the things of *sense*, and from that knowledge can talk *sensibly* about them. But a *sane* man is one, who has acquired knowledge of what is *just* and *equitable*, and from that knowledge can talk *sanelly* about *justice* and *equity*.

court yard to spiritual things and to celestial things, to spiritual things because it ministers to the lungs and thence to the speech, and to celestial things because it ministers to the stomach, which supplies aliment to the blood and the heart: wherefore the tongue in general corresponds to the affection of truth, or to those in the Grand Man who are in the affection of truth, and afterwards in the affection of good from truth. They therefore who love the Word of the Lord, and thence desire the knowledges of truth and good, belong to that province; but with the difference, that there are some who belong to the tongue itself, some to the larynx and the windpipe, some to the throat, likewise some to the gums, and also some to the lips; for there is not the smallest thing appertaining to man with which there is not correspondence. That they who are in the affection of truth belong to that province understood in an extended sense, has been given me to experience frequently, and this by their manifest influx now into the tongue, and now into the lips, when also it has been given to converse with them; and it was observed, that some also correspond to the interiors of the tongue and of the lips, and some to the exteriors. The operation of those who receive only exterior truths with affection, but not interior, and yet do not reject the latter, I was made sensible of by an influx not into the interiors of the tongue, but into the exteriors.

1466. Inasmuch as food and nourishment correspond to spiritual food and nourishment, thence the taste corresponds to the perception and the affection thereof.

1467. Inasmuch as the taste corresponds to perception and to the affection of knowing, of understanding, and of growing wise, and the life of man is in that affection, therefore it is not permitted to any spirit or to any angel to flow into man's taste, for this would be to flow into the life which is proper to him. There are nevertheless vagabond spirits of the infernal host pernicious beyond others, who, in consequence of having been habituated in the life of the body to enter into man's affections with a view to his hurt, also retain that lust in the other life, and by every method study to enter into the taste with man; into which when they have entered, they possess his interiors, namely the life of his thoughts and affections, for, as was said, they correspond, and the things which correspond act as one. That I might know how this case is, it was permitted them to attempt to enter into my taste, which they also strove with the greatest exertion to effect, and it was then told me, that if they penetrated quite into the taste, they would also possess the interiors, by reason that the taste depends on those interiors by correspondence; but this was permitted only to the end that I might know how the case is in regard to the correspondence of the taste, for they were immediately driven away thence.

1468. A spirit, or man after death, has all the sensations which he had while he lived in the world, namely seeing, hearing, smelling, and the touch; but not the taste, but instead thereof something analogous, which is adjoined to the smell. The reason why he has not taste is, lest he should enter into the taste of man, and thus possess his interiors; also lest that sense should turn him away from the desire of knowing and of growing wise, thus from spiritual appetite.

1469. From these things also it may be evident, why the tongue is assigned to a double office, namely to the office of administering to speech,

and of administering to nourishment; for so far as it administers to nourishment, it corresponds to the affection of knowing, of understanding, and of being wise as to truths; wherefore also wisdom (*sapientia*) or being wise (*sapere*) has its name from relish (*sapor*):* and so far as it administers to speech, it corresponds to the affection of thinking and of producing truths. — *A. C.* 4791–4795.

1470. Spirits have not the sense of taste, but a desire, like an appetite, of knowing and learning in its stead. — *A. C.* 1973.

1471. I have discoursed with spirits concerning the sense of taste, which they said they had not, but that they had somewhat, whereby they nevertheless know what taste is; which they compared to smelling; which however they were not able to describe. This brought to my recollection, that taste and smelling meet in a kind of third sense; as appears also from animals, which examine their food by the smell to discover whether it be wholesome and suitable for them. — *A. C.* 1516.

Correspondence of the Face.

1472. When the angels present themselves visible, all their interior affections appear clearly from the face, and thence shine forth, so that the face is their external form and representative image: to have any other face than that of their own affections, is not given in heaven; they who feign any other face are cast out from the society: thence it is manifest that the face corresponds to all the interiors in general, both to his affections and thoughts, or to those things which are of the will and those things which are of the understanding with man. Hence also in the word by face and faces are signified the affections; and by the Lord's lifting up his faces upon any one, is signified, that he pities him from the divine affection which is of love.

1473. The changes of the state of the affections appear also to the life in the face of the angels; when they are in their own society, then they are in their own face, but when they come into another society, then their faces are changed according to the affections of good and truth of that society, yet still the genuine face is as a plane, which is known in those changes. I have seen the successive variations according to the affections of the societies with which they communicated: I have seen that they varied their faces by the changes from one limit of an affection to another, but it was observed, that still the same face in general was retained, so that the ruling affection always shone forth with its variations; thus were shown the faces of the whole affection in its extension. — *A. C.* 4796, 4797.

1474. There were spirits with me from another globe, of which we shall speak elsewhere, whose faces were different from the faces of the men of our globe, being prominent, especially about the lips, and moreover being free. I conversed with them concerning their manner of living, and the state of conversation among them: they said that they conversed among themselves chiefly by variations of the face, especially by variations about the lips, and that they expressed affections by the parts of the face which are about the eyes, so that their companions could thence fully comprehend both what they thought and what they willed; this also they endeavored to show me by an influx into my lips, through the various foldings and

* This observation, it is to be noted, applies to the *Latin* language, in which the author wrote, but not so to other languages

windings thereabouts; but I could not receive the variations, because my lips had not been initiated from infancy in such things; nevertheless I could apperceive what they spoke by communication of their thought. But that by the lips speech in general may be expressed, may be certain to me from the manifold series of muscular fibres folded together one with another, which are in the lips; if these were unfolded, and thus acted distinctly and freely, there might be presented there many variations, which are unknown to those, with whom those muscular fibres lie compressed. That such was the speech there, is because they are incapable of simulation, or of thinking one thing and showing another with the face; for they live with each other in such sincerity, that they conceal nothing at all from their companions, but they instantly know what they are thinking, what they are willing, also what is their quality, and likewise what they have been transacting, for acts performed, with those who are in sincerity, are in the conscience; hence at first aspect they may be discriminated by others as to their interior countenances or minds. They showed me, that they do not force the face, but let it forth freely. — *A. C.* 4799.

1475. They who correspond to the mouth, continually wish to speak, for in speaking they find the highest degree of pleasure: when they are perfected, they are brought to this, that they do not speak any thing but what is profitable to their companions, to the common good, to heaven, to the Lord; the delight of so speaking is increased with them in the degree that the desire of regarding themselves in their speech, and of seeking wisdom from their proprium, perishes.

1476. There are very many societies in the other life which are called societies of friendship: they are constituted of those who in the life of the body have preferred the delight of conversation to every other delight, and who have loved those with whom they conversed, not caring at all whether they were good or evil, if they were only entertaining, and thus have not been friends to good nor to truth. They who have been such in the life of the body are also such in the other life, where they adjoin themselves together solely from the delight of conversation. — *A. C.* 4803, 4804.

Correspondence of the Hands, Arms, and Feet.

1477. They who in the Grand Man correspond to the hands and arms, and also to the shoulders, are those who are in power by the truth of faith from good; for they who are in the truth of faith from good are in the Lord's power, for they attribute to Him all power, and none to themselves; and the more they attribute none to themselves, not with the mouth, but with the heart, so much the greater power are they in; the angels are thence called abilities and powers.

1478. That the hands, the arms, and the shoulders, correspond to power in the Grand Man, is because the strength and powers of the whole body, and of all its viscera, have to refer themselves to those, for the body exercises its strength and powers by the arms and hands. Thence also it is, that in the Word by hands, arms, and shoulders are signified powers.

1479. There has been seen by me a naked arm, bent forward, which had with it so great force, and at the same time so great terror, that I not only was struck with horror, but seemed as if I might be crushed into an atom even as to inmosts; it was irresistible. This arm has been

twice seen by me, and thence it was given to know, that arms signify strength, and hands power. There was also sensibly felt a warmth exhaling from that arm.

1480. This naked arm is presented to the sight in various positions, and according to the positions strikes terror, and in such a position as is above described, terror incredible, for it appears as if it were able in an instant to break to pieces the bones and marrows. They who in the life of the body have not been timid, are nevertheless in the other life driven into the greatest terror by that arm. — *A. C.* 4932-4935.

1481. They who in the Grand Man correspond to the feet, the soles of the feet, and the heels, are those who are natural, wherefore, by feet in the Word are signified natural things, by the soles of the feet inferior natural things; and by the heels the lowest natural things. For celestial things in the Grand Man constitute the head, spiritual things the body, and natural things the feet.

1482. Once, when I had been elevated into heaven, it appeared to me as if with the head I was there, and with the body beneath, but with the feet still lower; and thence it was perceived, how the superior and inferior things with man correspond to those which are in the Grand Man, and how the one flows in into the other, namely, that the celestial, which is the good of love and the first of order, flows in into the spiritual which is truth thence, and is the second of order, and finally into the natural, which is the third of order: thence it is manifest, that natural things are like feet, upon which superior things rest and are supported.

1483. On another occasion, when being encompassed with an angelic column, I was let down into the places of lower [things or spirits], it was given to perceive sensibly, that they who were in the earth of lower [things or spirits], corresponded to the feet and to the soles of the feet; those places also are beneath the feet and the soles of the feet: I likewise conversed with the spirits there; they are such as have been in natural delight, and not in spiritual. — *A. C.* 4938-4940.

1484. They who come out of the world from Christian lands, and have led a moral life, and had somewhat of charity towards their neighbor, but have had little concern about spiritual things, for the most part are sent into the places beneath the feet and the soles of the feet; and are there kept, until they put off the natural things in which they have been, and are imbued with spiritual and celestial things as far as they can be according to the life; and when they have become imbued with these, they are elevated thence to heavenly societies; I have at times seen them emerging, and their joy at coming into heavenly light: — *A. C.* 4944. (See also 691-701.)

Correspondence of the Loins and Members of Generation.

1485. In general it is to be known, that the loins, and the members adhering thereto, correspond to genuine conjugal love, consequently to those societies where such are; they who are there are more celestial than others, and live in the delight of peace more than others. — *A. C.* 5050.

1486. It is the inmost heaven, through which the Lord insinuates conjugal love; they who are there are in peace beyond all others; peace in the heavens is comparatively as the spring season in the world, which gives delight to all things; it is the celestial itself in its origin. The angels who

dwel there are the wisest of all, and from innocence appear to others as infants; for they love infants much more than their fathers and mothers do. They are present with infants in the womb, and by them the Lord takes care that infants there be nourished and perfected; thus they preside over those who are with child.

1487. There are heavenly societies, to which correspond all and each of the members and organs allotted to generation in each sex. Those societies are distinct from others, as also that province in man is properly distinguished and separate from the rest.

1488. They who have loved infants most tenderly, as such mothers, are in the province of the womb and of the organs round about, namely, in the province of the neck of the uterus and of the ovaries, and they who are there, are in the sweetest and most delicious life, and in heavenly joy above others.

1489. But what and of what quality those heavenly societies are, which belong to the single organs of generation, it has not been given to know, for they are more interior than can be comprehended by any one who is in an inferior sphere; they have also reference to the uses of those organs, which uses are hidden, and likewise removed from science, for a reason also which is of providence, lest such things as are in themselves most heavenly, should suffer injury by filthy thoughts, which are of lasciviousness, of whoredom, and adultery, which thoughts are excited with most persons when only those organs are mentioned.—*A. C.* 5052–5055.

Correspondence of the interior Viscera.

1490. There are certain well-disposed spirits, who think not by meditation, and hence they quickly and as it were without premeditation, utter what occurs to the thought; they have interior perception, which is not rendered so visual by meditations and thoughts, as with others, for in the progress of life they have been instructed as from themselves concerning the goodness of things, and not so concerning their truth. It has been told me, that such belong to the province of the THYMUS GLAND; for the Thymus is a gland, which is principally serviceable to infants, and in that age is soft; with such spirits also there is a soft infantile [principle] remaining, into which the perception of good flows in, from which perception truth in a common [or general] way shines forth: these may be in great crowds, and yet not be disturbed, as is also the case with that gland.

1491. There are in the other life many modes of vexations, and also many modes of inaugurations into gyres; the purifications of the bloods, also of the serum or lymph, and likewise of the chyle in the body, represent those vexations, which purifications are also effected by various castigations; and the introductions of those fluids afterwards to uses, represent those inaugurations into gyres. It is most common in the other life, that after spirits have been vexed, they should next be let into a tranquil and delightful state, consequently into the societies into which they are to be inaugurated, and to which they are to be adjoined. That the castigations and purifications of the blood, of the serum, and of the chyle, likewise of the aliments in the stomach, correspond to such things in the spiritual world, must needs appear strange to those, who think of nothing else but what is natural in natural things, and especially to those who believe in nothing else, thus denying that any thing spiritual is in, or can be in, which acts and rules; when

yet the fact is, that in all and single things in nature and her three kingdoms, the intrinsic agent is from the spiritual world.

1492. That aliments or meats in the stomach are by various methods vexed, that the interiors thereof may be extracted, and turned to use, namely, may pass off into the chyle, and next into the blood, is known, and also that the same operation afterwards takes place in the intestines. Such vexations are represented by the first vexations of spirits, all which take place according to their life in the world, that evils may be separated, and goods collected together, which may turn to use. Wherefore it may be said concerning souls or spirits, sometime after their decease or being set loose from the body, that they come as it were first into the region of the stomach, and are there vexed and purified: they with whom evils have obtained the pre-dominion, after that they have been vexed to no purpose, are conveyed through the stomach into the intestines, and even to the last, namely, to the colon and rectum, and are thence voided forth into the draught, that is, into hell; but they, with whom goods have had the pre-dominion, after some vexations and purifications become chyle, and pass off into the blood, some by a longer way, some by a shorter, and some are vexed severely, some gently, and some scarcely at all: these latter, who are scarcely vexed at all, are represented in the juices of meats, which are immediately imbibed by the veins, and are conveyed into the circulation, even into the brain, and so forth.

1493. For when a man dies, and enters into the other life, his life is circumstanced as food, which is received softly by the lips, and next through the mouth, the fauces, and the œsophagus, is let down into the stomach, and this according to a habit contracted in the life of the body by repeated acts: the most in the beginning are treated with gentleness, for they are kept in the fellowship of angels and of good spirits, which is represented in meats by their being first softly touched by the lips, and next tasted by the tongue to discover their quality: the meats which are soft, and in which there is a sweet, oily, and spirituous [quality], are immediately received by the veins, and are conveyed into the circulation; but the meats which are hard, in which there is a bitter, filthy, and little nutritive [quality], are subdued with greater difficulty, being let down through the œsophagus into the stomach, where by various methods and tortures they are corrected: they which are yet harder, more filthy, and more barren, are pushed down into the intestines, and at length into the rectum, where the first hell is, and lastly they are cast out, and become excrements. Similarly is the life of man circumstanced after death.

1494. So long as they are in that state, in which they are as aliments or meats in the stomach, so long they are not in the Grand Man, but are introducing; but when representatively they are in the blood, they are then in the Grand Man.

1495. They who have been very solicitous concerning the future, and still more, they who on that account have been rendered tenacious and avaricious, appear in the region where the stomach is; many have appeared to me there: the sphere of their life may be compared to the nauseous stench which is exhaled from the stomach, and also to the heaviness from indigestion: they who have been such, stay long in that region, for solicitude about the future, confirmed by act makes dull and retards the influx of spiritual life, for they

attribute to themselves what is of the divine providence, and they who do this, oppose the influx and remove from themselves the life of good and truth.

1496. Inasmuch as solicitude concerning the future is what causes anxieties with man, and inasmuch as such spirits appear in the region of the stomach, thence it is that anxieties affect the stomach more than the other viscera; and it has been also given to apperceive, how those anxieties have been increased and diminished according to the presence and removal of those spirits; some anxieties have been perceived interiorly, some more exteriorly, some more above, and some more beneath, according to the difference of such solicitudes as to their origins, derivations, and determinations. Thence also it is, when such anxieties occupy the mind, that the region about the stomach is constricted, and sometimes pain is apperceived there, also anxieties appear thence to rise up; and thence also it is, when man is no longer solicitous about the future, or when all things go well with him, so that he no longer fears any misfortune, that the region about the stomach is free and expanded, and he has delight. — *A. C.* 5172–5178.

1497. It may also be known in some measure from the gyres, to what province in the Grand Man, and correspondently in the body, spirits and angels belong: the gyres of those who belong to the province of the lymphatics, are slender and rapid, as a watery [principle] gently flowing, so that scarcely any Gyration can be perceived. They who belong to the lymphatics, are afterwards conveyed into places, which they said have reference to the **MESENTERY**, and it was told me that there are as it were labyrinths therein, and that they are next taken away thence to various places in the Grand Man, that they may serve for use as chyle in the body. — *A. C.* 5181.

1498. It has been given to apperceive the gyres of those, who belong to the province of the **LIVER**, and this for the space of an hour; the gyres were gentle, flowing about variously according to the operation of that viscus, and affected me with much delight; their operation is diverse, but it is commonly orbicular. That their operation is diverse, is represented also in the functions of the liver, in that they are diverse, for the liver draws the blood to itself, and separates it, pouring the better blood into the veins, removing that of a middle sort into the hepatic duct, and leaving the vile for the gall bladder: this is the case in adults; but in embryos the liver receives the blood from the womb of the mother, and purifies it, insinuating the purer part into the veins, that by a shorter way it may flow into the heart, it then acts as a guard before the heart. — *A. C.* 5183.

1499. There are spirits who have reference to the pancreatic, hepatic, and cystic duct, consequently to the biles which are in them which the intestines eject. Those spirits are distinct among themselves, but they act in consort according to the state of those to whom their operation is determined. They present themselves principally on occasions of chastisement and punishment, which they will to direct: the most abandoned of them are so contumacious, that they are never willing to desist, unless they be deterred by fears and threats, for they fear punishments, and when afraid promise any thing. They are they, who in the life of the body had remained obstinately fixed in their own opinions, not so much from evil of life, as from natural depravity. When they are in their natural

state, they then think nothing; to think nothing is to think obscurely of several things at once, and nothing distinctly of any thing; their delights are to chastise, and so to do good; nor do they abstain from filthiness.

1500. They who constitute the province of the **GALL BLADDER**, are to the back; they are they, who in the life of the body, have despised what is virtuous, and in some measure what is pious, and also who have brought virtue and piety into discredit. — *A. C.* 5185, 5186.

1501. There are some in the world who act by artifices and lies, whence come evils: it was shown me of what quality they are, and how they act, by applying the harmless as ministers of persuading, and also by inducing characters pretending that they said so and so, when yet they said nothing about the matter; in a word, they use evil means of attaining their end whatever it is; the means are deceits, lies, and artifices. Such have reference to the sores called spurious tubercles, which are wont to grow on the pleura and other membranes; and these sores, wheresoever they are rooted in, spread widely, till at length they bring decay upon the whole membrane. Such spirits are severely punished. — *A. C.* 5188.

1502. It is known that there are secretions and excretions, and these in a series, from the kidneys even into the bladder; in the first of the series are the kidneys, in the middle thereof the ureters, and in the last the bladder. They who in the grand man constitute those provinces, are in like manner in a series, and although they are of one genus, still they differ as the species of that genus. They speak with a harsh voice as if bifid, and are desirous to introduce themselves into the body, but it is only an endeavor. Their situation in respect to the human body is as follows: they who have reference to the kidneys, are on the left side next to the body, beneath the elbow; they who have reference to the ureters, are towards the left from thence at a greater distance from the body; they who have reference to the bladder, are at a distance still greater; they together form nearly a parabola on the left side towards the fore parts, for so they project themselves towards the fore-parts from the left, thus in a tract of considerable length. This is one common way towards the hells; another is through the intestines, for the termination each way is in the hells: for they who are in the hells correspond to such things as are excreted by the intestines and by the bladder; inasmuch as the falses and evils, in which they are, are nothing but urine and excrements in the spiritual sense.

1503. They who constitute the province of the kidneys, of the ureters, and of the bladder, in the grand man, are of such a genius, that they desire nothing more ardently, than to explore and scrutinize the quality of others; and there are some also who desire to chastise and punish, provided there be anything of justice in the cause. The offices also of the kidneys, of the ureters and of the bladder, are such; for they explore the blood that is projected into them, whether there be any useless and hurtful serum therein; and they also separate it from what is useful, and next they chastise it, for they drive it downwards towards the lower regions, and in the way and afterwards by various means they vex it: such are the offices of those who constitute the province of the above parts. But the spirits and societies of spirits, to which the urine itself, especially the fetid urine, corresponds, are infernal: for as soon as the urine

is separated from the blood, notwithstanding it is in the little tubes of the kidneys, or within in the bladder, it is still out of the body; for what is separated, makes no longer any circle in the body, consequently does not contribute any thing to the existence and subsistence of its parts.

1504. That they who constitute the province of the kidneys and ureters, are ready to explore or scrutinize the quality of others, what they think, and what they will, and that they are in the desire of finding causes, and of making guilty of some fault, to the intent principally that they may chastise, I have many times experienced, and have spoken with them concerning that desire and that intent. Several of that genus, when they lived in the world, had been judges there, and then had rejoiced at heart when they found a cause, which they believed a just one, of fining, of chastising, and of punishing. The operation of such is apprehended in the region to the back, where the kidneys, the ureters, and the bladder are. They who belong to the bladder, extend themselves towards gehenna, where also some of them sit as it were in judgment. — *A. C.* 5380–5382.

1505. From these things it may be evident, what is signified by what is said in the Word, that Jehovah proveth and searcheth the reins [kidneys] and the heart, also that the reins chastise. As in Jeremiah; “Jehovah proveth the reins and the heart,” xi. 20. Again; “Jehovah proveth the just, He seeth the reins and the heart,” xxii. 12. And in David; “Thou just God provest the hearts and reins,” Psalm vii. 9. Again; “O Jehovah, explore my reins and my heart,” Psalm xxvi. 2. Again; “Jehovah, Thou possessest my reins,” Psalm cxxxix. 13. And in the Apocalypse; “I am He who searcheth the reins and the heart,” ii. 23. By reins (kidneys) in those passages are signified things spiritual, and by heart things celestial; that is, by reins are signified those things which are of truth, and by heart those things which are of good: the reason is, because the kidneys purify the serum, and the heart the blood itself; hence by proving, exploring, and searching the kidneys, is signified to prove, explore and search the quantity and the quality of truth, or the quantity and quality of faith appertaining to man. That this is signified, is also manifest in Jeremiah; “Jehovah Thou art near in their mouth, but far from their reins,” xii. 2: and in David; “Jehovah, lo, Thou desirest truth in the reins,” Psalm li. 8. That chastisement likewise is attributed to the kidneys, is also clear from David; “My reins (kidneys) chastise me by nights,” Psalm xvi. 7.

1506. There are also, in other parts of the body, secretories and excretories: in the brain there are ventricles and mammillary processes, which carry off the phlegmy substances there; and moreover there are in every part little glands, as the mucous and salival in the head, and very many in the body, and myriads next to the cuticles, whereby the sweat and the obsolete matters which are more subtle are excreted. To these correspond in the spiritual world in general tenacities of opinions, and also scruples of conscience, in things not necessary. Some of those spirits appear above the head, at a middle distance, and are of such a quality, that they raise scruples in things wherein there ought to be no scruple; hence because they oppress the consciences of the simple, they are called conscientious. What true conscience is, they know not, for they make a conscience of every thing which presents itself; for where any scruple or doubt arises, if the mind is anxious and

hesitates therein, there are never wanting things to confirm and thus to oppress. When such spirits are present, they also induce a sensible anxiety in the part of the abdomen immediately below the diaphragm; they are likewise present with man in temptations. I have spoken with them, and have perceived that they have not any extension of the thoughts, so as to acquiesce in things more useful and necessary, for they could not attend to reasons, because they remained tenaciously in their own opinion. — *A. C.* 5385, 5386.

1507. There are companies of spirits who wander about, and by turns return to the same places evil spirits are much afraid of them, for they torment them with a certain kind of torture; it was told that they correspond to the fundus or upper part of the bladder in general, and to the muscular ligaments thence concentrating themselves towards the sphincter, where the urine is extruded by a mode of contortion. — *A. C.* 5389.

1508. There are also kidneys, which are called *SUCCENTURIATE KIDNEYS*, and also *KIDNEY CAPSULES*; their office is, not so much to secrete the serum, but the blood itself, and to transmit the purer blood towards the heart by a short circle; thus also to prevent the spermatc vessels, which are in the neighborhood, from carrying off all the purer blood; but they perform their principal service in embryos, and in new-born infants. There are chaste virgins who constitute that province in the grand man; prone to anxieties, and timid lest they should be disturbed, they lie quiet on the left pair of the side beneath; if any thing be thought respecting heaven, and any thing concerning the change of state, they become anxious and sigh, of which it has sometimes been given me to be very sensible. When my thoughts were drawn towards infants, they felt a remarkable consolation and internal joy, which also they openly confessed; when likewise any thing was thought in which was nothing heavenly, they also became anxious: their anxiety arose principally from this, that they are of such a disposition as inclines them to keep the thoughts fixedly in one thing, and not by variety to shake off anxieties. That they belong to the above province, is because they also thus detain the mind [animus] of another constantly in certain thoughts, in consequence whereof such things rise up and manifest themselves, as cohere in a series, which are to be withdrawn, or from which man is to be purified: thus also the interiors become more open to the angels, for on the removal of such things as obscure and avert, a clearer intuition and influx is effected.

1509. Who they are, who constitute the province of the *INTESTINES* in the grand man, may be manifest in some measure from those who have reference to the stomach; for the intestines are continued to the stomach, and the offices of the stomach there increase, and become more harsh, even to the last intestines, which are the colon and the rectum; wherefore they who are in these, are near to the hells which are called excrementitious. In the region of the stomach and of the intestines, are they who are in the earth of lower (things or principles), who, because they have drawn with them from the world things unclean, which stick close in their thoughts and affections, are on this account kept there for some time, until such things are wiped away, that is, are cast aside; when this is the case, they can be elevated to heaven. They who are there, are not yet in the grand man, for they are as aliments let down into the stomach, which are not introduced into the blood, thus into

the body, until they are purified from their dregs; they who are defiled with more earthly dregs, are beneath those in the region of the intestines; but the excrements themselves, which are discharged, correspond to the hells, which are called the excrementitious hells. — *A. C.* 5391, 5392.

1510. They who have been cruel and adulterers, in the other life love nothing better than filths and excrements, the stenches from such things being to them most sweet and delightful, and being preferred by them above all delights; the reason is, because they correspond. Those hells are partly beneath the buttocks, partly beneath the right foot, and partly at a depth in front: these are the hells into which the way through the rectum intestine leads.

1511. They who have lived solely to themselves and to pleasure, without regarding any other use as an end, are also beneath the buttocks, and according to the species of their pleasures, and according to their ends, pass their time in filth. — *A. C.* 5394, 5395.

Correspondence of the Skin, Hair, and Bones.

1512. The case with correspondence is this: the things in man which have the greatest life, correspond to those societies in the heavens, which have the greatest life, and thence the greatest happiness, as those to which man's external and internal sensories correspond, and the things which are of the understanding and the will; but the things in man, which have less life, correspond to such societies in heaven as are in less life, as the cuticles, which encompass the whole body; also the cartilages and the bones, which support and sustain all things that are in the body; and also the hairs, which spring forth from the cuticles.

1513. The societies to which the cuticles correspond are in the entrance to heaven; and to them is given a perception of the quality of the spirits who crowd to the first threshold, whom they either reject or admit; so that they may be called the entrances or thresholds of heaven.

1514. There are very many societies which constitute the external integuments of the body, with a difference from the face to the soles of the feet. . . . There are very many such spirits from this earth, because our orb is in externals, and also reacts against things internal, as the skin is wont to do.

1515. They who in the life of the body had known nothing but the common things of faith, as that the neighbor ought to be loved, and from that common principle had done good alike to the wicked and to the well disposed, without discrimination, saying that every one was their neighbor; such, when they lived in the world, suffered themselves to be much seduced by the deceitful, the hypocritical, and the pretending; the case is similar with them in the other life, neither do they care what is said to them, for they are sensual, and do not enter into reasons. These also constitute the skin, but the exterior, which is less sensible. I have discoursed with those who constitute the skin of the skull. But these spirits are as different from each other as that skin is from itself in different places, as on different parts of the skull, towards the occiput, the sinciput, the temples, on the face, on the thorax, the abdomen, the loins, the feet, the arms, the hands, the fingers.

1516. It has also been given to know who constitute the scaly skin, which skin is less sensible than all the other coverings, for it is beset with scales, which approach to something like a fine

cartilage: the societies which constitute it, are such as reason upon all subjects, whether it be so, or be not so, and go no further: when I discoursed with them, it was given to perceive, that they had not the least apprehension of what is true or not true, and the more they reason, the less they apprehend; nevertheless they seem to themselves to be wiser than others, for they place wisdom in the faculty of reasoning; they do not at all know that it is the chief characteristic of wisdom, to perceive without reasoning that a thing is so, or not so. There are also several of them, who have become such in the world in consequence of confounding good and truth by philosophies; who thence have less of common sense.

1517. There are also spirits by whom others speak, and who scarcely understand what they say; this they have confessed, but still they speak much: such they become, who in the life of the body have been mere babblers, without thinking at all on what they have said, and have loved to speak on all subjects: it has been told that they are in companies, and that some companies of them have reference to the membranes which cover the viscera of the body, some to the cuticles which derive little from the sensitive; for they are only passive powers, and act nothing from themselves, but from others. — *A. C.* 5552-5557.

1518. The societies of spirits, to whom the cartilages and bones correspond, are very many: but they are such as have in them very little of spiritual life; as there is very little of life in the bones respectively to the soft substances which encompass them; for example, as there is in the skull and the bones of the head respectively to each brain, and the medulla oblongata, and to the sensitive substances therein: and also as there is in the vertebræ and ribs, respectively to the heart and lungs; and so forth.

1519. It has been shown me how little there is of spiritual life in those who have reference to the bones; other spirits speak by them, and themselves know little what they say, but still they speak, placing their delight in speaking only. Into such a state are they reduced, who had led an evil life, and yet had some remains of good stored up in them; these remains constitute that small portion of spiritual life after the vastations of several ages.

1520. They who emerge out of vastations, and administer to the uses for which the bones serve, have not any determinate thought, but common thought, almost indeterminate: they are as those who are called distracted, being as it were not in the body; they are slow, dull, stupid, and are tardy in every thing; nevertheless they are at times not untranquil, because cares do not penetrate, but are dissipated in their common obscurity. — *A. C.* 5560-5562.

1521. In the skull are sometimes felt pains, now in one part, now in another, and there are perceived as it were nuclei there, which are separated from the rest of the bones, and which thus are in pain: by experience it has been given me to know that such things exist from falses grounded in lusts. . . . Hence it is, that they who have lived in deadly hatred, and in the revenges of such hatred, and from these in falses, have skulls totally hardened, and some have skulls like ebony, through which no rays of light, which are truths, penetrate, but are altogether reflected. — *A. C.* 5563.

1522. There are also spirits who have reference to bones still harder, as to the teeth: but con-

cerning these it has not been given to know much, only that they, who have scarcely any thing of spiritual life remaining, when they are exhibited to view in the light of heaven, do not appear in any face, but only as to the teeth instead of face; for the face represents the interiors of man, thus his spiritual and celestial [principles], that is, the things which are of faith and charity; they, therefore, who, in the life of the body have not procured to themselves something of such life, appear in the above manner. — *A. C.* 5565.

1523. There have occasionally been with me such as gnashed with the teeth; they were from the hells containing those, who have not only led an evil life, but have also confirmed themselves against the Divine, and have referred all things to nature; they gnash with the teeth in speaking, which is dreadful to hear.

1524. As there is a correspondence of the bones and cuticles, there is also a correspondence of the hairs, for these sprout up from roots in the cuticles; whatever is of correspondence with the Grand Man, appertains to spirits and angels, for every one as an image has reference to the Grand Man. The angels therefore have hair decently and orderly disposed; hair represents their natural life, and its correspondence with their spiritual life. — *A. C.* 5568, 5569.

1525. Hair is occasionally mentioned in the Word, and there signifies the natural; the reason is, because hairs are excrescences in the ultimates of man, as also the natural is respectively to his rational and to the inferiors thereof: it appears to man when he lives in the body, that the natural is the all in him, but this is so far from being true, that the natural is rather an excrescence from his internals, as hairs are from those things which are of the body; they proceed also in nearly the like manner from things internal; wherefore also men, who in the life of the body have been merely natural, when in another life they are presented to view according to that state, appear hairy as to almost the whole face: moreover, man's natural is represented by hair; when it is from good, it is represented by decent and well-adjusted hair, but when it is not from good, by unbecoming and dishevelled hair; it is from this representative, that hair in the Word signifies the natural, especially as to truth; as in Zechariah: "It shall come to pass in that day, the prophets shall be ashamed, a man by reason of his vision, when he hath prophesied, and they shall not put on a hairy garment that they may declare a lie," xiii. 4. Hence it is evident whence Samson had strength from his hair, concerning whom thus: The angel of Jehovah appeared to the mother of Samson, saying, lo, thou shalt conceive and bear a son, and no razor shall come up upon his head, he shall be a Nazarite of God, a child from the womb," Judges xiii. 3, 5; and afterwards, that he told Delilah, that if he should be shaven, his strength would depart from him, and he should be rendered weak; and then, when he was shaven, that his strength departed, and the Philistines seized upon him; and afterwards, when the hair of his head began to grow, as he was shaven, that his strength returned, so that he removed the pillars of the house, Judges xvi. 1 to the end: who does not see that in these things there is a heavenly arcanum, which no one knows, *oua* ne who is instructed concerning representatives, viz., that the Nazarite had relation to the celestial man, and so long as he had hair, had relation to the natural of that man, who, as was said, is in so powerful and strong truth; and

whereas at that time all representatives, which were commanded by the Lord, had such force and effect, thence Samson had his strength. — *A. C.* 3301.

1526. There are many, especially females, whose attention has been wholly taken up in adorning their persons, nor have they thought more deeply, and scarcely at all concerning eternal life; this is pardonable in females up to the age of youth, when the ardor ceases which is wont to precede marriage; but if in maturer age they persevere in those things, when they can understand otherwise, they then contract a nature which remains after death. Such females in the other life appear with long hair spread over the face, which they also comb, supposing elegance to consist therein; for to comb the hair signifies to accommodate natural things that they may appear handsome; hence it is known by others what is their quality; for spirits can know from the hair, its color, length, the manner in which it is spread, what had been the quality of the natural life in the world. — *A. C.* 5570.

Correspondence of the Touch.

1527. That to touch denotes communication, translation, and reception, is because the interiors of man put themselves forth by external things, especially by the touch, and thereby communicate themselves with another, and transfer themselves to another, and so far as the will of the other is in agreement, and makes one, they are received; whether we speak of the will or the love, it is the same thing, for what is of the love of man, this also is of his will: hence also it follows that the interiors of man, which are of his love and of the thought thence, put themselves forth by the touch, and thus communicate themselves with another, and transfer themselves into another; and so far as another loves the person or the things which the person speaks or acts, so far they are received. This especially manifests itself in the other life, for all in that life act from the heart, that is, from the will or love, and it is not allowed to act from gestures separate thence, nor to speak from the mouth according to pretence, that is, separately from the thought of the heart: it is there evident how the interiors communicate themselves with another, and transfer themselves into another by the touch; and how another receives them according to his love. That by the touch of the hand is also signified communication, translation, and reception, is because the active principle of the whole body is brought together into the arms and into the hands, and interior things are expressed in the Word by exterior: hence it is that by the arms, by the hands, and especially by the right hand, is signified power. — *A. C.* 10,130.

Correspondence of Diseases.

1528. Inasmuch as the correspondence of diseases is to be treated of, it should be known, that all diseases also with man have correspondence with the spiritual world; for whatsoever in universal nature has not correspondence with the spiritual world, this will not exist, having no cause from which it can exist, consequently from which it can subsist.

1529. These things are said that it may be known, that diseases also have correspondence with the spiritual world; they have not correspondence with heaven, which is the grand man, but with those who are in the opposite, thus with those who are in the hells. By the spiritual world in the universal sense is meant both heaven and hell.

for man, when he dies, passes out of the natural world into the spiritual world. That diseases have correspondence with those who are in the hells, is because diseases correspond to the lusts and passions of the mind (*animus*); these also are the origins of diseases: for the origins of diseases in common are intemperances, luxuries of various kinds, pleasures merely corporeal, also envyings, hatreds, revenges, lasciviousness, and the like, which destroy the interiors of man, and when these are destroyed, the exteriors suffer, and draw man into disease, and thus into death; that man is subject to death by reason of evils, or on account of sin, is known in the church; thus also he is subject to diseases, for these are of death. From these things it may be manifest, that diseases also have correspondence with the spiritual world, but with unclean things there, for diseases in themselves are unclean, inasmuch as they originate in things unclean, as was said above.

1530. All the infernals induce diseases, but with a difference, by reason that all the hells are in the lusts and concupiscences of evil, consequently against those things which are of heaven, wherefore they act upon (or into) man, from what is opposite: heaven, which is the grand man, contains all things in connection and safety; hell, because it is in the opposite, destroys and rends all things asunder; consequently if the infernals are applied, they induce diseases, and at length death. But it is not permitted them to flow in even into the solid parts themselves of the body, or into the parts which constitute the viscera, the organs, and members of man, but only into the lusts and falsities: only when man falls into disease, they then flow in into such unclean things as pertain to the disease; for, as was said, nothing ever exists with man, unless there be a cause also in the spiritual world; the natural with man, if it were separated from the spiritual, would be separated from all cause of existence, thus also from every thing of life. Nevertheless this is no hindrance to man's being healed naturally, for the divine providence concurs with such means. That the case is so, has been given to know by much experience, and this so frequently and of so long continuance, as not to leave a doubt remaining: for evil spirits from such places have been often and for a long time applied to me, and according to their presence they induced pains, and also diseases; they were shown me where they were, and what was their quality, and it was also told me whence they were.

1531. A certain spirit, who in the life of the body had been a most distinguished adulterer, and had placed his highest delight in committing adultery with several women, whom immediately afterwards he rejected and held in aversion; and who had persevered in such things even to old age; and who was moreover devoted to pleasures, and not willing to do good and be serviceable to any one, except for the sake of self, especially for the sake of his adultery; this spirit was with me for some days, being seen beneath the feet; and when the sphere of his life was communicated with me, wherever he came, he inflicted some pain on the periosteums and nerves there, as on the toes of the sole of the left foot; and when it was permitted him to emerge, he inflicted pain on the parts where he was, especially on the periosteums in the loins, also on the periosteums of the breast beneath the diaphragm, and likewise on the inside of the teeth. When his sphere operated, it induced also a great heaviness in the stomach.

1532. There appeared a large quadrangular aperture obliquely tending downwards to a considerable depth; in the deep there was seen a round aperture, which was then open, but presently closed; hence there exhaled a troublesome heat, which was collected from various hells, arising from lusts of various kinds, as from haughtiness, lasciviousness, adulteries, hatreds, revenges, quarrels, and fightings, whence arose in the hells that heat which exhaled. When this heat acted upon my body, it instantly induced disease like that of a burning fever; but when it ceased to flow in, the disease instantly ceased. When man falls into such disease, which he had contracted from his life, then immediately an unclean sphere corresponding to the disease adjoins itself, and is present as the fomenting cause. That I might know for certain that this is the case, there were spirits from several hells with me, by whom was communicated the sphere of the exhalations thence, and as that sphere was permitted to act upon the solid parts of the body, I was seized with heaviness, with pain, yea, with disease corresponding thereto, which ceased in a moment, as those spirits were expelled; and lest any room should be left for doubt, this was repeated a thousand times.

1533. There are also spirits not far from thence, who infuse unclean colds, such as are those of a cold fever, which also it was given to know by repeated experience; the same spirits also induce such things as disturb the mind; and likewise they induce swoonings. The spirits from thence are most malicious.

1534. There are certain spirits, who not only have reference to the most viscous things of the brain, which are its excrementitious parts, but also have the art of infecting them as it were with poisons. When such spirits flock together, they rush within the skull, and thence by continuity even to the spinal marrow. This cannot be felt by those whose interiors are not open; to me it was given manifestly to feel their influence, and also their attempt, namely, to kill me, but in vain, because I was defended by the Lord. It was their intention to take away from me every intellectual faculty; I was fully sensible of their operation, and also of a pain, which nevertheless presently ceased. I afterwards discoursed with them, and they were forced to confess whence they were; they related that they live in obscure forests, where they dare not offer any violence to their companions, because in such case it is allowed their companions to treat them cruelly; thus they are kept in bonds: they are deformed, of a beastly countenance, and hairy. It was told me, that such were they, who in old time slew whole armies, as it is written in the Word; for they rushed into the chambers of the brain of each individual, and occasioned terror, together with such insanity, that one slew another. Such at this day are kept shut up within their hell, nor are they let out. They have reference also to the deadly tumors of the head within the skull. It was said that they rush within the skull, and thence by continuity even into the spinal marrow, but it is to be known, that it is an appearance that the spirits themselves rush in, they being carried out by a way which corresponds to those spaces in the body, which is felt as if the illapsus was within; this is the effect of correspondence; hence their operation is easily derived into the man to whom it is determined. — *A. C. 5711–5717.*

1535. There are others who in the life of the body have been most filthy, their filthiness being

such as cannot be mentioned; they, by their presence and influx into the solid parts of the body, induce a weariness of life, and such a torpor in the members and joints, that a man cannot raise himself out of bed. They are most contumacious, not desisting by punishments as other devils. They appear near the head, and there as in a lying posture. When they are driven away, it is not done suddenly, but slowly, and then by degrees they are rolled down towards what is beneath; and when they come into the deep, they are tormented there to such a degree, that they cannot but desist from infesting others. Such is their delight in doing evil, that nothing is more delightful.

1536. There have been spirits with me, who induced such a heaviness in the stomach, that I seemed to myself scarcely able to live; the heaviness was so great, that with others it would have occasioned fainting; but they were removed, and then it instantly ceased. It was said, that such spirits are they, who in the life of the body have not been devoted to any employment, not even domestic, but only to pleasure; and besides, they lived in filthy ease and sluggishness, nor had they any concern about others; they also despised faith: in a word, they were animals, not men. The sphere of such with the sick induces torpor in the members and joints. — *A. C.* 5722, 5723.

1537. Inasmuch as death is from no other source than from sin, and sin is all that which is contrary to divine order, thence it is that evil closes the smallest and altogether invisible vessels, of which the next greater vessels, which are also invisible, are composed; for the smallest and altogether invisible vessels are continued to man's interiors: thence comes the first and inmost obstruction, and thence the first and inmost vitiation in the blood; this vitiation, when it increases, causes disease, and at length death. But if man had lived the life of good, then his interiors would be open to heaven, and through heaven to the Lord; thus also the smallest and invisible vascula, (it is allowable to call the delineaments of the first stamina vascula, by reason of correspondence,) would be open; whence man would be without disease, and would only decrease to ultimate old age, until he became altogether an infant, but a wise infant; and then when the body could no longer minister to its internal man, or spirit, he would pass without disease out of his terrestrial body, into a body such as the angels have, thus out of the world immediately into heaven. — *A. C.* 5726.

Correspondences among the Ancients.

1538. It is to be known, that the scientifics of the ancients were altogether other than the scientifics at this day: the scientifics of the ancients treated, as was said above, concerning the correspondences of things in the natural world with things in the spiritual world; the scientifics, which at this day are called Philosophics, such as are those of Aristotle and the like, were unknown to them. This is also evident from the books of the earlier writers, most of which were written in such terms as signified, represented, and corresponded to interior things: this may be manifest from the following, not to mention other things; that they assigned to Helicon a place on a mountain, and by it they understood heaven; that they placed Parnassus beneath on a hill, and by it understood scientifics; that they said that a flying horse, which they called Pegasus, did there break open a fountain with his hoof; that they called the sciences virgins, and so forth; for they

knew from correspondences and representatives, that a mountain denoted heaven, that a hill denoted that heaven which is beneath or which is with man, that a horse denoted the intellectual, that the wings with which he flew were spiritual things, that a hoof was the natural, that a fountain was intelligence, and that the three virgins, who were called graces, were the affections of good, and that the virgins, who were named the virgins of Helicon and Parnassus, were the affections of truth. In like manner they assigned to the sun horses, whose meat they called ambrosia, and drink nectar, for they knew that the sun signified celestial love, horses the intellectual things which are thence, and that meats signified celestial things, and drinks spiritual things. From the ancients also it is derived, that kings, at their coronation, should sit upon a silver throne, should be clad in a purple robe, be anointed with oil, should wear on the head a crown, and carry in their hands a sceptre, a sword, and keys, should ride in royal pomp on a white horse, under whose feet should be hoofs of silver, and should be waited on at table by the chief persons of the kingdom, besides other ceremonies; for they knew that a king represented the divine truth which is from the divine good, and hence they knew what is signified by a silver throne, a purple robe, anointing oil, a crown, a sceptre, a sword, keys, a white horse, hoofs of silver, and being waited upon by the chief persons; who at this day knows these things, and where are the scientifics which teach them? Men call them emblematical, being entirely ignorant of every thing relating to correspondence and representations. From these things it is manifest, of what quality the scientifics of the ancients were, and that those scientifics led them into knowledge concerning things spiritual and celestial, the very existence of which also at this day is scarcely known. The scientifics, which succeeded in place of them, and which are properly called philosophics, rather draw the mind off from knowing such things, because they may be applied also to confirm falses, and likewise cast the mind into darkness when truths are confirmed by them, inasmuch as most of them are bare expressions, whereby confirmations are effected, which are apprehended by few, and concerning which even those few dispute. Hence it may be evident, how far mankind have receded from the erudition of the ancients, which led to wisdom. The Gentiles had those scientifics from the ancient church, the external worship of which consisted in representatives and significatives, and the internal in those things which were represented and signified. — *A. C.* 4966. (See also 198–203.)

Force of Correspondences.

1539. Correspondences have all force, insomuch that what is done on earth according to correspondences, this avails in heaven, for correspondences are from the Divine. They who are in the good of love and of faith, are in correspondence, and the Divine does all things with them, for from the Divine is the good of love and the good of faith. All the miracles recorded in the Word were done by correspondences. The Word is so written, that the single things therein, even to the most minute, correspond to those things that are in heaven; hence the Word has Divine force: and it conjoins heaven with earth, for when the Word is read on earth, the angels who are in heaven are moved to the holy which is in the internal sense; this is effected by the correspond-

ences of the single things in the Word. — *A. C.* 8615.

NOTE. — The subject of correspondence could not be more fully represented in this part of the work, although it is so important, for the reason that it is so universally diffused throughout the whole work. But for a further account of this science, and of its origin and history, the reader may consult 196-204, 476-479, 495-498, 519, 520, 608-610, 724-733, 790-806.

PART IX.

SPIRITUAL INFLUX.

Only one Life, which flows in and vivifies all Forms.

1540. From very much experience I am instructed, that there is but one single life, which is that of the Lord, which flows in and causes man to live, yea, causes both the good and the wicked to live; to this life correspond forms which are substances, and which by continual divine influx are so vivified, that they appear to themselves to live from themselves. — *A. C.* 3484.

1541. The case in general with influx out of the spiritual world into man is this, that man cannot think any thing, or will any thing, from himself, but that every thing flows in, good and truth from the Lord through heaven, thus through the angels who are with man; evil and the false from hell, thus through the evil spirits who are with man; and this into man's thought and will. I am aware that this will appear a very great paradox, because it is contrary to appearance, but experience itself shall dictate how the case is.

1542. Not any man, spirit, or angel, in any case has life from himself, thus neither can he think and will from himself, for man's life is in thinking and willing, while speaking and acting is the life thence derived. For there is only one life, namely, the Lord's, which flows in into all, but is variously received, and this according to the quality which man by his life has induced upon his soul; hence with the evil goods and truths are turned into evils and falses, but with the good they are received, goods as goods, and truths as truths. This will admit of comparison with the light which flows in from the sun into objects, and which is there diversely modified and variegated according to the form of the parts, and is thence turned into colors either sad or cheerful. Man, during his life in the world, induces a form in the most pure substances of his interiors, so that it may be said that he forms his own soul, that is, its quality, and according to that form the Lord's life is received, which is the life of his love towards the universal human race. — *A. C.* 5846, 5847. (See also 1283-1289.)

1543. He who does not know how the case is with man's intellectual faculty, and how man can take a view of things, perceive them, think analytically, form conclusions thence, and at length refer to the will, and by the will into act, such a one sees nothing to admire herein; he supposes that all things thus flow naturally, not being at all aware, that all and single things are from influx through heaven from the Lord, and that man without such influx cannot think at all, and that on the cessation of influx, the all of thought ceases. — *A. C.* 5288.

Illustration of Influx by the Sight of the Eye.

1544. "Thou God seest me." — That these words signify influx, may appear from what has been already stated. Intuition from a superior principle

into an inferior one, or, what is the same thing, from an interior principle into an exterior, is called influx, because it is effected by influx; as, in respect to the interior vision appertaining to man, unless it flowed continually into his external vision, or that of the eye, it would be impossible for the latter to take in and discern any object; because it is the interior vision which, by means of the eye, takes in those things which the eye sees, and not the eye itself, although it appears so. Hence also it may be seen, how much that man is involved in the fallacies of the senses, who believes that it is the eye that sees, when the truth is, that it is the sight of his spirit, which is interior sight, that sees by means of the eye. The spirits who were present with me saw through my eyes the objects of this world, as perfectly as I myself did, but some of them, who were still involved in the fallacies of the senses, supposed that they saw them through their own eyes; but it was shown them that it was not so, for when my eyes were shut they saw nothing in this atmospherical world. The case is similar with man; it is not the eye which sees, but his spirit by the eye. The same may also be concluded from dreams, in which sometimes man sees as in open day. But this is not all: the case is similar with respect to this interior sight, or that of the spirit. This also does not see of itself, but from a vision still more interior, which is that of the rational principle: nay, even this does not see of itself, but there is a sight still more interior, which is that of the internal man; but we must advance farther yet: for neither does the internal man see of itself; but it is the Lord, by means of the internal man, who alone sees, because he alone lives; and he gives to man the faculty of seeing, and with it the appearance as if he saw himself. Thus it is in regard to influx. — *A. C.* 1954.

1545. It is said that God opens the eyes, when he opens the interior sight or understanding, which is effected by an influx into man's rational, or rather into the spiritual of his rational, and this by the way of the soul, or an internal way unknown to man: this influx is the state of his illustration, in which are confirmed to him the truths which he hears, or which he reads, by a certain perception within in his intellectual. Man believes this to be innate with him, and to proceed from his own proper intellectual faculty, but he is greatly deceived, it being an influx through heaven from the Lord into the obscure, fallacious, and apparent, of man, and by the good therein, causing those things which he believes to resemble truth: but they only are blessed with illustration in the spiritual things of faith, who are spiritual; this is what is signified by God's opening the eyes. — *A. C.* 2701.

Influx of Good from the Lord checked by the Evil of Man.

1546. The good, which continually flows in from the Lord with man, perishes only by evils and the falses thence, and by falses and the evils thence: for as soon as that good comes continuous through the internal man to the external or natural, it is met by evil and the false, whereby the good is in various manners torn in pieces and extinguished as by wild beasts; hence the influx of good through the internal man is checked and stopped, consequently the interior mind, through which the influx passes, is closed, and only so much of the spiritual is admitted through it, as may enable the natural man to reason and speak, but in such case only from things terrestrial, cor

poreal, and worldly, and indeed against good and truth, or in their favor merely from pretence or craft. It is a universal law that influx accommodates itself according to efflux, and that if the efflux be checked the influx is checked; through the internal man there is an influx of good and truth from the Lord, through the external there must be an efflux, namely, into the life, that is, in the exercise of charity; when this efflux exists, then there is a continual influx from heaven, that is, through heaven from the Lord: whereas if efflux be not given, but if in the external or natural man there be resistance, that is, evil and the false, which tear in pieces and extinguish the inflowing good, it follows from the universal law above mentioned that the influx accommodates itself to the efflux; consequently that the influx of good draws itself back, and so the internal through which passes the influx, is closed, and by that closure is occasioned stupidity in things spiritual, inasmuch that a man of this description knows nothing concerning eternal life, nor is willing to know; and at length he becomes an insanity, so that he opposes fables to truths, and calls the former truths and the latter fables, and opposes evils to goods, and makes the former goods and the latter evils; thus good is altogether torn in pieces. — *A. C.* 5828.

1647. The Lord continually flows in through man's internal with good and truth; good gives life and its heat, which is love, but truth gives illustration and its light, which is faith: but this influx with the evil, when it proceeds further, namely, into exteriors, is resisted and rejected, or is perverted or suffocated; and then, according to the rejection, perversion, or suffocation, the interiors are closed, an entrance only remaining open here and there as through clefts round about; hence there remains to man the faculty of thinking and willing, but against truth and good. This closing penetrates towards the exteriors more and more, according to the life of evil, and the persuasion of the false thence, and this even to the sensual, from which is afterwards the thought: pleasures and appetites then swallow up every thing: in such a state are they who are in the hells. — *A. C.* 6564.

All Evil and False also flows in: why then is it imputed?

1548. The case is similar with what is evil and false. It is agreeable to the doctrines derived from the Word, that the devil is continually endeavoring to seduce man, and that he is continually inspiring evil, whence also it is said, when any one has committed any enormous crime, that he has suffered himself to be seduced by the devil. This also is true, but few if any believe it; for as all good and truth is from the Lord, so every thing evil and false is from hell, that is, from the devil, for hell is the devil. Hence it may appear, that as all good and truth, so also all the evil and false flows in, consequently also the thinking and willing evil; and as these things also flow in, it may be concluded by those who have any strength of judgment and power of reflection, that the all of life inflows, although it appears as if it were in man. That this is the case, has been frequently shown to the spirits who have recently come from the world into another life; but some of them have said, that if every thing evil and false inflows, then nothing of evil and the false can be imputed to them, and that they are not in fault, because it came from another source. But they received

for answer, that they appropriated it to themselves by this, that they believed themselves to think from themselves and to will from themselves, whereas if they had believed as the case really is, they would then not have appropriated those things to themselves: for they would then also have believed that all good and truth is from the Lord, and if they had believed this, they would have suffered themselves to be led by the Lord, and would thereby have been in another state; and then the evil which had entered into the thought and will would not have affected them, for there would not have come forth evil, but good, for the things which enter in do not affect, but those which come out, according to the Lord's words in Mark, chap. vii. 15. Many, however, can know this, but few can believe. — *A. C.* 4151.

1549. It is further to be known, that the evil which enters into the thought does not hurt man, because evil is continually infused by spirits from hell, and is continually repelled by the angels; but when evil enters into the will, it then hurts, for then it also comes forth into act as often as external bonds do not restrain. Evil enters into the will by being detained in the thought, by consent, especially by act and delight thence. — *A. C.* 6204.

1550. It is further to be known, that all evil flows in from hell, and all good through heaven from the Lord; but the reason why evil is appropriated to man is, because he believes and persuades himself, that he thinks and does it from himself, thus he makes it his own; if he believed as the case really is, evil would not then be appropriated to him, but good from the Lord would be appropriated to him, for then immediately when evil flowed in, he would think that it was from the evil spirits with him, and when he thought this, the angels would avert and reject it, for the influx of the angels is into what a man knows and believes, but not into what he does not know and believe, for it is not fixed any where but where there is something appertaining to man. When man thus appropriates evil to himself, he procures to himself a sphere of that evil, which sphere is that to which spirits from hell adjoin themselves, who are in a sphere of like evil, for like is conjoined to like. — *A. C.* 6206. (See also 1283-1289.)

Influx twofold: immediate from the Lord, and mediate through Heaven.

1551. The natural subsists and lives by virtue of influx from the internal, that is, through the internal from the Lord. For the natural, without influx thence, has not any life, because it is in the nature of the world, and thence derives all that it has, and the nature of the world is altogether without life; wherefore that the natural with man may live, there must be influx from the Lord, not only immediate from himself, but also mediate through the spiritual world, consequently with man into his internal, for this is in the spiritual world. — *A. C.* 6063.

1552. How the case is with the influx of each life, namely of the life of thought and of the life of will from the Lord, has been given to know by revelation; namely that the Lord flows in in a twofold manner, that is, through heaven mediate, and from Himself immediately, and that from Himself He flows in both into man's naturals, which are his interiors, and into his naturals which are exteriors. — *A. C.* 6472.

1553. The case with every good, which con-

stitutes celestial life, thus eternal life, with man and with angel, is this: the inmost of good is the Lord Himself, consequently the good of love which is immediately from Him: the good which next succeeds is the good of mutual love; next the good of charity towards the neighbor; lastly the good of faith; this is the successive order of goods from the inmost: hence it may be manifest how the case is with immediate and mediate influx: in general, so much as a good succeeding in order, or exterior, has in it interior good, so much it is a good, for so much it is nearer to the Lord Himself, who, as was said, is the inmost good: but the successive arrangement and ordination of interior goods in exterior, varies in all and single subjects according to reception, and reception is according to the spiritual and moral life of every one in the world, for the life in the world remains with every one to eternity. The influx of the Lord is also immediate with every one, for without immediate influx the mediate is of no effect: immediate influx is received according to the order in which a man or an angel is, thus according to the divine truth which is from the Divine, for this is order; the order itself therefore with man is that he should live in the good which is from the Lord, that is that he should live from the Lord. This influx is continual, and adjoined to all and single things of the will of man, directing them to order as far as possible; for man's proper will is continually leading him away. The case herēin is as with the voluntary and involuntary [things] with man; his voluntary [things] continually lead away from order, but the involuntary continually bring back to order: hence it is that the motion of the heart, which is involuntary, is altogether exempt from man's will, in like manner the action of the cerebellum, and that the motion of the heart and the powers of the cerebellum rule the voluntary [things] lest these latter should transgress all limits, and extinguish the life of the body before its time; on which account the principles acting from both, namely, from the involuntary as well as the voluntary things in the whole body, proceed in conjunction. These things are said in order to illustrate in some measure the idea concerning the immediate and mediate influx of the celestial things of love and of the spiritual things of faith from the Lord. — *A. C.* 9683.

1554. From the Lord proceeds divine truth immediately and mediately: what proceeds immediately, is above all the understanding of angels; but what proceeds mediately, is adequate to the angels in the heavens, and also to men, for it passes through heaven, and hence puts on angelic quality, and human quality: but into this truth also the Lord flows in immediately, and thereby leads angels and men both mediately and immediately. For all and single things are from the First Esse, and the order is so instituted, that the First Esse may be present in the derivatives both mediately and immediately, thus alike in the ultimate of order and in the first of order: for the divine truth itself is the only substantial, the derivatives being nothing else but successive forms thence resulting; whence also it is evident, that the Divine flows in likewise immediately into all and single things, for from the divine truth all things were created, the divine truth being the only essential, thus the source of all things. The divine truth is what is called the Word in John; "In the beginning was the Word, and the Word was with God, and God was the Word; all things were made by Him, and without Him was not any thing made that

was made," i. 1, 2. By such influx the Lord leads man not only by providence in the universal, but also in every thing singular, yea, in the most singular of all things. That there is an immediate influx of the Lord where there is also a mediate, thus in the ultimate of order alike as in the first of order, has been told me from heaven, and there has been given a living perception of the thing; also that what is effected by mediate influx, that is through heaven and through the angels there, is very little respectively; and further, that the Lord by immediate influx leads heaven, and at the same time by it keeps all and single things there in their connection and order. — *A. C.* 7004.

1555. That many things are effected upon earth immediately [from the Lord], is evident from the case of the apostles, who sometimes, when they spoke, were inspired by the Holy Spirit, and the words which they should speak were given to them, which was immediate inspiration. Nevertheless the Lord desires that all things, even to the minutest particulars, should flow according to order, so that they should proceed, as it were, of their own accord; for the Lord is Order [itself], and thus He establishes order, such as it is in the human body, in which all things, even to the minutest particulars, flow, as it were, in a spontaneous manner. — *S. D.* 1509.

1556. The influx of truth Divine is immediate in the first state of man when he is regenerating, but the influx is immediate and mediate in the second state, that is, when he is regenerated. When the influx is immediate, the Lord indeed flows in with good and truth, but then the good is not perceived but the truth, therefore then man is led by truth, not so by good; but when the influx is at the same time mediate, then good is perceived, for the mediate influx is into the external sensual of man, whence it is that man is then led of the Lord by good. — *A. C.* 8701.

1557. As to what further concerns this subject, it is to be known, that some things also come from the angels themselves, who are with man; but all the good and truth which are of faith and charity, that is, of new life with man, come from the Lord alone, also through the angels from Him; in like manner all arrangement, which is continual, for that use. The things which come from the angels themselves, are such as accommodate themselves to the affections of man, and in themselves are not goods, but still serve for introducing the goods and truths which are from the Lord. — *A. C.* 8728.

All Influx with Man effected by Societies of Spirits and Angels.

1558. That it may be comprehended how the case is in regard to the goods and truths in man, it may be expedient to reveal what is known to scarce any one. It is indeed known and acknowledged that all good and all truth is from the Lord; and it is even acknowledged by some, that there is an influx, but of such a nature as to be unknown to man. Yet because it is not known, at least not acknowledged in heart, that about man there are spirits and angels, and that the internal man is in the midst of them, and is thus ruled of the Lord, it is little believed, although it is said. There are innumerable societies in another life, which are disposed and arranged by the Lord according to all the genera of good and truth, and societies which are in the opposite, according to all the genera of evil and the false; insomuch that there is not any genus of good and truth, nor any species of that genus, nor even any specific

difference, but what has such angelic societies, or to which angelic societies do not correspond. On the other hand, there is not any genus of evil and the false, nor any species of that genus, nor even any specific difference, which has not corresponding diabolical societies. Every man is in society with these as to his interiors, that is, as to his thoughts and affections, although he is ignorant of it. Hence comes all which man thinks and wills, inasmuch that if the societies of spirits and angels, in which he is, were taken away, that moment he would cease to have either thought or will, yea, that moment he would fall down absolutely dead. Such is the state of man, although he believes that he has all things from himself, and that there is neither hell nor heaven, or that hell is far removed from him, and also heaven. Moreover, the good in man appears to him as something simple or as one; but yet it is so manifold and consists of such various things, that it can in no wise be explored even in its generals alone. The case is the same with the evil in man. Such as the good is in man, such is the society of angels with him, and such as the evil is in man, such is the society of evil spirits with him. Man invites to himself such societies, or places himself in the society of such, inasmuch as like associates with like. For example; he who is covetous invites to himself the societies of similar spirits who are in that lust. He who loves himself before others, and despises others, invites to himself similar spirits. He who takes delight in revenge, invites such as are in a similar delight; and so in other cases. Such spirits communicate with hell, and man is in the midst of them, and is ruled altogether by them, so that he is no longer under his own power and guidance, but under theirs, although he supposes, from the delight and consequent liberty which he enjoys, that he rules himself. He, however, who is not covetous, or does not love himself before others, and does not despise others, and who does not take delight in revenge, is in the society of similar angels, and by them is led by the Lord, and indeed by freedom, to every good and truth to which he suffers himself to be led. And as he suffers himself to be led to an interior and more perfect good, so he is led to interior and more perfect angelic societies. The changes of his state are nothing else than changes of societies. That this is the case, is evident to me from the continual experience now several years, whereby it is become as familiar to me, as any thing which a man has been accustomed to from his infancy. — *A. C.* 4067.

1559. Man, by the speech of his mouth, and by the actions of his body, is in the natural world, but by the thoughts of his understanding and by the affections of his will he is in the spiritual world: by the spiritual world is meant both heaven and hell, each distinguished most ordinarily into innumerable societies, according to all the varieties of affections and consequent thoughts. In the midst of those societies is man, so tied to them that he cannot exercise in the slightest instance either his thought or will, but together with them, and so together, that if he was to be plucked away from them, or they from him, he would fall down dead, retaining only life in his inmost principle, by which principle he is a man and not a beast, and by which principle he lives to eternity. Man does not know that he is in such inseparable consorts as to life, and the reason why he does not know it is, because he does not discourse with spirits, consequently, he does not know any thing concerning that state. But, lest this should be concealed to eternity, lo! it is revealed. — *A. E.* 1162.

Influx of the Angels into the Conscience.

1560. The influx of the angels is especially into the conscience of man, the plane into which they operate being there; this plane is in the interiors of man. Conscience is twofold, interior and exterior, interior conscience is that of spiritual good and truth, exterior conscience is that of justice and equity; this latter conscience is at this day given with a considerable number of persons, but the interior with few; but yet they who enjoy exterior conscience, are saved in the other life; for they are such, that if they act contrary to what is good and true, or contrary to what is just and equitable, they are inwardly tortured and tormented; not because they suffer a loss thereby of honor, or gain, or reputation, but because they had acted contrary to good and truth, or to justice and equity. But where these consciences are not, there is a certain lowest something which occasionally assumes the semblance of conscience, namely, to do what is true and good, and what is just and equitable, not from the love of those, but for the sake of self, its own honor and gain; persons of this character are also tortured and tormented, when adverse things befall them; but this conscience is no conscience, because it is of self-love and the love of the world, and there is nothing in it which regards the love of God and of the neighbor, wherefore in the other life it does not appear. Men of this description can also discharge duties of the highest eminence, as they who enjoy genuine conscience, for in the external form their deeds are similar, but they are done for the sake of self-honor and reputation; the more therefore they fear the loss of these, the more exact is their attention to public offices with a view to secure the favor of their neighbor and of their country; but they who do not fear the loss of those things, are in the state as members fit only to be rejected. They who are in this false conscience, do not even know what conscience is, and when they are told by others what it is, they deride it, and believe it to be the result of simpleness or disorder of mind. These things are said, that it may be known how the case is with influx, namely, that conscience is the plane into which the angels flow in, and indeed into the affections of good and truth, and of justice and equity therein, and thus keep man bound, but still in freedom.

1561. There are some who enjoy natural good hereditarily, by virtue whereof they have delight in doing good to others, but they are not imbued with principles of well doing derived from the Word, or doctrine of the church, or their religious tenets; thus neither can they be gifted with any conscience, for conscience does not come from natural or hereditary good, but from the doctrine of truth and good, and a life according thereto. When such come into the other life, they wonder that they are not received into heaven, saying, that they have led a good life; but they are told, that a good life, from what is natural or hereditary, is not a good life, but only from those things which are of the doctrine of good and truth, and a consequent life; by these they have principles impressed on them concerning truth and good, and receive conscience, which is the plane into which heaven flows in. That they may know that this is the case, they are sent into various societies, and then they suffer themselves to be led astray into evils of every kind, merely by reasonings and consequent persuasions that evils are goods, and goods are evils; and thus they are persuaded wheresoever they go, and are carried away as chaff before

the wind; for they are without principles, and without the plane into which the angels operate, and withdraw from evils. — *A. C.* 6207, 6208.

Influx of Evil from Hell.

1562. In regard to the origin of the influx of evil from hell, the case is this; when a man first from consent, next from purpose, lastly from delight of affection, casts himself into evil, then a hell is opened which is in such evil; for according to evils, and all their varieties, the hells are distinct among themselves; and presently there is from that hell also an influx; when a man thus comes into evil, it inheres, for the hell, in the sphere of which he then is, is in its very delight, when in its evil; wherefore it does not desist, but obstinately presses in, and causes man to think about that evil, at first occasionally, and afterwards as often as any thing presents itself which is related to it, and at length it becomes with him the universally reigning [principle]; and when this is the case, he then seeks out such things as confirm that it is not an evil, and this until he absolutely persuades himself so; and then, as far as he is able, he studies to get quit of external bonds, and makes evils allowable and ingenious, and at length even creditable and honorable, such as adulteries, thefts effected by art and deceit, various sorts of arrogance and boasting, contempt of others, impeachment of the reputation of others, persecutions under an appearance of justice, and the like. The case with these evils is like that of open theft, which when a man has purposely committed twice or thrice, he cannot afterwards desist from, for it continually inheres in his thought. — *A. C.* 6203.

1563. But on this subject it may be expedient, also, to speak from experience: the angels of the superior heavens feel and perceive manifestly, that they have goods and truths from the Lord, and that they have nothing at all of good and truth from themselves: when they are admitted into the state of their proprium, as is the case at stated periods, they also feel and perceive manifestly, that the evil and the false, which appertain to their proprium, are derived to them from hell. Some angels of the lowest heaven, not comprehending that what is evil and false is from hell, by reason that in the world they had acknowledged that they themselves were in evils from nativity, and from actual life, were brought into infernal societies, and led from one to another, in each of which, whilst they were in it, they thought altogether as the devils there thought, and with a difference in one society and in another, thinking on the occasion against goods and truths; they were told to think from themselves, thus otherwise, but they replied, that it was not at all in their power; whence they were enabled to comprehend that evils and falses flowed in from hell. The case is similar with many, who believe and insist that life is in them as their own. It sometimes, also, comes to pass, that the societies with which they are connected are separated from them, and when this is the case, they cannot think, nor will, nor speak, nor act, but lie like little new-born infants; but as soon as they are remitted into their societies, they revive: for every one, both man, and spirit, and angel, as to his affections and consequent thoughts, is connected with societies, and acts in unity with them; hence it is, that all are known, as to their quality, from the societies in which they are. From these considerations it is evident, that the quality of life flows in to them from without. As to what concerns myself, I can testify, that for

fifteen years I have manifestly perceived, that I did not think and will any thing from myself, also, that all evil and false flowed in from infernal societies, and that all good and truth flowed in from the Lord: wherefore, some spirits observing this, said, that I did not live; to whom it was given to reply, that I lived more than they did, because I was sensible of the influx of good and truth from the Lord, and saw and perceived illustration; and that, by influence from the Lord, I perceived evils and falses from hell, not only that the evils are thence, but, also, from whom; and it has likewise been given me to speak with them, to rebuke them, and to reject them with their evils and falses, from which I was thus liberated: and it has further been given me to say, that now I know that I live, and before not so. From these considerations I have been fully convinced, that all evil and false is from hell, and all good and truth, together with the reception of them, is from the Lord; and moreover, that I had freedom and thence perception as from myself. That all evil and false is from hell, it has also been given me to see with my own eyes; there appear over the hells, as it were, fires and smokes, evils are fires, and falses are smokes; they continually exhale and rise up from thence, and the spirits, who abide in the midst between heaven and hell, are affected by them according to their love. — *A. E.* 1147.

Influx prevented by worldly Cares and Anxieties.

1564. It has occasionally come to pass, that I thought with eagerness about worldly things, and about such as are matter of concern to most persons, namely, about possessions, about the acquirement of riches, about pleasures, and the like; at these times I observed that I was relapsed into the sensual; and that in proportion as the thought was immersed in such things, in the same proportion I was removed from consort with the angels. Hence also it was made evident to me, that they who are deeply immersed in such cares, cannot have intercourse with the angels in the other life; for such thoughts, when they occupy the whole mind, carry the soul downwards, and are as weights which draw it down; and when they are regarded as an end, they remove from heaven, to which man cannot be elevated but by the good of love and of faith. This might be made still more manifest to me from this circumstance; once when I was led through the mansions of heaven, and then was in a spiritual idea, it happened that I suddenly lapsed into thought concerning worldly things, and instantly all that spiritual idea was dissipated, and became as none. — *A. C.* 6210.

How it was with Influx into the Prophets.

1565. It is known from the Word, that there was an influx from the spiritual world, and from heaven, into the prophets, partly by dreams, partly by visions, and partly by speech; and also with some into the speech itself, and into the very gestures, thus into those things which are of the body; and that then they did not speak from themselves, nor act from themselves, but from the spirits which then occupied their body: some on such occasions behaved themselves like insane persons, as Saul in that he lay naked, others in that they wounded themselves, others in putting horns on themselves, not to mention several similar circumstances. And because I was desirous to know how they were acted upon by spirits, it was shown me by living experience. To this intent, I was for a

whole night possessed by spirits, who so occupied my corporeal parts, that I had only a very obscure sensation, that it was my own body. From that state, in which I was during the night until morning, I was instructed how the prophets, by whom spirits spake and acted, were possessed, namely, that the spirits occupied their body, so that scarcely any thing was left but a knowledge that they existed. There have been spirits appointed to this use, who were not willing to obsess men, but only to enter into man's corporeal affections, and when they entered into these, they entered into all things of the body. The spirits usually with me said, that I was absent from them while I remained in that state. The spirits who possessed my body, as formerly the bodies of the prophets, afterwards discoursed with me, and said, that at the time they knew no other, than that they had life as in the body, besides many other particulars. It was further said, that there were other influxes also with the prophets, namely, that they exercised their own discretion and their own thought, only that spirits spake with them, for the most part on such occasions inwardly in them; but that the influx was not into the thought and the will, but was only a discourse which came to their hearing. — *A. C.* 6212.

How Influx passes into Man.

1566. The influx of the Lord Himself with man is into his forehead, and thence into the whole face, since the forehead of man corresponds to love, and the face corresponds to all his interiors. The influx of the spiritual angels with man is into his head every where, from the forehead and temples to every part under which is the cerebrum, because that region of the head corresponds to intelligence; but the influx of the celestial angels is into that part of the head under which is the cerebellum, and which is called the occiput, from the ears all around, even to the neck, for that region corresponds to wisdom. All the speech of angels with man enters by those ways into his thoughts. — *H. H.* 251.

1567. There is an influx of the Lord through heaven, just as there is an influx of the soul through the body; the body indeed speaks and acts, and also feels something from influx, but still the body does nothing from itself as of itself, but is acted upon; that such is the nature of all influx of the Lord through heaven into man, has been given me to know from much experience. — *A. R.* 943.

1568. The Lord, by various degrees of influx into the heavens, disposes, regulates, tempers, and moderates all things there and in the hells, and, through the heavens and the hells, all things in the world. — *A. R.* 346.

1569. It was shown me to the life and to the sense how the case is with influx, that it is, as it were, a river of general affections, or rivers unceasingly flowing; or it is a general affection flowing as if it were a continual stream, and varying itself in a wonderful manner. It resembles an atmospheric stream, and all who are in that river, or in those rivers, are affected each according to his peculiar genius, for it is in this manner received, and in that common river acts according to each one's genius, somewhat like, for example, a wheel driven by a prevailing force, but inwardly acted upon by various counter forces; or as in the human body, all the motions of the several viscera are still controlled by the single motion of the heart and lungs; thus it is with all and each within the

sweep of this general river of heaven, which is composed solely of affections thus flowing, and affecting every particular, so that no one can escape beyond the bounds of affection. In the mean time I spake with angels while I was in such a river, and it was shown to the life how this operated as a general affecting principle, and that it rolled itself, as it were, in such a way that I could then have been in another train of thought, and yet in it with variety, and still be impelled by that same river or be determined according to a general influence.

1570. These rivers of general affections exist in every degree; in interiors flowing more gently, and constantly, and with a pleasing variety; but in exteriors, incessantly and roughly, as it were, whence it is that such various, irregular and incoherent promptings appear in exteriors, as if made up of pure activity, though they are still directed by the general sphere, according to reception and state in every one. Inasmuch as these influences thus resemble, as it were, an atmospheric river or stream, therefore the Lord says in regard to regeneration, that it is as the wind blowing, of which a man knows not whence it comes nor whither it goes.

1571. It was hence given to know what kind of an influx there is in all things from the Lord, from whom every thing in the universe (that lives) has life; as also that order is from the same source, and that the more concordant one is with that stream, the more is he in order. — *S. D.* 4272-4274.

1572. It has been often observed, that evil spirits principally put on man's persuasions and lusts, and when they put them on, that they rule man with absolute power, for he who introduces himself into man's lusts, and into his persuasions, subjects the man to himself, and makes him his servant; but influx by the angels has place according to man's affections, which they lead gently, and bend to good, and do not break; the influx itself is tacit, scarcely perceptible, for it is into the interiors, and continually by freedom. — *A. C.* 6205.

Influx in Order, by Degrees of the Mind.

1573. There are three degrees of the intellectual faculty in man, his lowest being the scientific, his middle the rational, and his highest the intellectual, strictly so called. These are so perfectly distinct from each other, that they ought never to be confounded; and yet man is ignorant of their difference, because he places life only in the sensual and scientific principle; and whilst he abides in that opinion, it is impossible for him to be aware that his rational faculty is separate from the scientific, and still less that his intellectual is superior to both. The truth of the matter is, that the Lord, through the intellectual principle in man, enters by influx into his rational faculty, and through that into the scientific principle of his memory, whence comes the life of the senses of sight, hearing, &c. This is true influx, and this is the real mode by which the soul communicates with the body. Without the influx of the life of the Lord into the intellectual faculty of man, or rather into the affections of the will [*voluntaria*], and through them into the intellectual, rational, and scientific faculties, which appertain to the memory in regular order, it would be impossible for him to possess life. And although man is immersed in falses and evils, still there is an influx of the life of the Lord through the will and the understanding; but what thus enters, is received in the rational part according to its organization, and hence confers on

man the power of reasoning, reflecting upon, and of understanding what is true and good. — *A. C.* 657.

1574. The influx of the internal man, through the interior or middle man, into the external, is a hidden arcanum, especially at this time, when few, if any, know what the interior man is, much less what the internal is. The internal man, with every individual, is of the Lord alone; for there the Lord stores up the principles of goodness and truth with which he endows man from infancy: hence, by means of these, he flows into the interior or rational man, and by this into the exterior: and it is thus that he gives to man a capacity to think, and to be a man. — *A. C.* 1707.

1575. There are three principles in man, which concur and unite together, — the natural, the spiritual, and the celestial. The natural principle never receives any life except from the spiritual, nor the spiritual but from the celestial, nor the celestial unless from the Lord alone, who is life itself. To give, however, a fuller idea of the subject, we must state that the natural principle is the receptacle or vessel into which the spiritual is received; and the spiritual is the receptacle or recipient vessel into which the celestial is poured, and thus, through the celestial, life from the Lord. Such is the nature of influx. — *A. C.* 880.

1576. There appertains to every man an internal man, a rational or middle man, and an external man, as was stated above. The internal man is that which forms his inmost principle, by virtue of which he is a man, and by which he is distinguished from brute animals, which have no such inmost principle; and it is as it were the gate or entrance to man of the Lord, that is, of the Lord's celestial and spiritual influences. What is done and transacted here cannot be comprehended by man, because it is above his rational principle, from which he thinks. Beneath this inmost or internal man is placed the rational principle, which appears as man's own. Into this, through that internal man, the celestial things of love and faith flow from the Lord, and, through this rational principle, into the scientifics appertaining to the external man; but the things which flow in are received by each according to its state. Unless the rational principle submit itself to the influences of the Lord's goodness and truth, it either suffocates, or rejects, or perverts those influences; especially when they flow into the sensual scientifics of the memory: this is signified by the seed's falling on the way, or on stony ground, or amongst thorns, as the Lord teaches (*Matt.* xiii. 3-7; *Mark* iv. 3-7; *Luke* viii. 5-7); but when the rational principle submits itself, and believes in the Lord, that is, in his Word, then it is as good ground, into which the seed falling, bears much fruit. — *A. C.* 1940.

1577. Order requires, that the celestial principle should flow into the spiritual, and adapt it to itself; that the spiritual principle should thus flow into the rational, and adapt it to itself; and that the rational should then flow into the scientific, and adapt it in like manner. But in the course of man's instruction in his childhood, such an order does indeed prevail, but it appears otherwise, viz., as if the progression were from scientifics to things rational, from things rational to things spiritual, and so at last to things celestial. The reason of this appearance is, because it is thus that the way is to be opened to things celestial, which are the inmost. All instruction is only an opening of this way; and as the way is opened, or what is the same thing, as the vessels are opened, influx takes place according to the above-mentioned order; that

is, things rational, as derived from celestial-spiritual things, flow into scientifics, celestial-spiritual things into things rational, and celestial things into things celestial-spiritual. Celestial things continually present themselves ready for admission, and also prepare and form for themselves vessels, which are opened. That such is the case may likewise appear from this consideration; that both the scientific principle and the rational in themselves are dead, and that the appearance of life in them is owing to the continual influx of interior life. This may appear manifest to every one from his thought and his faculty of judging, in which lie concealed all the arcana of the art and science of analysis, which are so numerous, that it is not possible to discover the ten thousandth part of them. These exist, not only in adult men, but also in children, all whose thoughts, with all their speech thence derived, are full of such arcana; although man, even the most learned, is ignorant of it; all which would be impossible, unless the internal celestial and spiritual things continually presented themselves ready for admission, and produced by their influx all those effects. — *A. C.* 1495.

Influx into the celestial and spiritual Man.

1578. The influx of the Lord's Divine Good can only have place with the celestial man, because it flows into his will part, as with the most ancient church: whereas the influx of the Lord's Divine Truth has place with the spiritual man, because it flows only into his intellectual part, which, in the spiritual man, is separated from his will part; or, which is the same thing, the influx of celestial good has place with the celestial man: wherefore the Lord appears to the celestial angels as a sun, but to the spiritual angels as a moon. — *A. C.* 2069.

1579. The influx from the internal man into the interior or middle man, and thus into the exterior, is twofold, either by things celestial or by things spiritual; or, what amounts to the same, either by principles of goodness or by truths. The influx by things celestial, or by principles of goodness, has place only with regenerate men, who are gifted either with perception or with conscience, consequently it has place by perception or by conscience, wherefore the influx by things celestial only exists with those who are principled in love to the Lord, and in charity towards their neighbor. But the influx from the Lord by things spiritual, or by truths, has place with every man; and unless it did, it would be impossible for man either to think or speak. — *A. C.* 1707.

1580. Faith without charity is hard and resisting, and rejects all influx from the Lord; but charity with faith is yielding and soft, and receives influx. — *A. C.* 8321.

1581. The influx of divine good cannot have place except into truths, inasmuch as truths are derived from goods, for they are the forms of good, wherefore it is necessary that man should be in good, because the Lord thereby flows into the truths corresponding to the good; he who supposes that the Lord flows immediately into the truths pertaining to man is much deceived. — *A. E.* 479.

Variations of the Divine Influx with the Good and Evil.

1582. Divine good and truth flow out from the Lord as a sun into all the heavens, accommodated to reception by the angels there, consequently sometimes more remissly, and sometimes more intensely. When more remissly, then the good are separated from the evil; but when more in-

tensely, then the evil are rejected. The cause of these things are the following. When the divine principle proceeding from the Lord flows in remissly, there is every where a state of tranquillity and serenity, in which all appear such as they are as to the state of their good, for then all are presented to view in the light; wherefore, they who are in good from a spiritual origin are then separated from those who are in good only from a natural origin; for the Lord inspects those who are in spiritual good, and leads them, and thereby separates them.

1583. But when the divine principle proceeding from the Lord flows in intensely, then the apparent goods with the evils are dissipated, inasmuch as they are not goods in themselves, but evils, and evils cannot sustain the influx of the divine principle; hence it comes to pass, that the externals of such are shut, and these being shut, the interiors are opened, in which there are nothing but evils and falsities thence derived; whence they come into grief, anguish, and torment, and, in consequence thereof, cast themselves down into the hells, where similar evils and falsities have place. When the influx of the divine principle is intense, which is the case when the evil are to be rejected, then in the lower parts of the spiritual world there exists a strong wind, like to a storm and tempest; this wind is what is called in the Word the east wind. — *A. E.* 418, 419.

1584. The divine influx from heaven, with the good, opens the spiritual mind, and adapts it to receive; but with the evil, who have no spiritual mind, it opens the interiors of their natural mind, where reside evils and falsities, whence there arises in them an aversion to every good of heaven, and hatred against truths, also a concupiscence of every kind of wickedness; and hence the separation of them from the good is effected, and presently after, their damnation. This influx of the good, of which we are now speaking, appears in the heavens as a fire vivifying, recreating, and conjoining; whereas with the evil below, it appears as a fire consuming and vastating. Such being the effect of the divine love flowing down out of heaven, therefore, in the Word, anger and wrath are frequently attributed to Jehovah, that is, to the Lord, anger, from fire, and wrath, from the heat of fire. Mention is also made of the fire of his anger, and he is said to be a consuming fire, with other expressions of a like nature, which are not used because there is any thing of such a nature in the fire proceeding from the Lord, for this in its origin is divine love, but because it becomes such with the evil, who by reason of its influx become angry and wrathful. — *A. E.* 504.

1585. As to what concerns the influx of celestial good from the Lord, and its reception, it is to be known that the voluntary of man receives good, and his intellectual receives truth, and that the intellectual cannot in any wise receive truth, so as to appropriate it, unless at the same time the voluntary receives good, and so also the reverse; for the one flows thus into the other and disposes the other to receive: intellectual things may be compared to forms which are continually varying, and voluntary things to the harmonies resulting from the variation; consequently truths may be compared to variations, and goods to the delights thence; and whereas this also is eminently the case with truths and goods, it may be manifest that one cannot be given without the other, also that one cannot be produced but by the other. — *A. C.* 5147.

Influx successive, from Firsts to Ultimates.

1586. He who does not know how the case is with order in things successive, is unable to know also how the case is with influx, wherefore a few words are to be said on the subject. The truth which proceeds immediately from the Lord, inasmuch as it is from the infinite Divine Himself, cannot in any wise be received by any living substance which is finite, thus not by any angel, wherefore the Lord had created things successive, by which as mediums the divine truth immediately proceeding might be communicated. But the first thing in succession from this is more full of the Divine than that as yet it can be received by any living substance which is finite, thus by any angel: on this account the Lord created yet a successive [thing or principle] by which the divine truth immediately proceeding might in some part be receivable; this successive is the truth divine which is in heaven: the first two are above the heavens, and are as it were rarious belts from the flamy principle which encompass the sun, which is the Lord. Such is the successive order even to the heaven nearest to the Lord, which is the third heaven, where are those who are innocent and wise: hence they are continued successively even to the last heaven, and from the last heaven even to the sensual and corporeal of man, which lastly receives the influx. From these things it is manifest, that there are continual successions from the First, that is, from the Lord, even to the last principles which appertain to man, yea to the last principles which are in nature: the last principles which appertain to man, as also those in nature, are respectively inert, and hence cold, and are respectively common, and hence obscure: hence also it is evident, that by those successions there is a continual connection of all things with the first esse. According to those successions is the case with influx, for the divine truth, which proceeds immediately from the divine good, flows in successively; and in the way or about each new successive [principle] it becomes more common, thus grosser and more obscure, and it becomes more slow, thus more inert and colder: from these considerations it is clear what is the quality of the divine order of successive things or principles, and hence of influxes. But it is well to be known that the truth divine, which flows in into the third heaven nearest to the Lord, also together without successive formation flows in even to the ultimates of order, and there from the First immediately also rules and provides all and single things; hence successive things or principles are held together in their order and connection. That this is the case, may also in some measure be manifest from a maxim not unknown to the learned in the world, that there is only one substance, which is a substance, and that all other things are formations thence; and that in the formations that one only substance rules, not only as the form, but also as the non-form, as in its original; unless this were the case, the thing formed could not in any wise subsist and act: but these things are said for the intelligent. — *A. C.* 7270.

Influx into the sensual Lumen, and Elevation therefrom.

1587. The interiors of man are distinct according to degrees by derivations, lights also are according to those degrees. The internal sensual, which is nearest to the sensuous of the body, has a most gross lumen; this lumen has been given

me to discern by my much experience; and it was observed, that as often as I sunk down into this lumen, so often falses and evils of several kinds presented themselves, yea also scandals against celestial and Divine things, and moreover what was filthy and defiled: the reason is, because this lumen prevails in the hells, and the hells thereby principally flow in with man. When man is in this lumen, his thought is almost in a like lumen with his external sight, and is then almost in the body. Men, who are in this lumen, are to be called **SENSUAL**, for they do not think beyond the sensual things of the body; the things beyond those, they neither perceive nor believe, they only believe what they see and touch. In this lumen are they, who have not at all cultivated things interior, living in the neglect and contempt of all things which are rational and spiritual; and in that lumen are especially the covetous, and adulterers, also they who have lived in mere pleasures and in dishonorable ease. Hence these latter think what is filthy and often what is scandalous concerning the holy things of the church. — *A. C.* 6310.

1588. When man is elevated towards interior things, he then comes out of the gross sensual lumen into a milder lumen, and at the same time he is withdrawn from the influx of scandals and defilements, and is brought nearer to those things which are of justice and equity, because nearer to the angels who are with him, thus nearer to the light of heaven. This elevation from sensual things was known to the ancients, even to the Gentiles, wherefore their sophists said, that when the mind is withdrawn from sensual things, it comes into an interior light, and at the same time into a tranquil state, and into a sort of heavenly blessedness; hence also they concluded concerning the immortality of the soul. Man is capable of being yet more interiorly elevated, and the more interiorly he is elevated, so much the clearer light he comes into, and at length into the light of heaven, which light is nothing else than wisdom and intelligence from the Lord. — *A. C.* 6313.

1589. The man, who in his life is elevated from sensual things by the good of faith, is alternately in the sensual lumen and in the interior lumen; when he is in worldly cares, in engagements where external things acquire vigor, and in pleasures, he is then in the sensual life; in this state shuns and is also averse from speaking and thinking about God, and about those things which are of faith; and if he was then to speak and think on those subjects, he would make light of them, unless at the instant he was elevated thence towards interior things by the Lord. This man, when he is not in worldly things, but in the interior lumen, thinks from justice and equity; and if he be in a still interior lumen, he thinks from spiritual truth and good. He who is in the good of life, is elevated from one lumen into the other, and into the interior lumen in the instant when he begins to think what is evil, for the angels are near to him. These things it has been given to know by much experience, because I have frequently apperceived the elevations, and at the same time then the changes of state as to the affections and as to the thoughts. — *A. C.* 6315.

Spiritual Influx would guide Man into all Wisdom and Intelligence, were he in the Order of his Life.

1590. That in the good of love, which flows in from the Lord through the angels, there is all truth,

which truth would manifest itself from itself, if man lived in love to the Lord and in love towards the neighbor, is manifest not only from those things which exist in heaven, but also from those which exist in inferior nature; from these latter things which exist in inferior nature, because they are open to view, it is allowable to adduce some things in the way of illustration. The brute animals are impelled to action no otherwise than by loves and the affections thereof, into which they are created, and afterwards are born; for every animal is carried whither his affection and love draws; and this being the case, they are also in all the scientifics which are at all proper to that love; for they know from a love which bears some resemblance to conjugal love, how to copulate, cattle in one way, and birds in another; birds know how to build their nests, how to lay their eggs, and brood upon them, how to hatch their young, and how to nourish them, and these things without any instruction, merely from the love which bears some resemblance to conjugal, and from love towards their offspring, which loves have implanted in them all those scientifics; in like manner they know what food is proper for their nourishment, and how to seek it; and what is more, bees know how to seek their food from flowers of various kinds, and also to collect wax, of which to make their cells, wherein first they deposit their offspring, and next store up food; they also have the skill to exercise forecast in regard to the winter; not to mention very many other things. All these scientifics are included in their loves, and dwell there from their first origin; into these scientifics they are born, because they are in the order of their nature into which they were created; and then they are acted upon by a common influx from the spiritual world. If man were in the order into which he was created, namely, in love towards the neighbor, and love to the Lord, for these loves are proper to man, he above all animals would be born not only into scientifics, but also into all spiritual truths and celestial goods, and thus into all wisdom and intelligence; for he is capable of thinking concerning the Lord, and of being conjoined to Him by love, and thus of being elevated to what is Divine and eternal, which brute animals are not capable of; thus man in such case would be governed by no other than a common influx from the Lord through the spiritual world. But because he is not born into order, but contrary to his order, therefore he is born into ignorance of all such things; and because this is so, it is provided that he may afterwards be re-born, and thereby come into so much of intelligence and wisdom, as he receives of good, and of truth by good, from freedom. — *A. C.* 6323.

Blessedness consequent on a Faith and Life of Influx from the Lord.

1591. It is an eternal truth, that the Lord governs heaven and earth; also that no one lives from himself except the Lord, consequently that the all of life flows in, good of life from the Lord, and evil of life from hell. This is the faith of the heavens; when man is in this faith, in which he may be when in good, then evil cannot be affixed and appropriated to him, because he knows that it is not from himself, but from hell. When man is in this state, he can then be gifted with peace, for then he will trust solely in the Lord: neither can peace be given to others, than to those who are in this faith from charity; for others cast themselves continually into solitudes and lusts, whence come intranquillities. Spirits who are willing to govern them

selves, suppose that this would be to lose their voluntary, thus their freedom, consequently all delight, thus all life and its sweetness. They they say and suppose, because they do not know how the case really is; for the man, who is led of the Lord, is in freedom itself, and thereby in delight itself and blessedness; goods and truths are appropriated to him, there is given him an affection and desire of doing good, and then nothing is more happy to him than to perform uses; there is given him a perception of good, also the sensation thereof, and there is given him intelligence and wisdom; and all these things as his own; for then he is a recipient of the Lord's life. — *A. C.* 6325.

1592. It has been also given me to perceive by influx the sweet enjoyment of the angels, perceived by them from this, that they do not think and will from themselves, but from the Lord; hence they have tranquillity, peace, and happiness. And when the angels have flowed in to my perception, then the presence of the Lord was manifestly apperceived, a proof that they are in the life of the Lord; this it has been given to know from much experience. Once also, when I was thinking concerning the influx of life from the Lord, and was revolving on some doubts, it flowed in from heaven, that no attention should be paid to a thousand objections and reasonings from fallacies. — *A. C.* 6469.

Influx into the World of Nature.

1593. He who knows not that there is a spiritual world, and that it is distinct from the natural world as prior from posterior, or the cause from the thing caused, cannot know any thing of this influx. This is the reason why those who have written concerning the origin of vegetables and animals, could not do otherwise than deduce it from nature; and if from God, then they supposed that God from the beginning endued nature with a power of producing such things: thus they did not know that nature is not endued with any power; for in herself she is dead, and no more contributes to produce the above things than the instrument to produce the work of the artist, which must be perpetually moved in order that it may act. The spiritual principle, which derives its origin from the sun where the Lord is, and proceeds to the ultimates of nature, produces the forms of vegetables and animals, and furnishes the wonderful things which exist in both, and gives them consistency by matters from the earth, to the end that those forms may be fixed and constant. Now as it is made known that there is a spiritual world, and that the spiritual principle is from the sun where the Lord is, and which is from the Lord, and that it impels nature to act, as what is living impels what is dead, also that there are things in that world similar to things in this, it may hence be seen that vegetables and animals existed no otherwise than through that world from the Lord, and that they perpetually exist through it; and therefore that there is a continual influx from the spiritual world into the natural. — *D. L. W.* 340.

1594. I heard two presidents of the English Royal Society, Sir Hans Sloane and Martin Folkes, conversing together in the spiritual world concerning the existence of seeds and eggs, and concerning productions from them on earth: the former ascribed them to nature, insisting that nature was, from creation, endued with powers of producing such things by means of the sun's heat; the other said that that power is continually from God the Creator in nature. In order to determine the dispute, a beautiful bird was exhibited to Sir Hans

Sloane, and he was told to examine whether in any the least thing it differed from a similar bird on earth: he held it in his hand, examined it, and said that there was no difference; he knew that it was no other than an affection of a certain angel represented without him as a bird, and that it would vanish or cease with its affection; which also came to pass. Sir Hans Sloane was convinced by this experiment, that nature does not contribute at all to the production of vegetables and animals, but only that which flows from the spiritual world into the natural; he also said, that if that bird were to be filled in its least parts with corresponding matter from the earth, and so fixed, it would be a durable bird, as birds are on earth; and that it is the same with things that are from hell. He added further, that if he had known what he now knew of the spiritual world, he would not have ascribed any more to nature, than that it served the spiritual principle which is from God, in fixing the things that continually flow into nature. — *D. L. W.* 344.

1595. From the influx of the celestial sphere into the natural world, exist those wonderful progressions of vegetation, from seed to the fruit, and to new seeds. Thence also it is, that there are many kinds of shrubs, which, in the daytime, turn, as it were, their faces to the sun, and turn them away when the sun sets; thence also it is, that there are flowers, which, at the rising of the sun, open themselves, and close themselves at his setting; and thence also it is, that the nightingales sing sweetly at the first dawn of the morning, and in like manner after they have been fed by their mother earth. — *T. C. R.* 308.

Origin of noxious Animals, Plants, and Minerals.

1596. All goods which exist in act are called uses, and all evils which exist in act are also called uses, but the latter are called evil uses, and the former good uses. Now as all goods are from the Lord, and all evils from hell, it follows, that no other than good uses were created by the Lord, and that evil uses originated from hell. By uses, which are treated of in particular in this article, we mean all things that appear on earth, as animals of all kinds and vegetables of all kinds; of both the latter and the former, those which furnish use to man are from the Lord, and those which do hurt to man are from hell. In like manner by uses from the Lord we mean all things that perfect man's rational, and cause him to receive a spiritual principle from the Lord; but by evil uses, all things that destroy the rational principle, and prevent man from becoming spiritual. The things that do hurt to man are called uses, because they are of use to the wicked to do evil, and because they contribute to absorb malignities, and thus also as remedies. Use is applied in both senses, like love; for we speak of good love and evil love, and love calls all that use which is done by itself. — *D. L. W.* 336.

1597. Evil uses on earth mean all noxious things in both the animal and vegetable kingdoms, and also in the mineral kingdom. It would be tedious to enumerate all the noxious things in these kingdoms; for this would be to heap up names, which, without indication of the noxious effect that each kind produces, does not promote the use which this work intends. For the sake of science it is sufficient here to name some particulars. Such in the animal kingdom are poisonous serpents, scorpions, crocodiles, dragons, horned owls, screech

owls, mice, locusts, frogs, spiders; also flies, drones, moths, lice, mites, in a word, those that consume grasses, leaves, fruits, seeds, meat, and drink, and are noxious to beasts and men. In the vegetable kingdom they are all malignant, virulent, and poisonous herbs; and pulse and shrubs of the same kind; in the mineral kingdom all poisonous earths. These few particulars may show what is meant by evil uses on earth.

1598. Before it can be seen that all evil uses that exist on earth are from hell, and not from the Lord, something must be premised concerning heaven and hell. Unless this be known, evil uses as well as good may be attributed to the Lord, and supposed to exist together from the creation, or they may be attributed to nature, and their origin to the sun of nature. A man cannot be delivered from these two errors, unless he knows, that nothing whatever exists in the natural world that does not derive its cause and origin from the spiritual world, and that the good is from the Lord, and the evil from the devil, that is, from hell. By the spiritual world is meant both heaven and hell. In heaven appear all those things that are good uses, (mentioned in the preceding article;) in hell all that are evil uses, (mentioned above, where they are enumerated;) wild beasts of all kinds, as serpents, scorpions, dragons, crocodiles, tigers, wolves, foxes, swine, owls of different kinds, bats, rats and mice, frogs, locusts, spiders, and noxious insects of many kinds; henlock and aconite, and all kinds of poison, as well in herbs as in earths; in a word, all things that do hurt and kill men: such things in the hells appear to the life, just like those on the earth and in it. It is said that they appear there, but still they are not there as on earth, for they are mere correspondences of the lusts that spring from evil loves, and present themselves before others in such forms. Since there are such things in hell, therefore they also abound in foul smells, cadaverous, stercoraceous, urinous, and putrid, with which the diabolical spirits there are delighted, as animals are delighted with rank-smelling things. Hence it may appear, that similar things in the natural world did not derive their origin from the Lord, and were not created from the beginning, and did not originate from nature by her sun; but that they are from hell: that they are not from nature by her sun is evident, because what is spiritual flows into what is natural, and not *vice versa*: and that they are not from the Lord is also evident, because hell is not from Him, and therefore nothing in hell that corresponds to the evils of its inhabitants. — *D. L. W.* 338, 339.

1599. Now it is influx from hell which operates those things that are evil uses, in places where those things are that correspond. The things that correspond to evil uses, that is, to malignant herbs and noxious animals, are cadaverous, putrid, excrementitious, and stercoraceous, rancid and urinous matters; wherefore in places where these are, such herbs and animalcules exist as are mentioned above; and in the torrid zones, like things of a larger size, as serpents, basilisks, crocodiles, scorpions, mice, and others. Every one knows that marshes, stagnant ponds, dung, stinking earth, are full of such things; also that noxious insects fill the atmosphere like clouds, and noxious worms the earth like armies, and consume herbs to the very roots. I once observed in my garden, that in the space of an ell almost all the dust was turned into very small insects; for on being stirred with a stick they rose up like clouds. That cadaverous and stinking matters accord with

those noxious and useless animalcules, and that they are homogeneous, is evident from experience alone: this may be manifestly seen from the cause, which is, that there are similar stenches and effluvia in the hells, where such animalcules also appear.

1600. We shall now inquire whether such things exist from eggs translated thither, either by the air, or by rain, or by passages of waters, or whether they exist from the damps and stenches themselves in such places. That such noxious animalcules and insects as are mentioned above, are produced from eggs carried thither, or hid throughout the earth since the creation, is not supported by general experience, because worms exist in seeds, in nuts, in woods, in stones, yea from leaves; also upon plants, and in them, lice and moths, which accord with them; flies also appear in houses, fields, and woods, in summer, produced in great abundance not from any oviform matter; as is likewise the case with those animalcules that devour meadows and lawns, and in some hot places fill and infest the air, besides those which swim and fly invisible in stinking waters, sour wines, and pestilential air. These facts favor the opinion of those who say, that smells, effluvia, and exhalations themselves, rising from plants, earths, and ponds, also give origin to such animalcules. That afterwards, when they are produced, they are propagated either by eggs or spawn, does not disprove their immediate origin; because every animal, with its viscera, receives also organs of generation and means of propagation. This is attested by the experience not before known, that there are also similar things in hell.

1601. That the above-mentioned hells have not only communication, but also conjunction, with such things on earth, may be concluded from the fact, that the hells are not remote from men, but that they are about them, yea in those who are wicked; thus they are contiguous to the earth. A man as to his affections and lusts and thoughts thence derived, and as to his actions which are good or evil uses derived from both, is in the midst either of angels of heaven or of spirits of hell: and as such things as are on earth are also in the heavens and hells, it follows that the influx from thence immediately produces such, when the temperature is favorable. All things which appear in the spiritual world, both in heaven and hell, are correspondences of affections and lusts, for they exist there according thereto; wherefore when affections and lusts, which in themselves are spiritual, meet with homogeneous or corresponding things on earth, there is a spiritual principle which furnishes a soul, and a material which furnishes a body: there is also in every thing spiritual an endeavor to clothe itself with a body. The hells are about men, and therefore contiguous to the earth, because the spiritual world is not in space, but where there is a corresponding affection. — *D. L. W.* 341-343.

1602. That noxious things on earth derive their origin from man, and so from hell, may be proved by the state of the land of Canaan, as described in the Word; for when the children of Israel lived according to the commandments, the earth gave forth her increase, and in like manner the flocks and herds: and that when they lived contrary to the commandments, the earth was barren, and, as it is said, accursed; instead of harvest it produced thorns and briers, the flocks and herds miscarried, and wild beasts broke in. — *D. L. W.* 345.

1603. Hence it may appear, that although imperfect and noxious animals and vegetables origi-

nate by immediate influx from hell, still they are mediately propagated afterwards by seeds, eggs, or grafts; the one position does not lisprove the other. — *D. L. W.* 347.

Note. — For more on the subject of influx, see “Influx of the Soul into the Body,” 636-643.

PART X.

THE LAST JUDGMENT.

The Last Judgment not at the Destruction of the World.

1604. They who are unacquainted with the spiritual sense of the Word, have always understood that all things in the visible world will be destroyed in the day of the last judgment; for it is said, that heaven and earth are then to perish, and that God will create a new heaven and a new earth; in which opinion they have also confirmed themselves, because it is said, that all men are then to rise from their graves, and that the good are then to be separated from the evil, with more to the same purport: but it is thus expressed in the literal sense of the Word, because this sense of the Word is natural, and in the ultimate of divine order, of which the whole and every part contains a spiritual sense within it; for which reason, he who comprehends the Word only according to the sense of the letter, may be led into various opinions, as actually is the case in the Christian world, where so many heresies exist from this ground, and every one of them is confirmed from the Word. But since no one has hitherto known, that in the whole and in every part of the Word there is a spiritual sense, nor even what a spiritual sense is, therefore they who have embraced this opinion concerning the last judgment, are pardonable. But still they may now know, that neither the visible heaven nor the habitable earth will perish, but that both will remain forever; and that by a new heaven and a new earth is to be understood a new church, both in the heavens and on the earth.

1605. The passages in the Word, in which mention is made of the destruction of heaven and earth are the following: “Lift up your eyes to heaven, and look upon the land beneath; the heavens are about to perish like smoke, and the land shall wax old like a garment.” Isai. li. 6. “Behold, I am about to create new heavens and a new earth; neither shall former things be remembered.” Isai. lvi. 17. “I will make new heavens and a new earth.” Isai. lvi. 22. “The stars of heaven have fallen to the earth, and heaven has departed like a scroll rolled together.” Rev. vi. 13, 14. “I saw a great throne, and one sitting thereon, from whose face the earth and the heaven fled away, and their place was not found.” Rev. xx. 11. “I saw a new heaven and a new earth, for the first heaven and the first earth had passed away.” Rev. xxi. 1. In these passages, by a new heaven is not meant a visible heaven, but the very heaven where the human race is assembled; for a heaven was formed from all the human race, who had lived since the commencement of the Christian church; but they who were in it were not angels, but spirits of various religions; this heaven is understood by the first heaven which was to perish: but how this was, shall be specially declared in what follows; here is related only so much as serves to show what is meant by the first heaven which was to perish. Every one even, who thinks from a some-

what enlightened reason, may perceive, that it is not the starry heaven, the so immense firmament of creation, which is here meant, but that it is heaven in a spiritual sense, where angels and spirits are.

1606. That a new earth (*or land*) means a new church on earth, has hitherto been unknown, for every one by land in the Word has understood the land, when yet by the land is meant the church; in a natural sense land is the land, but in a spiritual sense it is the church, because they who are in the spiritual sense, that is, who are spiritual, as the angels are, when land is named in the Word, do not understand the land itself, but the nation which is there, and its Divine worship; hence it is that by land is signified the church. I will here adduce one or two passages from the Word, by which in some measure it may be comprehended, that the land signifies the church. “The cataracts from on high were opened, and the foundations of the land were shaken; in breaking, the land is broken; in agitating, the land is agitated; in reeling, the land reels like a drunkard; it moves to and fro like a cottage; and heavy upon it is the transgression thereof.” Isai. xxiv. 18-20. “I will cause a man to be more rare than pure gold; therefore I will remove the heaven, and the land shall be removed out of her place, in the day of the fierce anger of Jehovah.” Isai. xiii. 12, 13. “The land was agitated before him, the heavens have trembled, the sun and the moon are become black, and the stars have withdrawn their splendor.” Joel ii. 10. “The land was shaken and agitated, and the foundations of the mountains trembled and were shaken.” Psalm xviii. 7, 8; and in many other places.

1607. Creating, moreover, in the spiritual sense of the Word, signifies to form, to establish, and to regenerate; so that creating a new heaven and a new earth signifies to establish a New Church in heaven and on earth; as may appear from the following passages: “The people who shall be created shall praise Jah.” Psalm cii. 18. “Thou sendest forth the spirit, they are created; and thou renewest the faces of the land.” Psalm civ. 30. “Thus said Jehovah, thy creator, O Jacob, thy former, O Israel, for I have redeemed thee, and I have called thee by thy name, thou art mine; every one called by my name, and for my glory I have created, I have formed him, yea, I have made him.” Isai. xliii. 1, 7; and in other places: hence it is that the new creation of man is his reformation, since he is made anew, that is, from natural he is made spiritual; and hence it is that a new creature is a reformed man. — *L. J.* 1-4.

The Earth and the human Race will abide forever.

1608. They who have adopted as their belief concerning the last judgment, that all things in the heavens, and on the earth are then to perish, and that a new heaven and a new earth will become extant in their place, believe, because it follows of consequence, that the generations and procreations of the human race are thenceforth to cease; for they think that all things will be then accomplished, and that man's future state will be quite different from his former one: but since the day of the last judgment does not mean the destruction of the world, as was shown in the preceding article, it also follows that the human race will continue, and that procreations will never cease.

1609. That the procreations of the human race will continue to eternity, is plain from many considerations, and of which the following are the principal: —

I. That the human race is the basis on which heaven is founded.

II. That the human race is the seminary of heaven.

III. That the extension of heaven, which is for angels, is so immense that it cannot be filled to eternity.

IV. That they are but few respectively, of whom heaven at present is formed.

V. That the perfection of heaven increases according to plurality.

VI. And that every Divine work has respect to Infinity and Eternity.

1610. That the human race is the basis on which heaven is founded, is because man was first created, and that which is last created is the basis of all that precedes. Creation commenced from the supreme or inmost, because from the Divine; and proceeded to ultimates or extremes, and then first subsisted.

1611. Hence it appears that the connection of the angelic heaven with the human race is such, that the one subsists from the other, and that the angelic heaven without mankind would be like a house without a foundation, for heaven closes into mankind and rests upon them. The case in this, is the same as with each particular man; his spiritual things, which pertain to his thought and will, inflow into his natural things, which pertain to his sensations and actions, and in these they terminate and subsist; if man were not in possession of them, that is, if he were without these boundaries and ultimates, his spiritual things, which pertain to the thoughts and affections of his spirit, would dissolve away, like things unbounded, or like those which have no foundation: and it happens, moreover, when a man passes from the natural into the spiritual world, which takes place when he dies, that then, since he is a spirit, he no longer subsists on his own basis, but upon the common basis, which is mankind. He who knows not the mysteries of heaven, may believe that angels subsist without men, and men without angels; but I can asseverate from all my experience of heaven, and from all my discourse with the angels, that no angel or spirit subsists apart from man, and no man apart from spirits and angels, but that there is a mutual and reciprocal conjunction. From this, it may now be seen that mankind and the angelic heaven make one, and subsist mutually from and interchangeably with each other, and thus that the one cannot be removed from the other. — *L. J. 6-9.*

1612. The angelic heaven is the end for which all things in the universe were created, for it is the end on account of which mankind exists, and mankind is the end regarded in the creation of the visible heaven, and the earths included in it; wherefore that Divine work, namely, the angelic heaven, primarily has respect to Infinity and Eternity, and therefore to its multiplication without end, for the Divine Himself dwells within it. Hence also it is clear, that the human race will never cease, for were it to cease, the Divine work would be limited to a certain number, and thus its respectiveness to Infinity would perish. — *L. J. 13.*

Several Last Judgments.

1613. By the last judgment is meant the last time of the church, and also, the last time of every

one's life. It was the last judgment of the most ancient church, or that before the flood, when their posterity perished, whose destruction is described by the flood. It was the last judgment of the ancient church, or that after the flood, when almost all who belonged to that church became idolaters, and were dispersed. It was the last judgment of the representative church which succeeded among the posterity of Jacob, when the ten tribes were carried away into captivity, and dispersed amongst the nations; and afterwards when the Jews, after the coming of the Lord, were driven out of the land of Canaan, and scattered over the face of the whole earth. The last judgment of the present church, which is called the Christian church, is what is meant, in the revelation of John, by the new heaven and the new earth. — *A. C. 2118.*

1614. The last judgment with every one is the coming of the Lord, both in a general and in a particular sense; thus the Lord's advent into the world was the last judgment; it will be the last judgment when he shall come again to glory; it is the last judgment when he comes to each man individually; and it is so also with every one when he dies. — *A. C. 900.*

1615. In particular, it is the last judgment to every one immediately on his death; for he then passes into the other life, in which, on his coming again into the life which he had in the body, he is judged either to death, or to life. There is also a last judgment in singular. Thus, with the man who is judged to death, all and singular things condemn him, for there is nothing in his thought and will, however minute, which does not resemble his last judgment, and draw him to death; so also with the man who is judged to life, all and singular things appertaining to his thought and will have an image of his last judgment, and convey him to life: for such as man is in general, such he is also in the particulars and singulars of his thought and affection. These are the things signified by the last judgment. — *A. C. 1850.*

1616. Judgment is spoken of as taking place when evil is brought to its height, or as it is expressed in the Word, when it is come to its consummation, or when iniquity is consummated. The case herein is this. All evil has its boundaries or limits as far as which it is permitted to go: but when it is carried beyond these limits, the guilty party runs into the punishment of evil, and thus both in general and particular cases. The punishment of evil is what is then called judgment. — *A. C. 1311.*

The Last Judgment must be in the spiritual World.

1617. The last judgment must be where all are together, and therefore in the spiritual world, and not upon earth. And moreover, no one is judged from the natural man, or therefore during the life in the natural world, for man is then in a natural body; but every one is judged in the spiritual man, and therefore when he comes into the spiritual world, for man is then in a spiritual body. In the spiritual body, moreover, man appears such as he is with respect to love and faith, not only as regards the face and body, but even as regards the speech and actions. Hence it is that the true qualities of all are known, and their instantaneous separation effected whenever the Lord pleases. — *L. J. 30.*

1618. I am here desirous of adducing a certain heavenly arcannum, which is indeed mentioned in the work on HEAVEN AND HELL, but has never

yet been described. Every one after death is bound to some society, even when first he comes into the spiritual world; but a spirit in his first state is ignorant of it, for he is then in externals, and not yet in internals. When he is in this state, he goes hither and thither, wherever the desires of his animus impel him; but still, actually, he is where his love is, that is, in a society composed of those who are in a love like his own. When a spirit is in such a state, he then appears in many other places, in all of them also present as it were with the body; but this is only an appearance; wherefore, as soon as he is led (perducitur) by the Lord into his own ruling love, he vanishes instantly from the eyes of others, and is among his own, in the society to which he was bound. This peculiarity exists in the spiritual world, and is a wonder to those who are ignorant of its cause. Hence it is, then, that as soon as ever spirits are congregated together, and separated, they are also judged, and every one is presently in his own place, the good in heaven, and in a society there among their own, and the wicked in hell, and in a society there among their own. From these things it is moreover evident, that the last judgment can exist nowhere but in the spiritual world, both because every one there is in the likeness of his own life, and because he is with those who are in similar life, and is thus in society with his own. But in the natural world it is not so; the good and the evil may dwell together there, the one ignorant of what the other is, and the life's love of each producing no separation between them. Indeed it is impossible for any one in the natural body to be either in heaven or in hell; wherefore, in order that man may go to one of them, it is necessary that he put off the natural, and be judged in the spiritual body. Hence it is, as was said above, that the spiritual man is judged, and not the natural. — *L. J. 32.*

The Last Judgment is when the End of the Church is.

1619. There are many reasons why the last judgment exists, when the end of the church is: the principal is, that then the equilibrium between heaven and hell, and man's essential liberty along with it, begin to perish; and when man's liberty perishes, he can no longer be saved, for he cannot then be led to heaven in freedom, but is hurried into hell apart from freedom; for no man can be reformed without free will, and all man's free will is the result of the equilibrium between heaven and hell.

1620. That the equilibrium between heaven and hell begins to perish at the end of the church, may appear from this, that heaven and hell are from mankind, [as shown above in its proper article,] and that when many go to hell, and few to heaven, evil on the one part increases over good on the other; for evil increases in proportion as hell increases, and all evil is derived to man from hell, and all good from heaven. Now, since evil increases over good at the end of the church, all are then judged by the Lord; the evil are separated from the good, all things are reduced into order, and a new heaven is established, with a new church upon earth; and thus the equilibrium is restored. It is this, then, which is called the last judgment. — *L. J. 33, 34.*

The Last Judgment has been accomplished.

1621. It has been granted me to see with my own eyes, that the last judgment is now accom-

plished; that the evil are cast into the hells, and the good elevated into heaven, and thus that all things are reduced into order, the spiritual equilibrium between good and evil, or between heaven and hell, being thence restored. It was granted me to see from beginning to end how the last judgment was accomplished, and also how the Babylon was destroyed, how those who are understood by the dragon were cast into the abyss, and how the new heaven was formed, and a new church instituted in the heavens, which is understood by the New Jerusalem. It was granted me to see all these things with my own eyes, in order that I might be able to testify of them. This last judgment was commenced in the beginning of the year 1757, and was fully accomplished at the end of that year.

1622. But it ought to be known that the last judgment was effected upon those who had lived from the Lord's time to this day, but not upon those who had lived before; for a last judgment had twice before existed on this earth. Of these two judgments, the one is described in the word by the flood, the other *was effected* by the Lord Himself when He was in the world, which moreover is understood by the Lord's words, "Now is the judgment of this world, now is the prince of this world cast out," John xii. 31; and by His words, "These things I have spoken unto you, that in me ye may have peace; be of good cheer, I have overcome the world," John xvi. 33; and also by these words in Isaiah, "Who is this that cometh from Edom, walking in the multitude of his strength, great to save? I have trodden the wine press alone, therefore I have trodden them in my anger; whence their victory is sprinkled upon my garments, for the day of vengeance is in my heart, and the year of my redeemed has come; therefore he became a Savior," Isaiah lxiii. 1-8; and in many other places.

1623. The judgment was accomplished not only upon all the men of the Christian church, but also upon all who are called Mahometans, and, moreover, upon all the Gentiles in the whole circle of the earth; and it was effected in this order: first upon those of the Papal religion; then upon the Mahometans; afterwards upon the Gentiles; and lastly upon the Reformed.

1624. The following was seen to be the arrangement in the spiritual world of all the nations and people to be judged. Collected in the middle, appeared those who are called the Reformed, where they were also distinct according to their countries; the Germans there towards the north; the Swedes there towards the west; the Danes in the west; the Dutch towards the east and the north; the English in the centre. Surrounding this whole mid-region of the Reformed, appeared collected those of the Papal religion, the greater part of them in the western, some part in the southern quarter. Beyond them were the Mahometans, also distinct according to their countries, who all appeared in the south-west. Beyond these, the Gentiles were congregated in vast numbers, constituting the very circumference; and on their outer side an appearance as of a sea was the boundary. This arrangement of the nations in the various quarters, was an arrangement according to each nation's common faculty of receiving Divine Truths; for in the spiritual world every one is known from the quarter, and the part of it, in which he dwells.

1625. In the Word, the four quarters are called the four winds, and a gathering is called a gather-

ing from the four winds; as in Matthew, where the last judgment is the subject treated of, "He shall send his angels, and they shall gather together the elect from the four winds, from one end of the heavens to the other," xxiv. 31; and elsewhere, "All nations shall be gathered together before the Son of Man, and He shall separate them one from another, as a shepherd separates the sheep from the goats, and He shall set the sheep on the right and the goats on the left," Matthew xxv. 31, 32; which signifies that the Lord will then separate those who are in truths and at the same time in good, from those who are in truths and not in good; for in the spiritual sense of the Word, the right signifies good, and the left truth, and sheep and goats the same. The last judgment was effected upon these alone; the evil who were in no truths being in the hells already; for all the wicked who have denied the Divine in their hearts, and have rejected the truths of the church as incredible, are cast thither when they die, and therefore before the judgment. The first heaven which passed away, consisted of those who were in truths, and not in good, and the new heaven was formed of those who were in truths, and at the same time in good.

1626. As regards the judgment upon the Mahometans and Gentiles, which is treated of in this article, it was thus effected: the Mahometans were led forth from their places, where they were gathered together in the south-west, by a way round the Christians, from the west, through the north, to the east, as far as its southern confine; and the good were separated from the evil in the way; the evil being cast into marshes and lakes, many too being scattered about in a certain far desert. But the good were led through the east to a land of great extent near the south, and habitations were there given them. They who were led thither had in the world acknowledged the Lord as the greatest Prophet, and as the Son of God, and had believed that He was sent by the Father to instruct mankind, and at the same time had lived a life moral-spiritual, in accordance with their religion, [religiosum.] Most of these, when instructed, receive faith in the Lord, and acknowledge Him to be One with the Father. Communication is also granted them with the Christian heaven, by influx from the Lord; but they are not commingled with it, because religion separates them. All of that religion, as soon as they come into the other life among their own, first seek Mahomet, yet he appears not, but in his place two others, who call themselves Mahomet, and who have obtained seats in the middle, under the Christian heaven, towards the left part of it. These two are in the place of Mahomet, because all after death, whatever be their religion, are first led to those they had worshipped in the world, (for every one's religion adheres to him,) but secede on perceiving that these can render them no assistance. They are thus yielded up into their own religion at first, as the only possible means of effecting their withdrawal from it. — *L. J.* 45-50.

1627. Mahomet himself, who wrote the Alcoran, is not to be seen at the present day. I was told, that in early times he presided over the Mahometans, but that he desired to domineer over all things of their religion as a God, and that therefore he was cast out of the seat he held beneath the Papists, and was sent downwards, to the right side, near the south. Certain societies of Mahometans were once excited by evil spirits to acknowledge Mahomet as their God. To quell the sedition, Mahomet was raised up from below [ex inferis.]

and shown to them, and I, too, then saw him. He appeared like corporeal spirits, who have no interior perception, his face of a hue approaching to black; and the only words I heard him say, were, "I am your Mahomet;" and shortly afterwards, he subsided, as it were, and returned to his place. — *L. J. contin.* 70.

1628. The judgment was effected upon the Gentiles in nearly the same manner as upon the Mahometans; but they were not led like them in a circuit, but only a short way in the west, where the evil were separated from the good, the evil being there cast into two great gulfs, which stretched obliquely into the deep. But the good were conducted above the middle, where the Christians were, towards the land of the Mahometans in the eastern quarter, and dwellings were given them behind and beyond the Mahometans, to a great extent in the southern quarter. But those of the Gentiles who in the world had worshipped God under a human form, and had led lives of charity according to their religious principles, were conjoined with Christians in heaven, for they acknowledge and adore the Lord more than others; the most intelligent of them are from Africa. The multitude of the Gentiles and Mahometans who appeared was so great, that it could be numbered only by myriads. The judgment on this vast multitude was effected in a few days, for every one, after being yielded up into his own love and into his own faith, is immediately destined and carried to his like.

1629. From all these particulars appears the truth of the Lord's prediction concerning the last judgment, that "they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God," Luke xiii. 29. — *L. J.* 51, 52.

Character of the Babylonians, or Papists.

1630. By Babylon are understood all who will to rule by religion, [per religiosum.] To rule by religion, is to rule over men's souls, thus over their very spiritual lives, and to use the Divine things, which are in *their* religion, as the means *to rule*. All those who have dominion for an end and religion for the means, in the general, are Babylon. They are called Babylon, because such dominion began in ancient times; but it was destroyed in its beginning. Its commencement is described by the city and the tower whose head was to be in heaven; and its destruction, by the confusion of lips, whence its name Babel was derived; Genesis xi. 1-9. It ought to be known that the church becomes a Babylon when charity and faith cease, and the love of self begins to rule in their stead; for this love, in proportion as it is unchecked, rushes on, aiming to dominate not merely over all whom it can subject to itself on earth, but even over heaven; nor does it rest there, but it climbs the very throne of God, and transfers to itself His Divine Power. That it did this, even before the Lord's coming, appears from several passages of the Word. But the Babylon there treated of, was destroyed by the Lord, when he was in the world, as well by those who composed it being reduced to mere idolaters, as by a last judgment upon them in the spiritual world, which is understood by the prophetic sayings, that "Lucifer," who there is Babylon, "was cast into hell," and that "Babylon has fallen;" and moreover by the writing on the wall, and the death of Belshazzar; and also by the stone, hewn from the rock, which destroyed the statue, of which Nebuchadnezzar dreamed.

1631. But the Babylon treated of in the Apocalypse, is the Babylon of this day, which arose after the Lord's coming, and is known to be among the Papists. This Babylon is more pernicious, and more abominable, than that which existed before the Lord's coming, because it profanes the interior goods and truths of the church, which the Lord revealed to the world, when He revealed Himself. How pernicious, how inwardly abominable, it is, may appear from the following summary. They who belong to it, acknowledge and adore the Lord apart from all power of saving: they entirely separate His Divine from His Human, and transfer to themselves His Divine Power, which belonged to His Human; for they remit sins; they send to heaven; they cast into hell; they save whom they will; they sell salvation; thus arrogating things to themselves which are properties of Divine Power alone: and since they exercise this power, it follows that they make gods of themselves, each one according to his station, by transference from their highest, whom they call Christ's vicar, down to the lowest of them; thus they regard themselves as the Lord, and adore Him, not for His, but for their sakes. They not only adulterate and falsify the Word, but even take it away from the people, lest they should enter into the smallest light of truth; and not satisfied with this, they moreover annihilate it, acknowledging a divinity in the decrees of Rome, superior to the Divine in the Word; so that they exclude all from the way to heaven; for the acknowledgment of the Lord, faith in Him, and love to Him, are the way to heaven; and the Word is what teaches the way: whence it is, that without the Lord, by the medium of the Word, there is no salvation. They strive with all diligence to extinguish the light of heaven, which is from Divine Truth, in order that ignorance may exist in the place of it, and the denser the ignorance, the more acceptable it is to them. They extinguish the light of heaven by prohibiting the reading of the Word, and of books which contain its doctrines; instituting worship by masses destitute of Divine Truth, in a language unintelligible to the common people; and besides, they fill their world (*orbem suum*) with fables, those essential [*ipsa*] darknesses, which remove and dissipate the light. They teach the vulgar, moreover, that they have life (eternal) in the faith of their priests, consequently not in their own, but in that of other men, [*ita in aliena et non in sua.*] They also place all worship in a devout external, apart from the internal, making the internal into vacuum, for they deprive it of the knowledges of good and truth; and yet Divine worship is external only in as far as it is internal, since the external proceeds from the internal. Besides this, they introduce idolatries of various kinds. They make and multiply saints; they see and tolerate the adoration of these saints, and even the prayers put up to them, almost as to gods; they expose their idols in all sorts of places; boast of their multitudinous miracles; set them over cities, temples, and monasteries; make sacred their bones — their veriest castaway bones, which have been taken out of sepulchres: thus turning the minds of all from the worship of God to the worship of men. Moreover, they use much artful precaution lest any one should come out of their darkness into light, and from idolatrous to Divine worship; for they multiply monasteries, from which they send out spies and guards in all directions; they extort the confessions of the heart, which are also confessions of the thoughts and intentions, and if any one will

not confess, they threaten him with infernal fire and torments in purgatory; and those who dare to speak against the Papal throne, and their dominion, they shut up in a horrible jail, which is called the Inquisition. All this they do for one sole end; — that they may possess the world and its treasures, and live in congenial delights, (*vivant genio.*) and be the mightiest of men, while the rest are their slaves. But domination such as this, is not that of heaven over hell, but of hell over heaven, for in as far as the love of ruling prevails in man, especially in the man of the church, in so far hell reigns. From this summary it may appear that they have no church, but a Babylon among them. The church is where the Lord Himself is worshipped, and where the Word is read.

1632. What manner of men they of the Babylon are in the other life, can be apparent only to one who has been allowed by the Lord to be together with those who are in the spiritual world: since this has been granted to me, I am able to speak from experience, for I have seen them, I have heard them, and I have spoken with them. The hidden things of their hearts are there uncovered, for they are in the spirit, in which reside the interior things of the thoughts and intentions, which they had concealed in the world, and had covered over with a devout external. And, since these hidden things were now laid open, it was perceived that more than half of those, who had usurped the power of opening and shutting heaven, were downright atheists; but since dominion is rooted in their minds as in the world, and is based on this, that all power was given by the Father to the Lord Himself, and that it was transferred to Peter, and by order of succession to the heads of the church, therefore an oral confession about the Lord remains adjoined to their atheism; but even this remains only so long, as they enjoy some dominion by means of it. But the rest of them, who are not atheists, are so empty (*tam vacui*) as to be entirely ignorant of man's spiritual life, of the means of salvation, of the Divine Truths which lead to heaven; and they know nothing at all of heavenly love and faith, believing that heaven may be granted of the Pope's grace to any one, whatever he be. Now, since every one is in a life in the spiritual world, similar to his life in the natural world, without any difference, so long as he is neither in heaven nor in hell, and since the spiritual world, as regards its external appearance, is altogether like the natural world, therefore they also live a similar moral and civil life, and above all have similar worship, for this is irradiated in, and inheres to man in his inmost, nor can any after death be withdrawn from it, except he be in good from truths, and in truths from good. But it is more difficult to withdraw the nation now treated of from its own worship, than other nations, because it is not in good from truths, and still less in truths from good; for its truths are not derived from the Word, with the exception of some few, which it has falsified by applying them to dominion; and hence it has none other than spurious good, for such as the truths are, such does the good become. These things are said, in order that it may be known, that the worship of this nation, in the spiritual world, is altogether similar to its worship in the natural world. Premising this, I will now relate some particulars of the worship and life of the Papists in the spiritual world. They have a certain session, in place of the session or consistory at Rome, in which their leaders meet, and consult on various matters touching their religion, espe-

cially on the means of holding the vulgar in blind obedience, and of enlarging their own dominion. This session is situated in the southern quarter, near the east, but none who have been Popes or Cardinals in the world dare to enter it, because the semblance of Divine authority possesses their minds, from their having in the world arrogated the Lord's power to themselves; wherefore, as soon as ever they present themselves there, they are carried out, and cast to their like in a desert. But those among them who have been of sincere mind, and have not, from belief confirmed, usurped such power, are in a certain obscure chamber, situate behind this session. There is another convention in the western quarter, near the north; the business there, is the intromission of the credulous vulgar into heaven. They there dispose around them a number of societies, which live in various external jollities; in some of the societies they play, in some they dance, in some they compose the face into the various expressions of hilarity and mirthfulness; in some they converse, friend-like; in some they discuss civil, in others religious matters; in other societies again, they talk obscenities; and so on. They admit their dependants into such one of these societies as each may desire, and call it heaven; but all of them, after being there a few hours, are wearied and depart, because those joys are external, and not internal: in this way, moreover, many are withdrawn from a belief in their doctrinal concerning intromission into heaven. As regards their worship in particular, it is almost like their worship in the world; as in the world, it consists in masses, not performed in the common language of spirits, but in one composed of lofty-sounding words, which induce an external devoutness and awe, and are utterly unintelligible. In like manner they adore saints, and expose idols to view; but their saints are nowhere to be seen, for all those who have sought to be worshipped as gods, are in hell; the rest, who did not seek it, are among common spirits. This their prelates know, for they seek and find them, and when found they despise them; yet conceal it from the people, that the saints may still be worshipped as tutelar gods, but that the primates themselves, who rule over the people, may be worshipped as the lords of heaven. In like manner, moreover, they multiply churches and monasteries as they did in the world, they scrape together riches, and accumulate costly things, which they hide in cellars; for costly things exist in the spiritual, as well as in the natural world, and far more abundantly. In like manner they send forth monks, to allure the Gentiles to their religion, in order that they may subject them to their rule. They commonly have towers of espial erected in the middle of their assemblies, from which they are enabled to enjoy an extended vision into all the surrounding region; and moreover, by various means and arts, they establish for themselves communications with persons far and near, joining in league with them, and drawing them over to their own party. Such is their state in general; but as to particulars, many prelates of that religion take away all power from the Lord, and claim it for themselves, and doing this, they acknowledge no Divine. They still counterfeit a devoutness in externals; yet this devoutness in itself is profane, because in their internals there is no acknowledgment of the Divine. Hence it is that they communicate with certain societies of the ultimate heaven by a devout external, and with the hells by a profane internal, so that they are at once in either, (utrobvis;) on which account, moreover, they allure

simple good spirits, and appoint them habitations near themselves, and also congregate evil spirits, and dispose them around the society in all directions, by the simple good conjoining themselves with heaven, and by the evil with hell. Hence they are enabled to accomplish abominations, which they perpetrate from hell. For the simple good who are in the ultimate heavens, look only to their devotional external, and their very devout adoration of the Lord in outward things, but they see not their wickedness, and therefore they favor them, and this favor from the good is their greatest protection; yet in process of time they all recede from their devout external, and then, being separated from heaven, they are cast into hell. It may now be known, in some degree, what manner of men they of the Babylon are in the other life. But I am aware that they who are in this world, and have no idea of man's state after death, of heaven, or of hell, but an inane and an empty one, will wonder at the existence of such things in the spiritual world.

1633. I have spoken with certain of that nation concerning the keys given to Peter; whether they believed that the power of the Lord over heaven and earth was transferred to him; and because this was a fundamental of their religion, they vehemently insisted on it, saying, that there was no doubt about it, because it was manifestly said so. But when I asked them whether they knew that in each expression of the Word there is a spiritual sense, which is the sense of the Word in heaven, they said, at first, that they did not know it, but afterwards they said they would inquire; and on inquiring, they were instructed that there is a spiritual sense within each expression of the Word, which differs from the sense of the letter, as spiritual differs from natural; and they were also instructed that no person named in the Word is named in heaven, but that some spiritual thing is there understood in place of him: finally, they were informed, that instead of Peter in the Word is understood the truth of the faith of the church, derived from the good of charity, and that the same is understood by a rock, which is there named with Peter, for it is said, "Thou art Peter, and upon this rock will I build my church," Matt. xvi. 18; by which is not understood that any power was given to Peter, but that power is the property of truth derived from good, for in the heavens, all power is in truth from good, or from good by means of truth, and, since all good and all truth are from the Lord, and nothing from man, that all power is from the Lord. When they heard this, they replied indignantly, that they wished to be certain whether or no that spiritual sense is contained in the words, whereupon the Word which is in heaven was given them, in which Word there is not the natural sense, but the spiritual, because it is for the angels, who are spiritual; and when they read it, they saw manifestly that Peter is not named there, but truth from good, which proceeds from the Lord, instead of him. Seeing this, they rejected it with anger, and would have torn it in pieces with their teeth, had it not instantly been taken away from them. Hence they were convinced, although unwilling to be convinced, that that power is the property of the Lord alone, and cannot belong to any man, because it is a Divine Power.

1634. Their manner of dwelling, before their habitations were utterly destroyed, and made into a desert, shall now be told. The greatest part of them dwelt in the south and in the west; only a small part in the north and in the east. In the

SOUTH dwelt those who had been possessed of more powerful abilities than their fellows in the world, (*polluerunt ingenio*;) and had more confirmed themselves in their own religion. Great numbers of the rich and the noble also dwelt there, in habitations which were not above the earth's surface, but which, from dread of robbers, were subterranean, and were guarded at the entrances. In that quarter, moreover, there was a great city, extending nearly from east to west, and somewhat into the west, situated very near the centre, where the Reformed were. Myriads of men or spirits tarried in that city. It was full of churches and monasteries. The ecclesiastics also carried into it all the treasures which they were enabled by their various artifices to scrape together, and they hid them in its cells and subterranean crypts, which were so curiously formed, that no one beside themselves could enter them, for they were disposed around in the form of a labyrinth. On the treasures there amassed, in the full confidence that they could never be destroyed, they had set their hearts. When I saw those crypts, I was amazed at the art displayed in constructing them, and increasing them without end. The most of those who call themselves members of the Society of Jesus were there, and cultivated amicable relations with the rich who dwelt in their neighborhood. Towards the east in that quarter was the session where they consulted on the enlargement of their dominion, and on the means of keeping the people in blind obedience. Thus much of their habitations in the southern quarter. In the **NORTH** dwelt those who had been possessed of less powerful abilities, and had less confirmed themselves in their own religion, because they were in an obscure faculty of discerning, and thence in blind faith. The multitude was not so great there as in the south. The chief part of them dwelt in a great city, extending lengthwise from the angle of the east to the west, and also some little into the south. It also was full of churches and monasteries. On its outmost side which was near the east dwelt many of various religions, and also some of the Reformed. A few places, moreover, beyond the city in that quarter, were occupied by the Papists. In the **EAST** dwelt those who had been in the greatest delight of ruling in the world, and at the same time in somewhat of natural lumen; they appeared there on mountains, but only in the quarter which faces the north; there were none in the other part which faces the south. In the angle towards the north, there was a mountain, on whose summit they had placed a certain person of unsound mind, whom, by communications of the thoughts which are known in the spiritual, but unknown in the natural world, they were enabled to inspire to command any thing they chose; and they gave out that he was the very god of heaven, appearing under a human form, and thus paid him divine worship. They did this, because the people were desirous of seceding from their idolatrous worship, wherefore, they devised it as a means of keeping them in obedience. That mountain is understood, in Isaiah xiv. 13, by "the mountain of convention in the sides of the north," and those on the mountains are there understood by Lucifer, verse 12; for such of the Babylonish crew as dwelt in the east, were in greater lumen than others, which lumen, also, they had prepared for themselves by artifice. They once appeared to be building a tower, whose head should reach to the very heaven where the angels are, but the appearance was a mere representative of their machinations; for machinations are presented, in

the spiritual world, before the eyes of those who stand at a distance, by many representatives, which yet do not exist actually to those who are busied in the machinations; in that world, this is a common thing. By this appearance it was given me to know what "the tower whose head should be in heaven, whence the place was called Babel," (*Gen. xi. 1-10.*) signifies. Thus much for their habitations in the east. In the **WEST**, in front, dwelt those of that religion who had lived in the dark ages, for the most part under ground, one progeny beneath another. The whole anterior tract, which looked to the north, was, as it were, excavated, and filled with monasteries; the entrances to them lay through caverns, closed at top, through which they went out and in. They rarely spoke with those who lived in the following ages, being of a different disposition, and not so craftily wicked, for as, in their times, there was no contention with the Reformed, there was therefore less of the craft and malice of hatred and revenge. In the western quarter, beyond that tract, were many mountains, on which dwelt the wickedest of that nation, who denied the Divine in their hearts, and yet orally professed their belief in Him, and gesticulated their adoration of Him more devoutly than others. They who were there, devised nefarious artifices to keep the vulgar under the yoke of their sway, and also to force others to submit to that yoke: these artifices I may not describe, they are so unspeakably wicked. In general they are such as are mentioned in the work on **HEAVEN** and **HELL**, n. 580. The mountains on which they dwelt, are understood in the Apocalypse by the seven mountains, and the dwellers themselves are described by the woman sitting upon the scarlet beast: "I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns; she had on the forehead a name written, mystery, Babylon the great, mother of the whoredoms and abominations of the land: the seven heads are seven mountains, on which the woman sitteth." *Apoc. xvii. 3, 5, 9.* By a woman, in the internal sense, is understood the church; here, in the opposite sense, a profane religion; by the purple beast, the profanation of celestial love; by the seven mountains, the profane love of ruling. Thus much of their habitations in the west. In general, all the consultations of the Babylonish race tend to this, that they may dominate, not only over heaven, but over the whole earth, and thus that they may possess heaven and earth, obtaining each by means of the other. To effect this, they continually devise and hatch new laws and new doctrinals. They make the same endeavor also in the other life as they made in the world, for every one after death is such as he was in the world, most especially as regards his religion. It was granted me to hear certain of the prinates consulting about a doctrine, which was to be a law to the people; it consisted of mans, articles, but they all tended to one thing — fraudulent dominion over the heavens and the earth, and the ascription of all power to themselves, and of none to the Lord. These doctrinals were afterwards read before the bystanders, and thereupon a voice was heard from heaven, declaring that they were dictated from the deepest hell, though the hearers knew it not; which was further confirmed by this; a crowd of devils from that hell, of the blackest and direst appearance, ascended, and tore those doctrinals from them, not with their hands, but with their teeth, and carried them down to their own hell; to the amazement of those who saw it.

1635. Why they were there tolerated, until the

day of the last judgment. The reason was, because it is of Divine order that all who can possibly be preserved, shall be preserved, even until they can no longer remain among the good. All those, therefore, who can imitate spiritual life in externals, and present it, to appearance, in a moral life, as if it were really within, whatever they may be as to love and faith in internals, are preserved; as are those also who have outward, though they have not inward, sanctity. Such were many of that nation, for they could discourse piously with the vulgar, and adore the Lord devotionally with them, could implant religion in their minds, and lead them to think of heaven and hell, and could uphold them in doing good (bona) by preaching works. Thus they were enabled to lead numbers to a life of good, and therefore into the way to heaven; on which account also, many of that religion were saved, although few of their leaders. Another reason, moreover, why they were there tolerated was, because every man after death retains the religion he has made his own (inbuilt) in the world; into which, therefore, when first he comes into the other life, he is yielded up. Now, with this nation, the religious principle was implanted by those who gave an oral preference to sanctity, and feigned holy gestures, and, moreover, impressed the people with a belief in their power of saving; on which ground also they were not removed, but were preserved among their own. But the principal reason was, that all are preserved from one judgment to another, who live the semblance of a spiritual life in externals, and imitate, as it were, internal piety and sanctity; all, indeed, from whom the simple may receive instruction and guidance; for the simple in faith and heart look no farther than to what is external, and apparent before the eyes. Hence all such were tolerated from the commencement of the Christian church, until the day of the last judgment. (That a last judgment has existed twice before, and now exists for the third time, was shown above.) Of the whole of these the former heaven consisted, and they are understood in the Apocalypse, xx. 5, 6, by "those who are not of the first resurrection;" but since they were such as they are above described, that heaven was destroyed, and they of the second resurrection were cast out. But it ought to be known that they only were preserved who suffered themselves to be held bound by laws both civil and spiritual, they being capable of living together in society; howbeit, they who could not be restrained by those laws were not preserved, but were cast into hell long before the day of the last judgment: for societies are continually purified from, and defended against such. — *L. J.* 54-59.

How the Last Judgment upon the Babylonians or Papists was accomplished.

1636. Destruction was effected after visitation, for visitation always precedes. The act of exploring what the men are, and moreover the separation of the good from the evil, is visitation; and the good are then removed, and the evil are left behind. This having been done, there were great earthquakes, from which they perceived that the last judgment was at hand, and trembling seized them all. Then those in the SOUTHERN QUARTER, and especially in the great city there, were seen running to and fro, some with the intention of be-taking themselves to flight, some of hiding themselves in the crypts, others of hiding in the cellars and caves beside their treasures, out of which

others again carried any thing they could lay their hands on. But after the earthquakes there burst up an ebullition from below, (ab inferiori,) which overturned every thing in the city and in the region round it. After this ebullition came a vehement wind from the east, which laid bare, shook, and overthrew every thing to its foundations, upon which all who were there were led forth, from every part, and from all their hiding-places, and cast into a sea of black waters: those who were cast into it amounted to many myriads. Afterwards, from that whole region, a smoke ascended, as after a conflagration, and finally a thick dust, which was borne by the east wind to the sea, and strewn over it; for their treasures were turned into dust, with all those things they had called holy because they possessed them. This dust was strewn over the sea, because such dust signifies damnation. In the last place, there was seen, as it were, a blackness flying over that whole region, which, when it was viewed narrowly, appeared like a dragon; a sign that the whole of that vast city and region was become a desert. This was seen, because dragons signify the falses of such a religion, and the abode of dragons signifies the desert state which remains after their overthrow; as in Jeremiah ix. 11; x. 22; — xlix. 33. Malachi i. 3. Certain persons were also seen to have, as it were, a millstone around their left arms, which was a representative of their having confirmed their abominable dogmas from the Word; a millstone signifying such things: hence it was plain what these words in the Apocalypse signify, "The angel took up a stone, like a great millstone, and hurled it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall no more be found," Apoc. xviii. 21. But they who were in the session, which also was in that region, but nearer to the east, and in which they were consulting on the modes of enlarging their dominion, and of keeping the people in ignorance, and thence in blind obedience, (see above,) were not cast into that black sea, but into a gulf which yawned into length and depth beneath and around them. Such was the accomplishment of the last judgment upon the Babylonians in the southern quarter. But the last judgment upon those in front in the WESTERN QUARTER, and upon those in the NORTHERN QUARTER, where the other great city stood, was thus effected. After great earthquakes, which rent every thing in those quarters to the very foundations, (these are the earthquakes which are understood in the Word, in Matthew xxiv. 7. Luke xxi. 11; likewise Apoc. vi. 12; viii. 5; xi. 13; xvi. 18, and in the prophecies of the Old Testament, and not any earthquakes in this world,) an east wind went forth by the way of the south, through the west, into the north, despoiling the whole region, first that part of it in front in the western quarter where the people of the dark ages dwelt under ground, and afterwards the great city, which extended from that quarter quite through the north to the east, and laid it bare so utterly, that all things were exposed to view. But because there were not such riches there, no ebullition, and sulphurous treasure consuming fire, were seen, but mere overturn and destruction, and at length exhalation of the whole into smoke; for the east wind went forth continually, blowing to and fro; it overthrew, it destroyed all things, and blew them clean away. The monks and common people were led forth to the amount of many myriads; some were cast into the black sea, on that side of

it which faces the west; some into the great southern gulf, mentioned above; some into a western gulf, and some into the hells of the Gentiles, for a part of those who lived in the dark ages were idolaters, like the Gentiles. A smoke also was seen to ascend from that region, and to proceed as far as the sea; over which it hovered, depositing a black crust there; for that part of the sea into which they were cast, was incruusted over with the dust and smoke into which their dwellings and their riches had been reduced; wherefore that sea has no longer a visible existence, but in its place is seen, as it were, a black soil, and their hell is under it. The last judgment upon those who dwelt upon the mountains in the EASTERN QUARTER, was thus accomplished. Their mountains were seen to subside into the deep, and all those who were upon them to be swallowed up; and he whom they had placed upon one of the mountains, and whom they proclaimed to be god, was seen to become first black, then fiery, and with his worshippers to be cast headlong into hell. For the monks of the various orders who dwelt upon those mountains, declared that he was god and that they were Christ, and wherever they went, they took with them the abominable persuasion that themselves were Christ. Finally, judgment was accomplished upon those who dwelt more remotely in the WESTERN QUARTER, upon the mountains there, and who are understood by the woman sitting upon the scarlet beast, who had seven heads, which are seven mountains. Their mountains too were seen, of which some yawned open in the middle, and the apertures widened into huge spiral gulfs, into which those on the mountains were cast. Other mountains were torn up by their foundations, and turned upside down, so that summit and basis were inverted; those who were thence in the plains were inundated as with a deluge, and covered over, and those who were among them from other quarters were cast into gulfs. But the things now related are only a small part of all I saw; more will be given in the explication on the Apocalypse. They were brought about and thoroughly accomplished in the beginning of the year seventeen hundred and fifty-seven.

1637. Thus now was the spiritual world freed from such spirits, and the angels rejoiced on account of its liberation from them, because they of the Babylon infested and seduced whomsoever they could, and in that world more than in this, their cunning being more mischievous there, because they are spirits.

1638. Those of the Papal religion who lived piously and were in good, although not in truths, and still from affection desired to know truths, were taken and carried into a certain region, in front in the western quarter, near the north, habitations being given them, and societies of them instituted there, and then priests from the Reformed were sent thither, who instructed them from the Word, and as they are instructed, they are accepted into heaven. — *L. J.* 61-63.

1639. All those of the Roman Catholic religion, who, when they find themselves to be alive after death, and in the former world had thought more about God than about the pope, and had done works of clarity from a simple heart, after they have been instructed that the Lord himself, the Savior of the world, reigns here, are easily led away from the superstitious things of that religion. To these the transition from popery to Christianity is as easy as it is to enter into a temple through open doors. — *T. C. R.* 821.

1640. There are many such societies of them in every quarter, and they are guarded on all sides from the treacheries and cunning devices of the monks, and from the Babylonish leaven. Moreover, all their infants are in heaven, because, being educated by the angels under the guidance of the Lord, they know nothing of the fables of their parents' religion. — *L. J. contin.* 58.

1641. Since the last judgment is now accomplished, and all things are reduced by the Lord into order through means of it, and since all who are inwardly good are taken into heaven, and all who are inwardly evil are cast into hell, it is no longer permitted them, as heretofore it was, to form societies below heaven and above hell, or to have any thing in common with other spirits, but as soon as ever they come thither, that is, at the death of each of them, they are altogether separated, and after passing a certain time in the world of spirits, they are carried into their own places. — *L. J.* 64.

1642. There is a certain separate hell for those who wish to be invoked as Gods, where such is their fantasy, that they do not see what is, but what is not. Their delirium is of the kind which affects persons in a malignant fever, who see things floating in the air, and in the chamber, and on the covering of the bed, — things which are not. This most dreadful evil, is understood by "the head of the serpent, which is bruised by the Seed of the woman, and which wounded His heel," Genesis iii. 15. The heel of the Lord, Who is the Seed of the woman, is the Divine proceeding in ultimates, which is the Word in the sense of the letter.

1643. Because man's hereditary nature consists in the desire of ruling, and of ruling, as the reins are loosened, successively over more and more, and at length over all, and because the wish to be invoked and worshipped as God, is the inmost of this love of ruling, therefore all who have been canonized by the Papal Bulls, are removed from the sight of others and hidden, and are deprived of all intercourse with their worshippers. This is done, lest that worst root of evils should be excited in them, and they should be hurried into such fantastic deliriums, as prevail in the above-mentioned hell. In such deliriums are those, who, during their lives in the world, have studiously sought to be made saints after death, for the purpose of being invoked.

1644. Many of the Papal nation, especially the monks, when they enter the spiritual world, seek the saints, each the saint of his own order; yet do not find them, and marvel that they do not; but are afterwards instructed by others, that their saints are either intermingled with those who are in the heavens, or with those who are in the hells, every one of them according to his life in the world; and that in whichever they be, they know nothing of the worship and invocation which is paid them, and that they who do know it, and wish to be invoked, are in that separate and delirious hell. The worship of saints is such an abomination in heaven, that the bare hearing of it causes horror, because, in as far as worship is paid to any man, in so far it is withheld from the Lord, for in this case He alone cannot be worshipped; and if the Lord is not alone worshipped, a discrimination is made, which destroys communion, and the felicity of life which flows from it.

1645. That I might know, for the sake of informing others, what manner of men the Popish saints are, as many as a hundred of them, who were aware of their canonization, were brought

up from the region below, [inferiori terrâ.] The greater part ascended from behind, and only a few in front, and I spoke with one of them, who they said was Xavier. During our conversation he was quite idiotic, yet he was able to tell me, that in his place, where he remains confined, he is not so; but that he becomes idiotic as often as he thinks himself a saint. I heard the same thing murmured by those who were behind.

1646. It is otherwise with the so called saints who are in heaven: they are utterly ignorant of what is doing upon earth, nor have I conversed with them, lest any idea of the matter should enter their minds. On one occasion only, Mary, the mother of the Lord, passed by, and appeared overhead in white raiment, and then, stopping a while, she said, that she had been the mother of the Lord, and that He was indeed born of her, but that He became God, and put off all the human He derived from her, and that therefore she now adores Him as her God, and is unwilling that any one should acknowledge Him as her son, because in Him all is Divine.

1647. I shall here add a certain memorable circumstance. A certain woman with glittering raiment and saint-like countenance, occasionally appears in a middle altitude, to the Parisians who are associated in the spiritual world, and tells them she is Genevieve. But as soon as any of them begin to worship her, then instantly her countenance is changed, and her raiment too, and she becomes like an ordinary woman, and chides them for wishing to adore a female, who, among her companions, is in no more repute than a servant maid; and expresses her wonder that men in the world are caught by such absurdities. The angels said, that she appears, for the purpose of separating those who worship man, from those who worship the Lord. — *L. J. contin. 62-67.*

1648. "The merchants of the earth shall weep and mourn over her; for no one buyeth their merchandise any more; the merchandise of gold, and of silver, and of precious stones, and of pearls," signifies, that they no longer possess these things, because they are not in possession of the spiritual goods and truths, to which such things correspond. By their merchandise nothing else is signified but what is here named; for that they have gold, silver, precious stones, and pearls in abundance, and that they have procured these things by means of their religious ceremonies, which they made sacred and divine, is well known. Such things were in the possession of those who were of Babylon, prior to the last judgment; for they were then permitted to form, as it were, heavens to themselves, and by various arts to procure such valuables from heaven, yea, to fill storehouses with them, as they had done in the world; but after the last judgment, when their fictitious heavens were destroyed, all those things were reduced to dust and ashes, and carried away by an east wind, and scattered over the hells as profane dust. Since that overthrow and their being cast into hell, they have been in so miserable a state, that they do not even know what gold, silver, precious stones, and pearls are: the reason is, because gold, silver, and precious stones, correspond to spiritual goods and truths, and pearls to the knowledges thereof; and since they are not in possession of any goods and truths, nor of the knowledges of these things, but instead of them possess evils and fables, and the knowledges of what are evil and false, they cannot have any other than such things as correspond to what they do possess, which are matters vile and disagreeable

in appearance, with the exception of a few shells on which they place their affections, as they had formerly done upon the above-recited precious things. Hence it may appear, that by merchandise of gold and silver, and precious stones and pearls, is signified that they no longer possess these things; because they are not in possession of the spiritual goods and truths, nor of the knowledges of what is good and true, to which such things correspond. — *A. R. 772.*

Pope Sextus Quintus: a good Catholic.

1649. I was permitted to discourse with Pope Sextus Quintus; he came from a certain society in the west towards the left; he told me that he presided as chief moderator over a society collected from the Catholics, and who excelled the rest in judgment and industry; and that he was chosen to this office, by reason, that half a year before his death he believed, that the vicarship was an invention for the sake of dominion, and that the Lord, the Savior, being God, alone is he who ought to be adored and worshipped; also, that the sacred Scripture is divine, and thus more holy than the edicts of popes. He added that he had continued in the belief of these two capital tenets in religion to the end of his life. He further remarked, that their saints are not any thing; and was surprised when I informed him, that it was decreed in a synod, and confirmed by a bull, that they ought to be invoked. He said that he led a life of activity, as he had done in the world; and that every morning he proposed to himself nine or ten things, which he wished to finish before the evening. I inquired by what means he obtained in so few years a treasure so considerable as that which he had deposited in the castle of St. Angelo? He replied, that he wrote with his own hand to the superiors of rich monasteries, to send at their own discretion as much of their wealth as they chose, as the use for which it was intended was holy, and that because they were afraid of him, they contributed largely; and when I told him that this treasure still remains, he said, "What use can it answer now?" In the course of my conversation with him, I related, that the treasure in Loretto, since his time, was immensely increased and accumulated; and in like manner the treasure in certain monasteries, especially in Spain; but at this day not in so great a degree as in former ages; and I added, that they hoard them up without having any useful end in view, and only for the sake of the delight experienced from the possession of them. Upon which I further remarked, that thus they resemble those infernal deities whom the ancients called Plutos: when I mentioned Plutos, he said, "Hush, I know." He related also, that no others are admitted into the society over which he presides, but such as excel in judgment, and are capable of receiving that the Lord is the only God of heaven and earth, and that the Word is holy and divine; and that under the Lord's guidance he is daily perfecting that society: and he said that he had conversed with the saints so called, but that they become infatuated when they hear and believe that they are saints: he also called the popes and cardinals stupid, such of them at least as desired to be adored as Christ, although not in person, and who do not acknowledge the Word to be essentially holy and divine, according to which alone men ought to live. He desired me to inform those who are living at this day, that Christ is the God of heaven and earth, and that the Word is holy and divine; and that the Holy Spirit does not speak

through the mouth of any one, but Satan, who wishes to be worshipped as God: and that they who do not attend to these things, as being stupid, go to their like, and after a time are cast into hell to those who are infatuated with the notion that they are gods, and who lead no other life than that of a beast. Upon which I said, "Perhaps these things are rather too harsh for me to write;" but he replied, "Write, and I will subscribe it, for they are true." And then he went from me to his own society, and set his name to one copy, and transmitted it as a bull to other societies attached to the same religion. — *A. R.* 752.

The Last Judgment upon the Reformed.

1650. The last judgment was effected upon those only of the Reformed, who professed a belief in God, read the Word, heard sermons, partook of the sacrament of the supper, and did not neglect the solemnities of church worship, in the world; and yet thought that adulteries, various kinds of theft, lying, revenge, hatred, and the like, were allowable.

1651. Upon all such among the Reformed the last judgment was effected, but not upon those who did not believe in God, who contemned the Word, and rejected from their hearts the holy things of the church, for all these, so soon as ever they went from the natural into the spiritual world, were cast into hell.

1652. All who lived like Christians in externals, and made no account of a Christian life, were outwardly in unity with the heavens, but inwardly with the hells; and since they could not be torn away instantaneously from their conjunction with heaven, they were detained in the world of spirits, which is mediate between heaven and hell, and it was there permitted them to form societies, and to live together as in the world; and by arts unknown in the world, to cause splendid appearances, and by this means to persuade themselves and others, that they were in heaven; from the outward appearance, therefore, they called their societies heavens. The heavens and the lands in which they dwelt, are understood by the former heaven, and the former land which passed away, *Apoc.* xxi. 1.

1653. In the mean time, so long as they remained there, the interiors of their minds were closed over, and the exteriors were opened; by which means, their evils, which united them with the hells, were not apparent. But on the approach of the last judgment, their interiors were unclosed, and they then appeared before all, such as they really were; and since they then acted in unity with the hells, they were no longer able to simulate Christian lives, but rushed with delight into evils and crimes of every description, and were turned into devils, and, moreover, were seen as such, some black, some fiery, and some livid like corpses; those who were in the pride of self-intelligence, appearing black; those who were in the furious love of ruling over all, appearing fiery; and those who were in the neglect and contempt of truth, appearing livid like corpses. Thus were the scenes of those theatres changed. — *L. J. contin.* 16–19.

1654. Of the signs and visitations preceding the last judgment. There was seen, as it were a stormy cloud upon those who had formed to themselves seeming heavens, which appearance resulted from the presence of the Lord in the angelic heavens above them, especially from His presence in the ultimate heaven; lest any of the angels of that heaven, in consequence of conjunction with these spirits, should be carried away, and perish with

them. The superior heavens moreover were brought down nearer to them, by means of which, the interiors of those upon whom the judgment was about to come were disclosed; on which disclosure, they appeared no longer like moral Christians, as before, but like demons; in tumults, and in mutual strife, about God, the Lord, the Word, faith, and the church; and because their concupiscences to evils were then let loose, they rejected all these subjects with contempt and ridicule, and rushed into every kind of enormity. Thus the state of those heavenly inhabitants was changed. Then, at the same time, all their splendid appearances, which they had made to themselves by arts unknown in the world, vanished away; their palaces were turned into vile huts; their gardens into stagnant pools; their temples into heaps of rubbish; and the very hills they inhabited into mounds of gravel, and into other similar things, which corresponded to their depraved dispositions and lusts. For all the visible things of the spiritual world, are the correspondences of the affections of spirits and angels. These were the signs of the coming judgment.

1655. As the disclosure of the interiors increased, so the order among the inhabitants was changed and inverted. Those who were most potent in reasonings against the holy things of the church, rushed into the middle, and assumed the dominion; and the rest, who were less potent in reasonings, receded to the circumferences, and acknowledged those who were in the middle as their tutor angels. Thus they banded themselves into the form (*facies*) of hell.

1656. These changes of their state were accompanied by various concussions of their dwellings and lands; which were followed by earthquakes, mighty according to their perversities. Here and there, too, gaps were made towards the hells which were under them, and a communication was thus opened with these hells; there were then seen exhalations ascending, as of smoke mingled with sparks of fire. These also were signs which preceded, and they are understood by the Lord's words on the consummation of the age, and afterwards on the last judgment, in the Evangelists, "Nation shall be stirred up against nation; there shall be great earthquakes in divers places; signs also from heaven, terrible and great. And there shall be distress of nations, the sea and the salt water roaring."

1657. Visitations also were made by angels; for before any ill-constituted [male sarta] society perishes, visitation always precedes. The angels exhorted them to desist, and denounced destruction upon them if they did not. At the same time they sought out, and separated; any good spirits who were intermingled with them. But the multitude, excited by their leaders, reviled the angels, and rushed in upon them, for the purpose of dragging them into some public place, and treating them in an abominable manner; just indeed as was done in Sodom. The most of these spirits were professors of faith separated from charity; and there were even some among them, who professed charity, and yet led wicked lives.

1658. How the universal judgment was effected. Since the visitations and premonitory signs of the coming judgment could not deter their minds from abominable practices, and from seditious plottings against those who acknowledged the Lord as the God of heaven and earth, held the Word sacred, and led a life of charity, therefore the last judgment came upon them. It was thus effected.

1659. The Lord was seen in a bright cloud with angels, and a sound as of trumpets was heard from it; which was a sign representative of the protection of the angels of heaven by the Lord, and of the gathering of the good from every quarter. For the Lord does not bring destruction upon any, but only protects his own, and draws them away from communication with the wicked; whereupon, the wicked come into their own concupiscences, by which they are impelled into every kind of abomination. Then all who were about to perish, were seen together in the likeness of a great dragon, with its tail extended in a curve, and elevated towards heaven, bending itself about on high in various directions, as though it would destroy heaven, and draw it down: but the attempt was vain, for the tail was cast down, and the dragon, which also appeared elevated, sank beneath. It was granted me to see this representation, that I might know and make known who are understood by the dragon in the Apocalypse; namely, that the dragon means all who read the Word, hear sermons, and perform the rites of the church, making no account of the concupiscences of evil which beset them, and inwardly meditating thefts and frauds, adulteries and obscenities, hatred and revenge, lies and blasphemies; and who thus live like devils in spirit, and like angels in body. These constituted the body of the dragon, but the tail was composed of those who, when in the world, lived in faith separated from charity, and were like the former in regard to thoughts and intentions.

1660. Then I saw some of the rocks they inhabited subsiding to the lowest depths, [in] some transported to a great distance; some cleft in the middle, and those who were on them cast down through the openings; and others inundated as with a deluge. And I saw many spirits collected into companies, as into bundles, according to the genera and species of evil, and cast hither and thither into whirlpools, marshes, stagnant waters, and deserts, which were so many hells. The rest who were not on rocks, but scattered here and there, and who yet were in similar evils, fled affrighted to the Papists, Mahometans, and Gentiles, and professed their religions, which they could do without any disturbance of mind, inasmuch as they themselves had no religion at all; but still, lest they should seduce these spirits also, they were driven away, and thrust down to their own companions in the hells. This is a general description of their destruction; the particulars, I saw, are too numerous to be here described.—*L. J. contin.* 23–29.

1661. "Holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree," Rev. vii. 1, signifies, a withholding and restraining by the Lord of a nearer and thence more powerful influx into inferior things, where the good were in conjunction with the wicked. It is to be noted that the last judgment takes place when the wicked are multiplied, below the heavens in the world of spirits, to such a degree, that the angels in the heavens cannot subsist in their state of love and wisdom; for in this case they have no support and foundation to rest upon; and as this is occasioned by the increase of the wicked below, therefore the Lord, in order to preserve their state, flows in with his divinity more and more strongly, and this continues till they can no longer be preserved by any influx, without a separation of the wicked, that are below, from the good, which is effected by the letting down and drawing near of the heavens, and thence by a stronger influx, until it at length

becomes insupportable to the wicked, upon which they flee away, and cast themselves into hell. This is also what is signified in the foregoing chapter by these words: "And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Apoc. vi. 16).—*A. R.* 343.

1662. Of the salvation of the sheep. After the last judgment was accomplished, there was then joy in heaven, and also light in the world of spirits, such as was not before. The kind of joy there was in heaven, after the dragon was cast down, is described in the Apocalypse xii. 10–12; and there was light in the world of spirits, because the infernal societies which were removed, had been interposed, like clouds which darken the earth. A similar light also then arose in men in the world, giving them new enlightenment.

1663. I then saw angelic spirits, in great numbers, rising from below, [ex Inferis,] and elevated into heaven. They were the sheep there reserved, and guarded by the Lord for ages back, lest they should come into the malignant sphere of the influence of the dragonists, and their charity be suffocated. These are they, who are understood, in the Word, by those who went forth from the sepulchres; also, by the souls of those slain for the testimony of Jesus, who were watching; and by those who are of the first resurrection.—*L. J. contin.* 30, 31.

1664. They who lived the life of charity were reserved by the Lord below the heavens, and protected from the infestation of the hells, until the last judgment, on the accomplishment of which they were raised up out of their places, and elevated into heaven: the reason why they were not elevated before, was, because before the judgment the hells prevailed, and there was a preponderance on their part, but afterwards the heavens prevailed, and so the preponderance became on their part; for by the last judgment all things, as well in the hells as in the heavens, were reduced to order, wherefore, if they had been elevated before they would not have been able to resist the power with which the hells prevailed over the heavens: their elevation however, afterwards, was granted me to see; for from the lower earth, where they were reserved by the Lord, I saw whole phalanxes rising up and elevated, and also translated into heavenly societies: this took place after the last judgment, which is treated of in a small work upon that subject. The like took place also after the former judgment, which was performed by the Lord when He was in the world, which is also treated of in the same work: this arcanum is what is understood by the resurrection of those who had heretofore lived a life of charity: the same is also understood by these words in John: "Now is the judgment of this world, now shall the prince of this world be cast out: I, if I be lifted up from the earth, will draw all men unto Me" (xii. 31, 32); and was represented by, "Many of the saints who slept being raised up, and going forth from their sepulchres, after the Lord's resurrection, entered into the holy city and appeared unto many" (Matt. xxvii. 52, 53).—*A. E.* 899.

1665. "I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held," Rev. vi. 9, signifies, those who were hated, abused, and rejected by the wicked on account of their life being conformable to the truths of the Word, and their acknowledgment of

the Lord's Divine Humanity, and who were guarded by the Lord that they might not be seduced. Under the altar, signifies the lower earth, where they were guarded by the Lord; an altar signifies the worship of the Lord from the good of love; by the souls of them that were slain, are not here signified the martyrs, but they who are hated, abused, and rejected by the wicked in the world of spirits, and who might be seduced by the dragonists and heretics; for the Word of God and for the testimony which they held, signifies for living according to the truths of the Word, and acknowledging the Lord's Divine Humanity. Testimony in heaven is not given to any but to those who acknowledge the Lord's Divine Humanity, for it is the Lord who testifies, and gives the angels to testify; "For the testimony of Jesus is the spirit of prophecy" (Apoc. xix. 10). Since they were under the altar, it is evident that they were guarded by the Lord; for they who led, in any sort, a life of charity, were all guarded by the Lord against sustaining any injury from the wicked; and after the last judgment, when the wicked were removed, they were set free and elevated into heaven. I have frequently seen them, since the last judgment, liberated from the lower earth and translated into heaven. — *A. R.* 325.

The former Heaven and its Abolition.

1666. It is said in the Apocalypse, "I saw a great throne, and One sitting upon it, from whose face the heaven and the land fled away, and their place was not found," xx. 11. And afterwards, "I saw a new heaven and a new land; the first heaven and the first land had passed away," xxi. 1.

1667. But before showing what is understood by the first heaven and the first land, it ought to be known, that by the first heaven is not understood the heaven formed of those who have become angels from the first creation of the world to the present time, for that heaven is abiding, and endures to eternity; for all who enter heaven are under the Lord's protection, and he who has once been received by the Lord, can never be plucked away from Him. But by the first heaven is understood a heaven which was composed (conflatum) of others than those who have become angels, and for the most part of those who could not become angels. This heaven it is, of which it is said, that it "passed away." It was called heaven, because they who were in it dwelt on high, forming societies upon rocks and mountains, and living in similar to natural delights, but never in any that were spiritual; for very many who depart from the earth into the spiritual world, believe themselves in heaven, when they are on high, and in heavenly joy, when they are in world-like delights. Hence it was called heaven, but "the first heaven which passed away."

1668. It is moreover to be noted, that this heaven which is called the first, did not consist of any who had lived before the Lord's coming into the world, but that all who composed it lived after His coming, for (as was shown above,) a last judgment is effected at the end of every church, a former heaven being then abolished, and a new heaven created or formed. — *L. J.* 65-67.

1669. From the time of the Lord's being in the world, when he executed the last judgment in person, it was permitted that they who were in civil and moral good, though in no spiritual good, whence in externals they appeared like Christians, but in internals were devils, should continue longer than the rest in the world of spirits, which is in the

midst between heaven and hell; and at length they were allowed to make there for themselves fixed habitations, and also by the abuse of correspondences, and by fantasies, to form to themselves as it were heavens, which also they did form in great abundance; but when these were multiplied to such a degree as to intercept the spiritual light and spiritual heat in their descent from the superior heavens, to men upon earth, then the Lord executed the last judgment, and dispersed those imaginary heavens; which was effected in such a manner, that the externals, by means of which they resembled Christians, were removed, and the internals, in which they were devils, were laid open, when they appeared such as they were in themselves, and they who proved to be devils, were cast into hell, every one according to the evils of his life; this was done in the year 1757. — *A. R.* 865.

1670. The first heaven was composed of all upon whom the last judgment was effected, for it was not effected upon those in hell, nor upon those in heaven, nor upon those in the world of spirits, nor upon any who were yet living in this world, but solely upon those who had made to themselves the likeness of a heaven, of whom the greater part were on mountains and rocks; these also were they whom the Lord meant by the goats, which he placed on the left, Matthew xxv. 32, 33, and following verses. Hence it may appear, that the first heaven existed, not merely from Christians, but also from Mahometans and Gentiles, who had all formed to themselves such heavens in their own places. What manner of men they were shall be told in few words. They were those who lived in the world in external, and never in internal, sanctity; who were just and sincere for the sake of civil and moral laws, but not for the sake of Divine Laws, therefore, who were external or natural, and not internal or spiritual men; who also were in the doctrinals of the church, and were able to teach them, but whose lives were not accordant with them; and who filled various offices, and did uses, but not for the sake of uses. These, and all throughout the whole world who were like them, and lived after the Lord's coming, constituted the first heaven. This heaven therefore was such as the world and church upon earth is, among those who do good, not because it is good, but because they fear the laws, and the loss of fame, honor, and lucre; they who do good from no other origin, do not fear God, but men, and are destitute of conscience. In the first heaven of the Reformed, there was a large proportion of spirits, who believed that man is saved by faith alone, and did not live the life of faith, which is charity; and who loved much to be seen of men. In all these spirits, so long as they were associated together, the interiors were closed, that they might not appear, but when the last judgment was at hand they were opened; and it was then found that inwardly they were obsessed by falses and evils of every kind, and that they were against the Divine, and were actually in hell; for every one after death is immediately bound to his like, the good to their like in heaven, but the evil to their like in hell; yet they do not go to them before the interiors are unveiled; in the mean time they may live together in society with those who resemble them in externals. But it is to be noted, that all who were inwardly good or spiritual, were separated from those spirits, and elevated into heaven, and that all who were outwardly, as well as inwardly, evil, were also separated from them, and cast into hell; and this from the time immediately succeeding the

Lord's advent, down to the last time, when the judgment was; and that those only were left, to form societies among themselves, who constituted the first heaven, and who were of the kind above described.

1671. There were many reasons why such societies, or such heavens, were tolerated; the principal reason was, that by external sanctity, by external sincerity and justice, they were conjoined with the simple good, who were either in the ultimate heaven, or were still in the world of spirits, and not yet introduced into heaven. For in the spiritual world, there is a communication, and thence a conjunction, of all with their like; and the simple good, in the ultimate heaven, and in the world of spirits, look principally to externals, yet are not inwardly evil; wherefore, if these spirits had been forcibly removed from them before the appointed time, heaven would have suffered in its ultimates; and yet it is the ultimate upon which the superior heaven subsists, as upon its own basis. That these spirits were tolerated until the last time on this account, the Lord teaches in the following words: "The servants of the householder came and said unto him, Didst thou not sow good seed in thy field? whence then are the tares? and they said, Wilt thou then that we go and gather them up? but he said, Nay, while ye gather up the tares, ye root up also the wheat with them; let both therefore grow together until the harvest, and at the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn; but gather the wheat into barns. He that hath sowed the good seed, is the Son of Man; the field is the world; the good seed are the sons of the kingdom, the tares are the sons of evil; the harvest is the consummation of the age; as therefore the tares are gathered together, and burnt with fire, so shall it be in the consummation of this age," Matt xiii. 27-30, 37-40. — *L. J.* 69, 70.

1672. The manner in which the first heaven passed away was described before, in describing the last judgment upon the Mahometans, Gentiles, and Papists, since they also, in their own places, were constituents of the first heaven. — *L. J.* 72.

State of the World and Church, after, and in Consequence of, the Last Judgment.

1673. Before the last judgment was effected upon them, much of the communication between heaven and the world, therefore between the Lord and the church, was intercepted. All enlightenment comes to man from the Lord through heaven, and enters by an internal way. So long as there were congregations of such spirits between heaven and the world, or between the Lord and the church, man was unable to be enlightened. It was as when a sunbeam is cut off by a black interposing cloud, or as when the sun is eclipsed, and its light arrested, by the interjacent moon. Wherefore, if any thing had been then revealed by the Lord, either it would not have been understood, or if understood, still it would not have been received, or if received, still it would afterwards have been suffocated. Now, since all these interposing congregations were dissipated by the last judgment, it is plain, that the communication between heaven and the world, or between the Lord and the church, has been restored.

1674. Hence it is, that after the last judgment, and not sooner, revelations were made for the New Church. For since communication has been restored by the last judgment, man is able to be enlightened and reformed; that is, to understand

the Divine Truth of the Word, to receive it when understood, and to retain it when received, for the interposing obstacles are removed; and therefore John, after the former heaven and the former land passed away, said that he "saw a new heaven and a new land, and then, the holy city Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband: and heard One sitting upon the throne, say, Behold I make all things new." Apoc. xxi. 1, 2, 5. — *L. J. contin.* 11, 12.

1675. The state of the world hereafter will be quite similar to what it has been heretofore, for the great change which has been effected in the spiritual world, does not induce any change in the natural world as regards the outward form; so that the affairs of states, peace, treaties, and wars, with all other things which belong to societies of men, in general and in particular, will exist in the future, just as they existed in the past. The Lord's saying, that "in the last times there will be wars, and that nation will then rise against nation, and kingdom against kingdom, and that there will be famines, pestilences, and earthquakes in divers places," Matthew xxiv. 6, 7, does not signify that such things will exist in the natural world, but that things correspondent with them will exist in the spiritual world, for the Word in its prophecies does not treat of the kingdoms, or of the nations upon earth, or consequently of their wars, or of famines, pestilences, and earthquakes in nature, but of such things as correspond to them in the spiritual world; what these things are, is explained in the *ARCANA CELESTIA*. But as for the state of the church, this it is which will be dissimilar hereafter; it will be similar indeed in the outward form, but dissimilar in the inward. To outward appearance divided churches will exist as heretofore, their doctrines will be taught as heretofore; and the same religions as now will exist among the Gentiles. But henceforth the man of the church will be in a more free state of thinking on matters of faith, that is, on spiritual things which relate to heaven, because spiritual liberty has been restored to him. For all things in the heavens and in the hells are now reduced into order, and all thinking which entertains or opposes Divine things inflows from thence, — from the heavens, all which is in harmony with Divine things, and from the hells, all which is opposed to them. But man does not observe this change of state in himself, because he does not reflect upon it, and because he knows nothing of spiritual liberty, or of influx: nevertheless it is perceived in heaven, and also by man himself when he dies. Since spiritual liberty has been restored to man, the spiritual sense of the Word is now unveiled, and interior Divine Truths are revealed by means of it; for man in his former state would not have understood them, and he who would have understood them would have profaned them.

1676. I have had various converse with the angels concerning the state of the church hereafter. They said, that things to come they know not, for that the knowledge of things to come belongs to the Lord alone, but that they do know that the slavery and captivity in which the man of the church was formerly, is removed, and that now, from restored liberty, he can better perceive interior truths, if he wills to perceive them, and thus be made more internal, if he wills it; but that still they have slender hope of the men of the Christian church, but much of some nation far distant from the Christian world, and therefore

removed from infesters, [infestatores,] which nation is such, that it is capable of receiving spiritual light, and of being made a celestial-spiritual man, and they said, that at this day interior Divine Truths are revealed in that nation, and are also received in spiritual faith, that is, in life and in heart, and that it worships the Lord. — *L. J. 73, 44.*

PART XI.

EARTHS IN THE UNIVERSE.

Permission to discourse with the Inhabitants of other Earths.

1677. Inasmuch as, by the Divine mercy of the Lord, things interior are open to me, which appertain to my spirit, and thereby it has been granted me to discourse not only with spirits and angels who are near our earth, but also with those who are near other earths; and whereas I had a desire to know whether other earths exist, and of what sort they are, and what is the nature and quality of their inhabitants, therefore it has been granted me of the Lord to discourse and converse with spirits and angels who are from other earths, with some for a day, with some for a week, and with some for months; and to be instructed by them concerning the earths, from which and near which they were; and concerning the lives, customs, and worship of the inhabitants thereof, with various other things worthy to be noted: and whereas in this manner it has been granted me to become acquainted with such things, it is permitted to describe them according to what has been heard and seen. — *E. U. 1.* (See also 1062.)

The Planet Mercury.

1678. To constitute the Grand Man, there is need of spirits from several earths, those who come from our earth into heaven not being sufficient for this purpose, being respectively few; and it is provided of the Lord, that whensoever there is a deficiency in any place as to the quality or quantity of correspondence, a supply be instantly made from another earth, to fill up the deficiency, that so the proportion may be preserved, and thus heaven be kept in due consistence. — *E. U. 9.*

1679. On a time some spirits came to me, and it was declared from heaven, that they were from the earth which is nearest to the sun, and which in our earth is known by the name of the planet Mercury; immediately on their coming, they explored my memory in search of all that I knew: (spirits can do this most dexterously, for when they come to man, they see in his memory all things contained therein;) during their search after various things, and amongst others, after the cities and places where I had been, I observed, that they had no inclination to know any thing of temples, palaces, houses, or streets, but only of those things which I knew were transacted in those places, also of whatever related to the rule and government therein prevailing, and to the tempers and manners of the inhabitants, with other things of a similar nature: for such things cohere with places in man's memory, wherefore when the places are excited in remembrance, those things also are brought to view at the same time. I was much surprised to find them of such a nature and quality, wherefore I asked them why they disregarded the magnificence of the places, and only attended to the things and circumstances connected therewith? They answered, because they had no delight in looking

at things material, corporeal, and terrestrial, but only at things real: hence it was confirmed, that the spirits of that earth, in the Grand Man, have relation to the memory of things abstracted from what is material and terrestrial.

1680. It was told me, that such is the life of the inhabitants of that earth, viz. that they have no concern about things terrestrial and material, but only about the statutes, laws, and forms of government, which prevail among the nations therein: also about the things of heaven, which are innumerable; and I was further informed, that several of the men of that earth converse with spirits, and that thence they have the knowledges of spiritual things, and of the states of life after death; and thence also their contempt of things corporeal and terrestrial; for they who know of a certainty, and believe, that they shall live after death, are concerned about heavenly things, as being eternal and happy, but not about worldly things, only so far as the necessities of life require. Inasmuch as the inhabitants of the planet Mercury are of such a nature and quality, therefore also the spirits, who are from thence, are of a like nature and quality.

1681. With what eagerness they inquire into and imbibe the knowledges of things, such as appertain to the memory elevated above the sensualities of the body, was made manifest to me from this circumstance, that when they looked into those things which I knew respecting heavenly subjects, they passed hastily through them all, declaring every instant the nature and quality of each. These spirits did this with greater dexterity and expedition, because they did not stop at such things as are heavy and sluggish, and which confuse and consequently retard the internal sight, as all terrestrial and corporeal things do, when regarded as ends, that is, when alone loved; but they looked into things essential.

1682. The spirits of Mercury, above all other spirits, possess the knowledges of things, as well respecting this solar system, as respecting the earths which are in the starry heaven; and what they have once acquired to themselves, that they retain, and also recollect it as often as any thing similar occurs. — *E. U. 11-14.*

1683. In consequence of their knowledges, the spirits of Mercury have an extraordinary degree of haughtiness; wherefore they are given to understand, that although they know innumerable things, yet there are infinite things which they do not know; and that if their knowledges should increase to eternity, the notice even of all general or common things would still be unattainable; they are told likewise of their haughtiness and high-mindedness, and how unbecoming such a temper is; but on such occasions they reply, that it is not haughtiness, but only a glorying by reason of the faculty of their memory; thus they have the art of exculpating themselves, and excusing their foibles.

1684. The spirits of Mercury are little distinguished for their judgment, having no delight in the exercise of that faculty, and the deducing of conclusions from knowledges; for bare knowledges alone are the things which give them pleasure.

1685. They were questioned, whether they proposed to themselves any use from their knowledges; and at the same time it was represented to them, that it is not enough to be delighted with knowledges, because knowledges have respect to uses, and uses ought to be the ends of knowledges; from knowledges alone no use results to them, but

to others with whom they are disposed to communicate their knowledges; and that it is very inexpedient for any one, who wishes to become wise, to rest satisfied with mere knowledges, these being only administering causes, intended to be subservient to the investigation of things appertaining to life; but they replied, that they were delighted with knowledges, and that knowledges to them are uses. — *E. U.* 16-18.

1686. The spirits of Mercury differ totally from the spirits of our earth, for the spirits of our earth have not so much concern about immaterial things, but about worldly, corporeal, and terrestrial things, which are material; wherefore the spirits of Mercury cannot abide together with the spirits of our earth, and of consequence, wheresoever they meet them, they fly away; for the spiritual spheres, which are exhaled from each, are altogether contrary the one to the other. The spirits of Mercury have a common saying, that they have no inclination to look at a sheath, but at things stripped of their sheath, that is, at interior things. — *E. U.* 20.

1687. There was a spirit from another earth, who was well qualified to discourse with them, being a quick and ready speaker, but who affected elegance in his discourse; they instantly decided on whatever he spake, saying of this, that it was too elegant, of that, that it was too polished; so that the sole thing they attended to was, whether they could hear any thing from him which they had never known before, rejecting thus the things which were as shades to the substance of the discourse, as all affectations of elegance and erudition especially are, for these hide real things, and instead thereof present expressions which are only material forms of things; for the speaker keeps the attention fixed herein, and is desirous that his expressions should be regarded more than the meaning of them, whereby the ears are more affected than the minds of the audience.

1688. The spirits of the earth Mercury do not abide long in one place, or within companies of the spirits of one world, but wander through the universe; the reason is, because they have relation to the memory of things, which memory must be continually stored with fresh supplies; hence it is granted them to wander about, and to acquire to themselves knowledges in every place. During their sojourning in this manner, if they meet with spirits who love material things, that is, things corporeal and terrestrial, they avoid their company, and betake themselves where such things are no subjects of discourse. Hence it may appear, that their mind is elevated above things of sense, and thus that they are in an interior luminous principle: this was also given me actually to perceive, whilst they were near me, and discoursed with me; I observed at such times, that I was withdrawn from things of sense, insomuch that the luminous principle of external vision began to grow dull and obscure.

1689. The spirits of that earth go in companies and phalanxes, and when assembled together, they form as it were a globe; thus they are joined together by the Lord, that they may act in unity, and that the knowledges of each may be communicated with all, and the knowledges of all with each, as is the case in heaven. That they wander through the universe to acquire the knowledges of things, appeared to me also from this circumstance, that once, when they appeared very remote from me, they discoursed with me thence, and said, that they were then gathered together, and journeying

out of the sphere of this world into the starry heaven, where they knew such spirits existed as had no concern about terrestrial and corporeal things, but only about things elevated above them, and that they were desirous to associate with those spirits. It was given to understand, that they themselves do not know whether they are journeying, but that they are led by the Divine Guidance to those places, where they may be instructed concerning such things as they are yet unacquainted with, and which agree with the knowledges that they have already: it was given to understand further, that they do not know how to find the companies with whom they are joined together, and that this also is of Divine Direction. — *E. U.* 23-25.

1690. The spirits of Mercury, who were attendant upon me whilst I was writing and explaining the Word as to its internal sense, and who perceived what I wrote, said that the things which I wrote were very gross (*admodum crassa*), and that almost all the expressions appeared as material; but it was given to reply, that to the men of our earth what was written seemed subtle and elevated, and many things incomprehensible.

1691. On another occasion, there was sent me, by the spirits of Mercury, a long piece of paper, of an irregular shape, consisting of several pieces pasted together, which appeared as if covered with print, like our printed books. I asked whether they had the art of printing amongst them? but they said, they had not, nevertheless they knew that on our earth we had such printed papers; they had no inclination to say more; but I perceived that they thought that knowledges with us were upon our paper, and not so much in our understandings, thus in a sneering way insinuating, that our papers knew more than we ourselves did: they were instructed, however, how the real case was in this respect. After some time they returned, and sent me another paper, which appeared also printed like the former, but not so pasted together and irregular, but neat and handsome; they said, that they were further informed, that in our earth there are such papers, and books made of them. — *E. U.* 27, 28.

1692. Inasmuch as the spirits of Mercury in the Grand Man, have relation to the memory of things abstracted from what is material, therefore when any one discourses with them concerning things terrestrial, corporeal, and merely worldly, they are altogether unwilling to hear him; and if they are forced to hear, they transmute the things spoken of into other things, and for the most part into things contrary, that they may avoid attending to them. — *E. U.* 31.

1693. I asked them in what manner they instruct their inhabitants? They said, that they do not instruct them as to all particulars in relation to the subject matter of instruction, but still insinuate some perception thereof, that thus a desire of examining and acquiring the knowledge of it may be excited and cherished; which desire would die away, in case they fully explained all particulars; they added, that they suggest objections of things opposite also, for this reason, that the truth afterwards may appear more striking; for all truth is made manifest by relation to its opposites.

1694. It is their constant custom not to declare to another what they know, but still they desire to learn from all others what is known to them: nevertheless, with their own society they communicate all things, insomuch that what one knows all know, and what all know each one knows in that society. — *E. U.* 25, 36.

1695. There were certain spirits who knew from heaven, that on a time a promise was made to the spirits of the earth Mercury, that they should see the Lord; wherefore they were asked by the spirits about me, whether they recollected that promise? They said that they did recollect it; but that they did not know, whether the promise was of such a nature, as that they might depend with certainty on its accomplishment. Whilst they were thus discoursing together, instantly the Sun of heaven appeared to them; (the Sun of heaven, which is the Lord, is seen only by those who are in the inmost or third heaven; others see the light thence derived;) on seeing the sun, they said, that this was not the Lord God, because they did not see a Face. In the mean while the spirits discoursed with each other, but I did not hear what they said. But on a sudden, at that instant, the Sun again appeared, and in the midst thereof the Lord, encompassed with a solar circle; on seeing this, the spirits of Mercury humbled themselves profoundly, and subsided. Then also the Lord, from that Sun, appeared to the spirits of this earth, who when they were men, saw Him in the world, and they all, one after another, and thus several in order, confessed that it was the Lord Himself; this confession they made before all the company. At the same instant also the Lord, out of the Sun, appeared to the spirits of the planet Jupiter, who declared with open voice, that it was He Himself. When they had seen on their earth when the God of the universe appeared to them. — *E. U.* 40.

1696. I was desirous to know what kind of face and body the men in the earth Mercury had, whether they were like the men on our earth; instantly there was presented before my eyes a woman exactly resembling the women in that earth; she had a beautiful face, but it was smaller than that of a woman of our earth; her body also was more slender, but her height was equal; she wore on her head a linen cap, which was put on without art, but yet in a manner becoming. A man also was presented to view, who was more slender in body than the men of our earth are; he was clad in a garment of a dark-blue color, closely fitted to his body, without any foldings or protuberances: it was given to understand, that such was the form of body, and such the dress, of the men of that earth. Afterwards there was presented to view a species of their oxen and cows, which, indeed, did not differ much from those on our earth, only that they were less, and in some degree approached to a species of deer.

1697. They were questioned, also, concerning the sun of the system, how it appears from their earth? They said, that it appears large, and larger there than when seen from other earths, and that they knew this from the ideas of other spirits concerning the sun. They said further, that they enjoy a middle temperature, neither too hot nor too cold; it was on this occasion given me to tell them, that it was so provided of the Lord in regard to them, that they should not be exposed to too much heat, by reason of their greater nearness to the sun, inasmuch as heat does not arise from the sun's nearness, but from the altitude and density of the atmosphere, as appears from the cold on high mountains even in hot climates; also that heat is varied according to the direct or oblique incidence of the sun's rays, as is plain from the seasons of winter and summer in every region. These are the things which it was given to know concerning the spirits and inhabitants of the earth Mercury. — *E. U.* 44, 45.

The Planet Venus.

1698. In the planet Venus there are two kinds of men, of tempers and dispositions opposite to each other; the first mild and humane, the second savage and almost brutal; they who are mild and humane appear on the farther side of the earth, they who are savage and almost brutal appear on the side looking this way. But it is to be observed, that they appear thus according to the states of their life, for in the spiritual world the state of life determines every appearance of space and of distance.

1699. Some of those who appear on the farther side of the planet, and who are mild and humane, came to me, and were presented visibly above my head, and discoursed with me on various subjects; amongst other particulars they said, that during their abode in the world, and more so since they were become spirits, they acknowledged our Lord as their only God; they added, that on their earth they had seen Him, and they represented also how they had seen Him. These spirits in the GRAND MAN have relation to THE MEMORY OF THINGS MATERIAL, AGREEING WITH THE MEMORY OF THINGS IMMATERIAL, to which the spirits of Mercury have relation: wherefore the spirits of Mercury have the fullest agreement with these spirits of Venus, and on this account, when they were together, a remarkable change, and a powerful operation in my brain, was perceivable from their influx.

1700. I did not however discourse with those spirits who are on the side that looks this way, and who are savage and almost brutal, but I was informed by the angels concerning their nature and quality, and whence it comes that they are so brutal; the cause is this, that they are exceedingly delighted with rapine, and more especially with eating their booty: the delight thence arising, when they think about eating their booty, was communicated to me, and was perceived to be most extraordinary. That on this earth there have been inhabitants of a like brutal nature, appears from the histories of various nations; also from the inhabitants of the land of Canaan, 1 Sam. xxx. 16; and likewise from the Jewish and Israelitish nation, even in the time of David, in that they made yearly excursions, and plundered the Gentiles, and rejoiced in feasting on the spoils. I was informed further, that those inhabitants are for the most part giants, and that the men of our earth reach only to their navels: also that they are stupid, making no inquiries concerning heaven or eternal life, but immersed solely in earthly cares, and the care of their cattle.

1701. In consequence of this their nature and quality, when they come into another life, they are exceedingly infested there by evils and false persuasions. The hells, which appertain to them, appear near their earth, and have no communication with the hells of the wicked of our earth, by reason of their different tempers and dispositions: hence also their evils and false persuasions are totally of a different sort.

1702. Such, however, amongst them, as are in the capacity of being saved, are in places of vastation, and are there reduced to the last state of desperation; for there is no other method whereby evils and false persuasions of that kind can be subdued and removed: when they are in a state of desperation, they cry out that they are beasts, that they are abominations, that they are hatreds, and that thereby they are damned: some

of them, when they are in this state, exclaim even against heaven, but as this proceeds from desperation, it is forgiven them; the Lord moderates on these occasions, and restrains within proper limits their harsh and bitter expressions. These, when they have passed through extreme suffering, are finally saved, inasmuch as the corporeal principles are hereby brought to a kind of death. It was further declared concerning these spirits, that during their life on their earth, they believed in some great Creator without a Mediator, but when they are saved, they are also instructed that the Lord Alone is God, the Savior and Mediator. I have seen some of them, after they have passed through extreme suffering, taken up into heaven, and when they were received there, I have been made sensible of such a tenderness of joy from them, as drew tears from my eyes.—*E. U.* 106–110.

The Moon of our Earth.

1703. Certain spirits appeared over my head, and thence were heard voices like thunder, for the thunder of their voices exactly resembled the sound of thunder from the clouds after lightning: I at first conjectured that it was owing to a great multitude of spirits, who had the art of uttering voices attended with so loud a noise. The more simple spirits, who were with me, smiled on the occasion, at which I was much surprised; but the cause of their smiling was presently discovered to be this, that the spirits who thundered were not many, but few, and were also as little as children: and that on former occasions they had terrified them by such noises, and yet were unable to do them any hurt. In order that I might know their nature and quality, some of them descended from on high where they were thundering, and what surprised me, one carried another on his back, and thus two of them approached me: their faces appeared not unhandsome, but longer than the faces of other spirits; in regard to stature, they appeared like children of seven years old, but more robust; thus they were dwarfs (*homunciones*). It was told me by the angels, that they were from the Moon. He who was carried on the other's back, on coming to me, applied himself to my left side under the elbow, and thence discoursed with me, saying, that whenever they utter their voices, they thus thunder; and that thereby they terrify the spirits who are inclined to do them mischief, and put some to flight, and that thus they go with security whithersoever they are disposed. To convince me that the noise they make was of such a sort, he retired from me to some other spirits, but not entirely out of sight, and thundered in like manner. They showed moreover, that the voice being uttered from the abdomen, like an eructation, made this thundering sound. It was perceived that this was owing to this particular circumstance, that the inhabitants of the Moon do not speak from the lungs, like the inhabitants of other earths, but from the abdomen, and thus from a certain quantity of air there collected, by reason that the Moon is not encompassed with an atmosphere like that of other earths. I was instructed, that the spirits of the Moon, in the GRAND MAN, have relation to the ensiform cartilage or *riphoides*, to which the ribs in front are joined, and from which descends the *fascia alba*, which is the *fulcrum* of the abdominal muscles.

1704. That there are inhabitants in the moon, is well known to spirits and angels, and in like manner that there are inhabitants in the moons or

satellites which revolve about Jupiter and Saturn. They who have not seen and discoursed with spirits coming from those moons, still entertain no doubt but there are men inhabiting them, because they are earths alike with the planets, and wherever an earth is, there are men inhabitants; for man is the end for which every earth was created, and nothing was made by the Great Creator without an end.—*E. U.* 111, 112.

The Planet Mars.

1705. The spirits of Mars are among the best of all spirits who come from the earths of this solar system, being for the most part celestial men, not unlike those who were of the most ancient church on this earth.—*E. U.* 85.

1706. Spirits came thence to me, and applied themselves to my left temple, where they breathed upon me with their discourse, but I did not understand it: as to its flow, it was soft beyond what I had ever before perceived, being like the softest breeze: it breathed first upon the left temple and upon the upper part of the left ear; and the breathing proceeded thence to the left eye, and by degrees to the right, and flowed down afterwards, especially from the left eye, to the lips; and when it was at the lips, it entered through the mouth, and by a way within the mouth, and thus through the eustachian tube into the brain; when the breathing arrived thither, then I understood their speech, and it was given to discourse with them; I observed, whilst they were speaking with me, that my lips were put in motion, and also my tongue in a slight degree, and this by reason of the correspondence of interior speech with the exterior: exterior speech is that of articulate sound conveyed to the external membrane of the ear, and thence to the brain by means of the small organs, membranes, and fibres, which are within the ear. Hence it was given to know, that the speech of the inhabitants of Mars was different from that of the inhabitants of our earth, in that it was not sonorous, but almost tacit, insinuating itself into the interior hearing and sight by a shorter way; and, consequently, that it was more perfect, fuller of ideas, and thereby approaching nearer to the speech of spirits and angels. The essential affection also of the speech is represented amongst them in the face, and the thought thereof in the eyes; for the thought and the speech, and likewise the affection and the face, with them act in unity: they account it wicked to think one thing and speak another, and to will or desire one thing whilst the features of the face express the contrary; they are altogether unacquainted with hypocrisy, and likewise with fraudulent pretence and deceit.

1707. I was instructed that the spirits of Mars, in the GRAND MAN, have relation to the middle principle between the intellectual and the will principle, consequently that they have relation to THOUGHT GROUNDED IN AFFECTION, and the best of them to the AFFECTION OF THOUGHT: hence it is that their faces act in unity with their thoughts, nor can they in any case play the hypocrite. And inasmuch as this is their relation in the GRAND MAN, therefore the middle province, which is between the cerebrum and the cerebellum, corresponds to them: for where the cerebrum and the cerebellum are joined together as to spiritual operations, with such persons the face acts in unity with the thoughts, so that the very affection of thought beams forth from the face, and the general principle of the thought beams forth from the

affection, which is discoverable also by certain signs from the eyes. — *E. U.* 87, 88.

1708. The angelic spirits discoursed with me concerning the life of the inhabitants on their earth, informing me, that they are not under any forms of government, but that they live arranged into greater and lesser societies, and that they are associated with each other according to their agreement in mind, which agreement they discover instantly by the face and speech, being seldom deceived in their judgment herein, and that then they are instantly united in friendship. They informed me further, that their consociations are delightful, and that they discourse with each other about what passes in their societies, and especially about what passes in heaven, for several of them have manifest communication with the angels of heaven. Such amongst them as begin to think perversely in their societies, and thereby to incline to evil, are dissociated, and left to themselves alone, in consequence whereof they lead a most wretched life out of all society, in dens or other places, being no longer regarded by the rest. Certain societies endeavor to compel such persons to repentance by various methods, but if they cannot succeed herein, they separate themselves from all connection with them. Thus they are careful to provide against the contagion of the lust of dominion and the lust of gain, that is, against any persons, under the influence of the lust of dominion, subjecting to themselves any society, and by degrees several societies; and against any, under the influence of the lust of gain, depriving others of their possessions; every one on that earth lives content with his own property, and every one with his own share of honor, accounting it enough to be reputed upright and a lover of his neighbor; this delightful and tranquil principle of mind would perish, unless such as incline to evil thoughts and dispositions were banished from the rest, and unless a prudent but severe check was given to the first encroachments of self-love and the love of the world; for it was owing to these loves that empires and kingdoms were first established, under which establishments there are few but what desire to have dominion, and to possess the property of others, there being few who do what is just and right out of a real love thereto, and still fewer who do good from a real principle of charity, being rather influenced by other motives, such as the fear of the law, and a regard to gain, honor, reputation, and the like.

1709. In regard to divine worship, as practised by the inhabitants of that earth, they informed me, that they acknowledge and adore our Lord, saying, that He is the only God, and that He governs both heaven and the universe; and that every good thing is from Him, and that He leads and directs them; also that He often appears amongst them on their earth: it was then given me to tell them, that Christians also on our earth know that the Lord governs heaven and earth, agreeably to His own words in Matthew, "All power is given to Me in heaven and in earth," xxviii. 18; but that they do not believe it like the inhabitants of the earth Mars. They acquainted me further, that on their earth the inhabitants believe, that with themselves there is nothing but what is filthy and infernal, and that all good is of the Lord; yea, they added further, that of themselves they are devils, and that the Lord draws them out of hell, and continually keeps them from falling into it again. On a certain occasion, when the name of the Lord was mentioned, I observed that those

spirits humbled themselves in such inward and profound abasement as no words can describe; for in their humiliation it was suggested to them, that of themselves they were in hell, and that thus they were altogether unworthy to look to the Lord, Who is essential Holiness; and so deeply was this suggestion implanted in them, being grounded in a true faith, that they were in a measure out of themselves, and remained in that state on their knees, until the Lord elevated them, and at the same time, as it were, drew them out of hell; when they emerge thus from humiliation, they are full of goodness and love, and thereby replenished with joy of heart. During their abasement they do not turn their faces to the Lord, for this they dare not do, but turn them in a contrary direction. The spirits who were about me said, that they never before were witnesses to such humiliation. — *E. U.* 90, 91.

1710. There was presented before me an inhabitant of that earth; he was not indeed an inhabitant, but like one; his face resembled the faces of the inhabitants of our earth, but the lower region of the face was black, not owing to his beard, for he had none, but to blackness instead of beard: this blackness extended itself underneath the ears on both sides; the upper part of the face was yellowish, like the faces of the inhabitants of our earth who are not perfectly fair. They said moreover, that on that earth they feed on the fruits of trees, especially on a kind of round fruit, which buds forth from the ground; and likewise on pulse; and that they are clothed with garments wrought from the fibrous bark of certain trees, which has such a consistence that it may be woven, and also stiffened by a kind of gum which they have amongst them. They related further, that they are acquainted with the art of making fluid fires, whereby they have light during evening and night. — *E. U.* 93.

The Planet Jupiter.

1711. It was granted me to enjoy longer commerce with the spirits and angels of the planet Jupiter, than with the spirits and angels from the rest of the planets, wherefore I am at liberty to be more particular in regard to the state of life of them, and of the inhabitants of that planet. That those spirits were from that planet, was evident from many circumstances, and was also confirmed by a declaration from heaven.

1712. The real earth or planet Jupiter does not indeed appear to spirits and angels: for to the inhabitants of the spiritual world no material earth is visible, but only the spirits and angels who come thence. The spirits of every earth are near their respective earth, in consequence of having been inhabitants thereof, (for every man after death becomes a spirit,) and in consequence of being thus of a similar genius and temper with the inhabitants, and of being in a capacity thereby of associating with and serving them.

1713. The spirits from the earth Jupiter related, that the multitude of men therein was as great as the earth could support; and that the earth was fruitful and plentiful in all productions; and that the inhabitants had no desires beyond the necessities of life; and that they accounted nothing useful but so far as it was necessary; and that hence the number of inhabitants was so great. They said, that the education of their children was their greatest concern, and that they loved them most tenderly.

1714. They further related, that the inhabitants

are distinguished into nations, families, and houses, and that they all live apart with their own kindred, and that hence their connections are confined to relatives; likewise that no one covets another's property, and that it never enters into their minds to desire the possessions of another, still less to obtain them fraudulently, and least of all to extort them by violence; such violence they consider as a criminal act, contrary to human nature; and regard it as horrible. When I would have told them, that on this earth there are wars, depredations, and murders, they instantly turned away from me, and expressed an aversion to hear. It was declared to me by the angels, that the most ancient people on this earth lived in like manner as the inhabitants of the planet Jupiter, viz. that they were distinguished into nations, families, and houses, and that all at that time were content with their own possessions; and that it was a thing altogether unknown for one person to enrich himself at the expense of another, or to aspire at dominion from a principle of self-love; and that on this account the ancient times, and especially the most ancient, were more acceptable to the Lord than succeeding times: and such being the state of the world, innocence also then reigned, attended with wisdom; every one did what was good from a principle of good, and what was just from a principle of justice; to do what is good and just with a view to self-advancement, or for the sake of gain, was a thing unknown; at the same time they spoke nothing but what was true, and this not so much from a principle of truth, as from a principle of good, that is, not from an intellectual principle separate from the will principle, but from a will principle joined with the intellectual. Such were the ancient times, wherefore angels could then converse with men, and convey their minds, almost separate from things corporeal, into heaven, yea, could conduct them through the heavenly societies, and show them the magnificent and blessed things abounding therein, and likewise communicate to them their happiness and delights: these times were known also to the ancient writers, and were by them called the golden and also Saturnian ages. The superior excellence of those times, as was observed, was owing to this, that men were then distinguished into nations, nations into families, and families into houses, and every house lived apart by itself; and it then never entered into any one's mind to invade another's inheritance, and thence acquire to himself opulence and dominion; self-love and the love of the world were then far from men's affections; every one rejoiced in his own, and not less in his neighbor's good. But in succeeding times this scene was changed, and totally reversed, when the lust of dominion and of large possessions invaded the mind; then mankind, for the sake of self-defence, collected themselves into kingdoms and empires; and inasmuch as the laws of charity and of conscience, which were inscribed on the hearts, ceased to operate, it became necessary to enact external laws in order to restrain violence, and to secure obedience thereto by temporal rewards and punishments. When the state of the world was thus changed, heaven removed itself from man, and this more and more even to the present time, when the very existence of heaven and hell is unknown, and by some denied. This account of the primitive state of the inhabitants of this earth is given in order to show more clearly by the parallel, what is the state of the inhabitants of the earth Jupiter, and whence they have their probity, and

also their wisdom, concerning which more will be said hereafter.

1715. By long and frequent conversation with the spirits of the earth Jupiter, it was made very manifest to me, that they were better disposed than the spirits of several other earths; the manner of their approach to me, their abode with me, and their influx at that time, was inexpressibly gentle and sweet; in another life the quality of every spirit manifests itself by an influx, which is the communication of its affection; goodness of disposition manifests itself by gentleness and sweetness; by gentleness, in that it is afraid to do hurt, and by sweetness, in that it loves to do good: I could clearly distinguish a difference between the gentleness and sweetness of the influx proceeding from the spirits of Jupiter, and of that which proceeds from the good spirits of our earth. When any slight disagreement exists among them, they said that there appears a sort of slender bright irradiation, like that of lightning, or like the little swath encompassing glittering and wandering stars: but all disagreements amongst them are soon adjusted. Glittering stars, which are at the same time wandering, signify what is false, but glittering and fixed stars signify what is true; thus the former signify disagreement.

1716. I could distinguish the presence of the spirits of Jupiter, not only by the gentleness and sweetness of their approach and influx, but also by this circumstance, that for the most part their influx was into the face, to which they communicated a smiling cheerfulness, and this continually during their presence: they said, that they communicate a like cheerfulness of countenance to the inhabitants of their earth, when they come to them, being desirous thus to inspire them with heartfelt tranquillity and delight: that tranquillity and delight with which they inspired me, filled my breast and heart very sensibly; at the same time there was a removal of all evil lusts and anxiety concerning things to come, which cause inquiet and disturbance, and excite various commotions in the mind. Hence was discoverable the nature and quality of the life of the inhabitants of the earth Jupiter; for the disposition of the inhabitants of any earth may be known by the spirits who come thence, inasmuch as every one retains his own proper life after death, and continues to live it when he becomes a spirit. It was very observable, that they had a state of blessedness or happiness still more interior, which was manifest from this circumstance, that their interiors were perceived not to be closed, but open to heaven; for in proportion as the interiors are more open to heaven, in the same proportion they are the more susceptible of receiving divine good, and therefore with blessedness and interior happiness: the case is altogether otherwise with those who do not live in the order of heaven; the interiors with such are closed, and the exteriors open to the world.

1717. It was further shown me what sort of faces the inhabitants of the earth Jupiter had; not that the inhabitants themselves appeared to me, but that the spirits appeared with faces similar to what they had during their abode on their earth: but previous to this manifestation, one of their angels appeared behind a bright cloud, who gave permission; and instantly two faces were presented to view; they were like the faces of the men of our earth, fair and beautiful; sincerity and modesty seemed to beam forth from them. During the presence of the spirits of Jupiter, the faces of the men of our earth appeared less than usual, which

circumstance was owing to this, that there was an influx from those spirits of the idea which they had concerning their own faces as being larger; for they believe, during their abode in their earth, that after their decease their faces will be larger, and of a round shape: and whereas this idea is impressed on them, it consequently remains with them, and when they become spirits, they appear to themselves as having larger faces. The reason why they believe that their faces will be larger is, because they say that the face is not body, inasmuch as through it they see, hear, speak, and manifest their thoughts; and whereas the mind is thus transparent through the face, they hence form an idea of the face, as of mind in a form; and inasmuch as they know that they shall become wiser when they cease to live in the body, therefore they believe that the form of the mind, or the face will become larger. They believe also, that after their decease they shall perceive a fire, which will communicate warmth to their faces; this belief takes its rise from hence, that the wiser amongst them know that fire in a spiritual sense signifies love, and that love is the fire of life, and that the angels have life from this fire: such of them also as have lived in celestial love, have their wishes herein gratified, and perceive a warmth in the face, and at the same time the interiors of the mind are kindled with love. It is on this account that the inhabitants of that earth frequently wash and make clean their faces, and also carefully secure them from the sun's heat; they use a covering for the head, made of the bark of a tree, of a bluish color, which serves as a shade for the face. Concerning the faces of the men of our earth, which they saw through my eyes, they said that they were not handsome, and that the beauty which they had, consisted in the external skin, but not in the fibres derived from what is internal; they were surprised to see the faces of some full of pimples and carbuncles, and in other respects deformed, and said, that they have no such faces amongst them; some of their faces retained a smiling cast [even in the spiritual world], viz. such as were of a cheerful and smiling habit, and such as were a little prominent about the lips.

1718. The reason why the faces which were prominent about the lips retained a smiling cast, was, because the chief part of their discourse is effected by the face, and especially by the region about the lips, and also because they never use deceit, that is, never speak otherwise than they think, the consequence of which is, that they use no restraint in regard to the face, but let all the features and fibres have free play: the case is otherwise with those, who from their childhood have been practised in deceit: the face is thereby contracted from within, to prevent the inward thoughts from being manifested; neither has it free play from without, but is kept in readiness either to put itself forth, or to contract itself, according to the suggestions of craft and cunning. The truth of this may appear from an examination of the fibres of the lips, and of the parts thereabouts, for the series of fibres in those parts are manifold, complex, and interwoven together, being created, not only for the purposes of receiving and chewing the food, and of forming expressions of speech, but also of manifesting the ideas of the mind by their various configurations.

1719. It was also shown me how the thoughts are expressed by the face: the affections, which appertain to the love principle, are manifested by the features and their changes, and the thoughts

in those affections by variations as to the forms of interior things therein; it is impossible to describe them further. The inhabitants of the earth Jupiter also use vocal discourse, but it is not so loud as with us; one kind of discourse is an aid to the other, and life is insinuated into vocal discourse by that of the countenance. I am informed by the angels, that the first discourse of all in every earth was effected by the face, and this from two origins, the lips and the eyes: the reason why this kind of discourse was first in use is, because the face was formed to express by its features all a man's thoughts and inclinations; hence the face is called an effigy and index of the mind: a further reason is, because in the most ancient or primitive times man was influenced by a principle of sincerity, and cherished no thought, nor wished to cherish any, but what he was willing should beam forth visibly in his face: thus also the affections of the mind, and the thoughts therein originating, might be exhibited to the life, and in their fulness; hereby likewise they were made visible, as several things united together in a form. This kind of discourse, therefore, excelled vocal discourse, as much as the sense of seeing excels that of hearing, or as the sight of a fine country excels a verbal description of it. Add to this, that such discourse was in agreement with the discourse of angels, with whom men in those times had communication; and also that when the face speaks, or the mind by the face, the angelic discourse is exhibited with man in its ultimate natural form, but not so in verbal discourse. Every one also may conceive that the most ancient people could not at first practise verbal discourse, inasmuch as the expressions of vocal language are not infused immediately, but must have been invented, and applied to the things they were intended to express; and this would require a course of time to effect. So long as man continued to be influenced by a principle of sincerity and rectitude, so long also such discourse remained; but as soon as the mind began to think one thing and speak another, which was the case when man began to love himself and not his neighbor, then verbal discourse began to increase, the face being either silent or deceitful; hence the internal form of the face was changed, contracted itself, acquired stiffness, and began to be nearly void of life; whilst the external form, inflamed by the fire of self-love, appeared in the eyes of men as if it was alive; for a want of life in the internal forms, which are hid underneath the external, does not appear before men, but is manifest to the angels, inasmuch as the latter see interior things. Such are the faces of those who think one thing and speak another; for simulation, hypocrisy, cunning, and deceit, which at this day are called prudence, have a tendency to produce such effects.

1720. I was further informed by the spirits from that earth, concerning various particulars relating to its inhabitants, as concerning their manner of walking, concerning their food, and their habitations. With respect to their manner of walking, they do not walk erect like the inhabitants of this and of several other earths, nor do they creep on all four, like four-footed beasts, but as they go along, they assist themselves with their hands, and alternately half elevate themselves on their feet, and also at every third step turn the face sidewise and behind them, and likewise at the same time bend the body a little, which is done suddenly, for it is thought indecent amongst them to be seen in any other point of view than with the face in

front. In walking thus, they always keep the face elevated as with us, that so they may look at the heavens as well as the earth; holding the face downwards so as to see the earth alone, they call an accursed thing: the most vile and abject amongst them give into this habit, but if they continue in it, they are banished the society. When they sit, they appear like men of our earth, erect as to the upper part of the body, but they usually sit cross-legged: they are particularly cautious, not only when they walk, but also when they sit, to be seen with the face in front, and not as to the back parts; they are also very willing to have their faces seen, because thence their mind appears: for with them the face is never at variance with the mind, nor indeed have they power to make it so: hence it evidently appears, on an interview with them, what dispositions they entertain towards all who are present, especially whether their apparent friendship be sincere or forced, for this they never conceal. These particulars were declared to me by their spirits, and confirmed by their angels: hence also their spirits are seen to walk, not erect like others, but almost like persons swimming, appearing to help themselves forward with their hands, and by turns to look around them.

1721. They who live in their warm climates go naked, except about the loins; nor are they ashamed of their nakedness, inasmuch as their minds are chaste, loving none but such as they are in conjugal connection with, and abhorring adultery. They were very much surprised at the spirits of our earth, who, on hearing of their method of walking, and also that they were naked, made a joke of it, and gave way to lascivious thoughts, without attending at all to their heavenly life: they said, that this was a proof that things corporeal and terrestrial were of more concern to them than heavenly things, and that things of an indecent nature had place in their minds. Those spirits of our earth were told, that nakedness gives no occasion either of shame or of scandal to such as live in chastity and a state of innocence, but only to such as live in lasciviousness and immodesty.

1722. When the inhabitants of that earth lie in bed, they turn their faces forward, or towards the chamber, but not backward, or towards the wall: this was told me by their spirits, who assigned also the reason for their so doing, viz. that they believe that in turning the face forward, they turn it to the Lord, but if they turn it backward, they avert from the Lord. I have sometimes observed, in regard to myself, whilst I was in bed, such a direction of the face, but I never knew before whence it was.

1723. They take delight in making long meals, not so much for the pleasure of eating, as for the pleasure of discoursing at such times. Whilst they sit at table, they do not sit on chairs or stools, nor upon an elevated turf, nor yet upon the bare ground, but on the leaves of a certain tree; they were not willing to tell of what tree the leaves were, but when I guessed at several, and at last named the leaves of the fig tree, they affirmed that to be the tree. They said moreover, that they did not dress their food with any view to gratify the palate; but chiefly with a view to wholesomeness, and that the food which was wholesome was also savory. In a conversation which took place amongst the spirits on this subject, it was urged, that it would be well for man to prepare his food according to this rule, for by so doing he would show his attention to the health of his mind and body at

the same time; whereas, when the gratification of the palate is the chief thing attended to, the bodily health is frequently lost thereby, at least loses much of its inward vigor, and consequently the mind also is affected, inasmuch as the exertions of the mind depend on the interior state of the recipient bodily parts, as seeing and hearing depend on the state of the eye and ear; hence the madness of supposing, that all the delight of life consists in luxury and pleasurable indulgences: hence also come dulness and stupidity in things which require thought and judgment, whilst the mind is disposed only for the exertions of cunning and contrivance respecting bodily and worldly things; hereby man acquires a brutal image and likeness, and therefore such persons are not improperly compared with brutes.

1724. Their habitations were also shown to me; they are low, and constructed of wood, but within they are coated over with bark of a palish blue color, the walls and ceiling being spotted as with small stars, to represent the heavens; for they are fond of thus picturing the visible heavens and stars in the insides of their houses, because they believe the stars to be the abodes of angels. They have also tents, which are rounded above, and stretched out to a considerable length, spotted likewise within with little stars in a blue plane; into these they betake themselves in the middle of the day, to prevent their faces suffering from the heat of the sun: they are very attentive to the construction, neatness, and cleanliness of these their tents: they have also their meals in them.

1725. When the spirits of Jupiter saw the horses of this earth, the horses appeared to me of a less size than usual, although they were tolerably robust and large; this was in consequence of the idea of those spirits concerning the horses they saw; they said that they also had horses amongst them, but of a much larger size, and that they were wild, running at large in the woods, and that when they come in sight, the inhabitants are terrified, although they never suffer any hurt from them; they added, that the fear of horses is innate or natural to them: this led me to a consideration of the cause of that fear, and it seemed to be grounded in the spiritual signification of horses; for a horse in a spiritual sense signifies the intellectual principle formed of scientifics, and inasmuch as the inhabitants of Jupiter are afraid of cultivating the intellectual principle by worldly sciences, hence comes an influx of the fear of horses. That they pay no attention to scientifics, which appertain to human erudition, will be seen presently.

1726. The spirits of the earth Jupiter are not willing to associate with the spirits of our earth, because they differ both in minds and manners; they say that the spirits of our earth are cunning, and that they are prompt and ingenious in the contrivance of evil; and that they know and think little about what is good. Moreover, the spirits of the earth Jupiter are much wiser than the spirits of our earth; they say also of our spirits, that they talk much and think little, and thus that they are not capable of an interior perception of many things, not even of what is good: hence they conclude, that the men of our earth are external men.

1727. The inhabitants of the earth Jupiter make wisdom to consist in thinking well and justly on all occurrences in life: they imbibe this wisdom from their parents at an early age, and it is successively transmitted to posterity, receiving an increase in each generation from the love thereof,

in consideration of its having been the wisdom of their forefathers. They are altogether unacquainted with the sciences, such as are cultivated in our earth, nor have they any desire to be acquainted with them; they call them shades, and compare them to clouds which intercept the light of the sun; this idea concerning the sciences they have conceived, in consequence of some spirits from our earth boasting that they were wise by reason of their skill in the sciences. The spirits from our earth, who thus boasted, were such as made wisdom to consist in things appertaining merely to the memory, as in languages, especially the Hebrew, Greek, and Latin, in a knowledge of all important particulars respecting the learned world, in criticism, in bare experimental discoveries, and in terms, particularly such as are philosophical, with other things of a like nature, not using such things as means leading to wisdom, but making wisdom to consist in the things themselves. -- *E. U.* 46-62.

1728. Inasmuch as the inhabitants of the earth Jupiter procure intelligence for themselves by a different way from the inhabitants of our earth, and are moreover of a different genius and temper, as grounded in the life, therefore they cannot abide long together, but either shun or remove each other. The spirits and angels, who are from the earth Jupiter, in the GRAND MAN, have relation to the IMAGINATIVE PRINCIPLE OF THOUGHT, and consequently to an active state of the interior parts; but the spirits of our earth have relation to the various functions of the exterior parts of the body, and when these are desirous to have dominion, the active or imaginative principle of thought from the interior cannot flow in: hence come the oppositions between the spheres of the life of each.

1729. As to what concerns their divine worship, it is a principal characteristic thereof, that they acknowledge our Lord as the Supreme, Who governs heaven and earth, calling Him the ONLY LORD; and inasmuch as they acknowledge and worship Him during their life in the body, they hence seek Him after death, and find Him; He is the same with our Lord. They were asked, whether they knew that the ONLY LORD is a man? They replied, that they all know that He is a Man, because in their world He has been seen by many as a Man; and that He instructs them concerning the truth, preserves them, and also gives eternal life to those, who worship him from a principle of good. They said further, that it is revealed to them from Him, how they should live, and how believe; and that what is revealed, is handed down from parents to children, and hence there flows forth doctrine to all the families, and thereby to the whole nation which is descended from one father. They added, that it seems to them as if they had the doctrine written on their minds, and they conclude so from this circumstance, because they perceive instantly, and acknowledge as of themselves, whether it be true or not what is said by others concerning the life of heaven in man. They do not know that their only Lord was born a Man on our earth; they said, that it is of no concern to them to know it, only that He is a Man, and governs the universe. When I informed them, that on our earth He is named Jesus Christ, and that Christ signifies Anointed or King, and Jesus, Savior, they said, that they do not worship Him as a king, because king suggests the idea of what is worldly, but that they worship Him as a Savior. On this occasion a doubt was

injected from the spirits of our earth, whether their only Lord was the same with our Lord, but they removed it by the recollection that they had seen Him in the sun, and had acknowledged that it was He Himself, Whom they saw on their earth.

1730. There were with me some spirits of the earth Jupiter, while I was reading the seventeenth chapter in John, concerning the Lord's Love, and concerning His Glorification; and when they heard the contents, a holy influence seized them, and they confessed that all things therein were divine; but at that instant, some spirits of our earth, who were infidels, suggested various scandals, saying, that He was born an infant, lived as a man, appeared as another man, was crucified, with other circumstances of a like nature: but the spirits of the earth Jupiter paid no attention to these suggestions; they said, that such are their devils, whom they abhor; adding, that nothing of a celestial principle has any place in their minds, but only an earthly principle, which they called dross; and which they said they had discovered from this circumstance, that when mention was made of going naked on their earth, obscene ideas immediately occupied their thoughts, and they paid no attention to their celestial life, which was also spoken of at the same time.

1731. The clear perception which the spirits of Jupiter have concerning spiritual things, was made manifest to me from their manner of representing how the Lord converts depraved affections into good affections: they represented the intellectual mind as a beautiful form, and impressed upon it an activity suitable to the form answering to the life of affection; this they executed in a manner which no words can describe, and with such dexterity that they were commended by the angels. There were present on this occasion some of the learned from our earth, who had immersed the intellectual principle in scientific terms, and had thought and written much about form, about substance, about materiality and immateriality, and the like, without applying such things to any use; these could not even comprehend that representation.

1732. They are exceedingly cautious on their earth, lest any one should fall into wrong opinions concerning the only Lord; and if they observe that any begin to think not rightly concerning Him, they first admonish, then use threats, and lastly deter by punishment. They said, that they had observed, if any such wrong opinions insinuate themselves into any family, that family is taken from amongst them, not by the punishment of death inflicted by their fellows, but by being deprived of respiration, and consequently of life, by spirits, when they have first threatened them with death: for in that earth spirits speak with the inhabitants, and chastise them if they have done evil, and even if they have intended to do evil, of which we shall say more presently; hence if they think evil concerning the only Lord, and do not repent, they are threatened with death: in this manner the worship of the Lord, Who to the inhabitants of that earth is the Supreme Divinity, is preserved pure.

1733. They said, that they have no particular days set apart for divine worship, but that every morning at sunrise, and every evening at sun-setting, they perform holy worship to their only Lord in their tents: and that they also sing psalms after their manner.

1734. I was further informed, that in that earth

there are also some who call themselves saints, and who command their servants, of whom they wish to have great numbers, to give them the title of lords, threatening them with punishment if they omit it: they likewise forbid their servants to adore the Lord of the universe, saying that themselves are lords-mediators, and that they will present the supplications of others to the Lord of the universe. They call the Lord of the Universe, Who is our Lord, not only the Lord, as the rest do, but the supreme Lord, by reason that they call themselves also lords. The sun of the world they call the Face of the Supreme Lord, and believe that His abode is there, wherefore they also adore the sun. The rest of the inhabitants hold them in aversion, and are unwilling to converse with them, as well because they adore the sun, as because they call themselves lords, and are worshipped by their servants as mediatory gods.

1735. It is common in the earth Jupiter for spirits to discourse with the inhabitants, to instruct them, and also to chastise them if they have done evil. The reason why spirits in that earth discourse with men is, because they think much about heaven and a life after death; and because respectively they are little solicitous about the present life; for they know that they shall live after their decease, and in a happy state according to the state of their internal man, formed in the world.

1736. As to what particularly concerns the presence of spirits with the inhabitants of Jupiter, there are some spirits who chastise, some who instruct, and some who rule over them. The spirits who chastise apply themselves to the left side, and incline themselves towards the back, and when they are there, they press forth from man's memory all that he has done or thought; for this is an easy thing to spirits, inasmuch as when they come to man, they enter into all his memory. If they find that he has done evil, or has thought evil, they reprove him, and also chastise him by pain in the joints of his feet or hands, or about the region of the belly; this also spirits can effect with much dexterity when they are permitted; on the approach of such spirits to man, he is struck with horror attended with fear, and hence he is aware of their coming.

1737. The spirits who instruct, apply themselves also to the left side of the persons instructed, but more to the front; they reprove, likewise, but mildly, and presently teach them how they ought to live. When the instructing spirits are present, angelic spirits are present also, sitting close to the head, and filling it in a peculiar manner; their presence likewise is perceived there like a mild and gentle aspiration, for they are afraid of man's perceiving the least pain or anxiety from their approach and influx: they govern the chastising and instructing spirits, preventing the former from putting man to more pain than is permitted by the Lord, and prompting the latter to teach what is true.

1738. If man, after chastisement and instruction, again does evil, or thinks to do evil, and does not check himself by the precepts of truth, when the chastising spirit returns he is punished more severely; but the angelic spirits moderate the punishment according to the intention in what was done, and according to the will principle in what was thought. Hence it may appear, that their angels, who sit at the head, exercise a species of judicatory power over man, inasmuch as they permit, moderate, restrain, and operate by influx; but it was declared, that they do not judge, but that

the Lord alone is Judge, and that from Him into them flow all things which they enjoin to the chastising and instructing spirits, and that it appears as if it was from them.

1739. In the earth Jupiter, spirits speak with man, but man in his turn does not speak with spirits, only these words when he is instructed, — I will do so no more: nor is it allowed him to tell any one that a spirit has spoken with him, for if he does this, he is afterwards punished. — *E. U.* 64-75.

1740. Besides the spirits above mentioned, there are also spirits who suggest contrary persuasions; these are they, who, during their abode in the world, were banished from the society of the rest on account of their wickedness. What they say is directly contrary to the instructions which the instructor spirit gave from the angels, and is to this purport, that they need not live according to instruction, but according to their own will and pleasure, without any check or restraint. They generally make their approach as soon as the former spirits are departed; but the men on that earth are aware who and what those spirits are, and therefore are unconcerned about them; nevertheless they are taught hereby what is evil, and consequently what is good. — *E. U.* 77.

1741. There are also spirits amongst those from the earth Jupiter, whom they call sweepers of chimneys, because they appear in like garments, and likewise with sooty faces; who they are, and what is their nature and quality, I shall also describe. One of these spirits came to me, and anxiously requested that I would intercede for him to be admitted into heaven; he said, that he was not conscious of having done any evil, only that he had reprimanded the inhabitants of his earth, and that after reprimanding, he instructed them: he applied himself to my left side, a little lower than the elbow, and spake as it were with a divided faith: he had also the power of exciting pity; but all I could say in reply was, that it was not in my power to help him, for that all help was from the Lord alone; nor could I intercede for him, because I did not know whether it was useful or not; but that if he was deserving, he might have hope: at that instant he was remanded back amongst some upright spirits from his own earth, but they said that he could not be in consort with them, because he differed in quality; still, however, he requested with an intense desire to be let into heaven, and in consequence thereof he was introduced to a society of upright spirits of this earth; but these also declared that he could not abide with them: he was likewise of a black color in the light of heaven; but he himself said that he was not a black color, but of a darkish brown. I was informed that they are such at first, who are afterwards received amongst those who constitute the province of the SEMINAL VESSELS in the GRAND MAN, or heaven; for in those vessels the semen is collected, and is encompassed with a covering of suitable matter, fit to preserve the prolific principle of the semen from being dissipated, but which may be put off in the neck of the uterus, that thus what is reserved within may serve for conception or the impregnation of the ovulum; hence also that seminal matter has a strong tendency and as it were a burning desire to put itself off, and leave the semen to accomplish its end: somewhat similar to this appeared likewise in this spirit. He came again to me, in vile raiment, and again said, that he had a burning desire to be admitted into heaven, and that now

he perceived himself to be qualified for that purpose; it was given me to tell him, that possibly this was a token that he would shortly be admitted: at that instant the angels called to him to cast off his raiment, which he did immediately with inconceivable quickness, from the vehemence of his desire; whereby was represented what is the nature of their desires, who are in the province to which the seminal vessels correspond. I was informed that such, when they are prepared for heaven, are stripped of their own garments, and are clothed with new shining raiment, and become angels. They are likened unto caterpillars, which having passed through that vile state of their existence, are changed into nymphs, and thus into butterflies, in which last state they are gifted with new clothing, and also with wings of various colors, as blue, yellow, silver, or golden; at the same time they have liberty to fly in the open air as in their heaven, and to celebrate their marriages, and to lay their eggs, and thus to provide for the propagation of their kind; and then also sweet and pleasant food is allotted them from the juices and odors of various flowers.

1742. Hitherto nothing has been said concerning the nature and quality of the angels who are from the earth Jupiter; for they who come to the men of their earth, and sit at the head, are not angels in their interior heaven, but are angelic spirits, or angels in their exterior heaven. Presently the angels of that earth approached, and it was given to perceive from their discourse that they differed altogether from the angels of our earth; for they did not discourse by verbal expressions, but by ideas which diffused themselves through every part of my interiors: and hence also they had an influx into the face, so that the face concurred in every particular, beginning from the lips and proceeding towards the circumference in every direction.

1743. I afterwards discoursed with the angels concerning some extraordinary particulars on our earth, especially concerning the art of printing, concerning the Holy Word, and concerning the doctrinals of the Church derived from the Word; and I informed them, that the Word and the doctrinals of the Church were printed and published, and were thus learnt; they wondered exceedingly that things of such a nature could be made public by writing and printing.

1744. It was given to see how the spirits of that earth, when they are prepared, are taken up into heaven, and become angels; on such occasions there appear chariots and bright horses as of fire, by which they are carried away in like manner as Elias: the reason of this appearance of chariots and bright horses as of fire, is, because thus it is represented that they are instructed and prepared to enter heaven, inasmuch as chariots signify the doctrinals of the Church, and bright horses signify an enlightened understanding.

1745. The heaven, into which they are carried away, appears on the right to their earth, consequently separate from the heaven of the angels of our earth. The angels who are in that heaven, appear clothed in shining blue raiment, spotted with little stars of gold, and this by reason of their having loved that color in the world, and having believed also that it was the very essential celestial color, and especially because they are principled in such good of love as that color corresponds to.

1746. There appeared to me a bald head, but only the upper part thereof, which was bony; and I was told, that such an appearance is seen by

those who are to die within a year, and that they instantly prepare themselves. The inhabitants of that earth do not fear death, except on this account, that they leave their conjugal partner, their children, or parents, for they know that they shall live after death, and that in dying they do not quit life, because they go to heaven; wherefore they do not call it dying, but being heaven-made. Such amongst them as have lived in true conjugal love, and have taken such care of their children as becomes parents, do not die of diseases, but in tranquillity as in sleep; and thus they emigrate from the world to heaven. The age to which the inhabitants live, is, on an average, about thirty years, estimated according to years on our earth: it is by the providence of the Lord that they die at so early an age, lest their numbers should increase beyond what that earth is capable of supporting; and whereas, when they have fulfilled those years, they do not suffer themselves to be guided by spirits and angels, like those who are not so far advanced in age, therefore spirits and angels seldom attend them when arrived at their thirtieth year; they come to maturity sooner than on our earth; even in the first flower of youth they connect themselves in marriage, and then it is their chief delight to love the partner of such connection, and to take care of their children; other delights they indeed call delights, but respectively external. — *E. U.* 79-84.

The Planet Saturn.

1747. The spirits from the earth Saturn appear in front at a considerable distance, beneath in the plane of the knees, where the earth itself is; and when the eye is opened to see thither, a multitude of spirits come into view who are all from that earth; they are seen on this part of that earth, and to the right of it. It was given, also, to discourse with them, and thereby to discover their natures and qualities in respect to others; they are upright, and they are modest; and inasmuch as they esteem themselves little, therefore they also appear little in another life.

1748. In acts of divine worship they are exceedingly humble, for on such occasions they account themselves as nothing. They worship our Lord, and acknowledge Him as the only God: the Lord also appears to them at times under an Angelic Form, and thereby as a Man, and at such times the Divine [nature or principle] beams forth from the face and affects the mind. The inhabitants, also, when they arrive at a certain age, discourse with spirits, by whom they are instructed concerning the Lord, how He ought to be worshipped, and likewise how they ought to live. When any attempt is made to seduce the spirits who come from the earth Saturn, and to withdraw them from faith in the Lord, or from humiliation towards Him, and from uprightness of life, they say that they would rather die; on such occasions there appear in their hands little knives with which they seem desirous to strike their bosoms; on being questioned why they do so, they say, that they would rather die than be drawn aside from the Lord; the spirits of our earth sometimes deride them on this account, and infest them with reproaches; but their reply is, that they are well aware they do not kill themselves, and that this is only an appearance flowing from their will principle, inclining them rather to die than to be withdrawn from the worship of the Lord.

1749. They said, that sometimes spirits from our earth come to them, and ask them what God

they worship; and that the answer they give them is, that they are out of their senses, and that there cannot be a greater proof of insanity than to ask what God any one worships, when there is but one only God for all in the universe to worship; and that they are still more beside themselves in this, that they do not acknowledge the Lord to be that one only God, and that He rules the universal heaven, and thereby the universal world; for Whosoever rules heaven rules also the world; inasmuch as the world is ruled by and through heaven.

1750. They said, that on their earth there are also some who call the nocturnal light, which is great, the Lord, but that they are separated from the rest, and are not tolerated by them. That nocturnal light comes from the great belt, which at a distance encompasses that earth, and from the moons which are called Saturn's satellites.

1751. They related further, that another kind of spirits, who go in companies, frequently come to them, desiring to know all particulars relative to their circumstances, and that by various methods they extract from them whatever they know; they observed concerning these spirits, that they were not beside themselves, only in this, that they desire to know so much for no other intent than to possess knowledge. They were afterwards instructed that these spirits were from the planet Mercury, or the earth nearest the sun, and that they are delighted with knowledges alone, and not so much with the uses thence derived.

1752. The inhabitants and spirits of the planet Saturn have relation, in the GRAND MAN, to the MIDDLE SENSE BETWEEN THE SPIRITUAL AND THE NATURAL MAN, but to that which recedes from the natural and accedes to the spiritual.

1753. I was further informed by the spirits of that earth respecting the consociations of the inhabitants, with several other particulars. They said, that they live divided into families, every family apart by itself; each family consisting of a man and his wife with their children; and that the children, when they enter the married state, are separated from the house, and have no further care about it; wherefore the spirits from that earth appear two and two: that they are little solicitous about food and raiment; that they feed on the fruits and pulse which their earth produces, and that they are clothed slightly, being encompassed with a coarse skin or coat, which repels the cold: moreover, that all on that earth know that they shall live after death; and that on this account also they make light of their bodies, only so far as regards that life, which they say is to remain and serve the Lord; it is for this reason likewise they do not bury the bodies of the dead, but cast them forth, and cover them with branches of forest trees.

1754. Being questioned concerning that great belt, which appears from our earth to rise above the horizon of that planet, and to vary its situations, they said, that it does not appear to them as a belt, but only as somewhat whitish like snow in the heaven in various directions.—*E. U.* 97-104.

Earths of other Solar Systems.

1755. He who is unacquainted with the arcana of heaven, cannot believe that man is capable of seeing earths so remote, and of giving any account of them from sensible experience: but let such a one know, that the spaces and distances, and consequent progressions, which exist in the natural world, are, in their origin and first cause, changes of the state of interior things, and that with angels and spirits they appear according to such

changes; and that therefore angels and spirits may by such changes be apparently translated from one place to another, and from one earth to another, even to earths at the extreme boundaries of the universe.—*E. U.* 125. (See also 775-789.)

1756. At a time when I was broad awake, I was led as to the spirit by angels from the Lord to a certain earth in the universe, accompanied by some spirits from this orb; our progression was in a direction to the right, and continued for two hours. Near the boundary of our solar system there appeared first a whitish cloud, but thick; and behind it a fiery smoke ascending from a great chasm; it was a vast gulf separating, on that side, our solar system from some other systems of the starry heaven; the fiery smoke appeared at a considerable distance. I was conveyed through the midst of it, and instantly there appeared beneath in the chasm or gulf several men who were spirits (for spirits appear all in a human form, and are actually men); I also heard them discoursing with each other, but whence they were, or of what sort, it was not given me to know; one of them, however, told me that they were guards, to prevent spirits passing from this world to any other in the universe without having obtained leave. That such was the case, was also confirmed by this circumstance, that some spirits, who were in company, to whom it was not permitted to pass, when they came to that great gulf or interstice, began to cry out vehemently that they were lost and undone; for they were as persons struggling in the agonies of death, wherefore they halted on that side of the gulf, nor could they be conveyed further; for the fiery smoke exhaling from the gulf affected them powerfully with its influence, and thus put them to torture.

1757. After I was conveyed through that great chasm, I at length arrived at a place where I stopped; and immediately there appeared to me spirits from above, with whom it was given to discourse; from their discourse, and their particular manner of apprehending and explaining things, I clearly perceived that they were from another earth, for they differed altogether from the spirits of our solar system; they also perceived from my discourse that I came from afar.

1758. After discoursing for some time on various subjects, I asked what God they worshipped? They said, that they worshipped some angel, who appeared to them as a divine man, being bright and shining with light; and that he instructed them, and gave them to perceive what they ought to do. They said further, that they knew that the Most High God is in the Sun of the angelic heaven, and that He appears to His angel, and not to them; and that He is too great for them to dare to adore Him. The angel, whom they worshipped, was an angelic society, to which it was granted by the Lord to preside over them, and to teach them the way of what is just and right; therefore they have light from a kind of flame, which appears like a torch, fiery and yellow to a considerable degree; the reason is, because they do not adore the Lord, consequently they have not light from the Sun of the angelic heaven, but from an angelic society, for an angelic society, when it is granted of the Lord, can exhibit such a light to spirits who are in an inferior region. That angelic society was also seen by me, and was on high above them; there was also seen the flaming principle whence the light proceeded.

1759. As to the rest of their character, they were modest, somewhat simple, but still under tol-

erably good influence as to their thoughts. From the light which was amongst them might be concluded what was the nature and quality of their intellectual principle, for the intellect is according to the reception of the light which is in the heavens, inasmuch as Divine Truth, proceeding from the Lord as a Sun, is what shines there, and enables the angels not only to see but also to understand.

1760. I was instructed that the inhabitants and spirits of that earth, in the GRAND MAN, have relation to somewhat in the SPLEEN, in which I was confirmed by an influx into the spleen whilst they were discoursing with me.

1761. Being questioned concerning the sun of their system, which enlightens their earth, they said, that the sun there has a flaming appearance, and when I represented the size of the sun of our earth, they said, that theirs was less; for their sun to our eyes is a star, and I was told by the angels that it was one of the lesser stars. They said also, that from their earth is likewise seen the starry heaven, and that a star larger than the rest appears to them westward, which was declared from heaven to be our sun.

1762. After this my sight was opened, so that I could look in some degree upon their earth; and there appeared several green fields, and forests with trees in full foliage, and also fleecy sheep. Afterwards I saw some of the inhabitants, who were of the meaner class, clothed nearly like the country people in Europe. There was seen also a man with his wife; she appeared of handsome stature and a graceful mien, so likewise did the man; but what surprised me, he had a stately carriage, and a deportment which had a semblance of haughtiness, but the woman's deportment was humble: I was informed by the angels, that such is the fashion on that earth, and that the men, who are such, are beloved, because they are nevertheless well disposed. I was informed likewise, that it is not allowed them to have more wives than one, because it is contrary to the laws. The woman whom I saw, had before her bosom a cloak or covering, broad enough to conceal herself behind it, which was so contrived that she could put her arms in it, and use it as a garment to cover her, and so walk about her business; it might be tucked up as to the lower part, and when tucked up, and applied to the body, it appeared like a stomacher, such as are worn by the women of our earth, but the same also served the man for a covering, and he was seen to take it from the woman, and apply it to his back, and loosen the lower part, which thus flowed down to his feet like a gown, and clothed in this manner he walked off. The things seen on that earth were not seen with the eyes of my body, but with the eyes of my spirit, for a spirit may see the things which are on any earth, when it is granted by the Lord. — *E. U.* 128–134.

1763. At length there was presented to my view the hell of those who are from that earth, and very terrible was the appearance of the infernals seen therein, insomuch that I dare not describe their monstrous faces. There were seen also female magicians, who practise direful arts; they appeared clad in green, and struck me with horror.

1764. I was afterwards led of the Lord to an earth in the universe, which was farther distant from our earth than the foregoing, of which we have just been speaking; that it was farther distant was plain from this circumstance, that I was two days in being led thither, as to my spirit: this earth was to the left, whereas the former was to

the right. Inasmuch as remoteness in the spiritual world does not arise from distance of place, but from difference of state, as was said above, therefore the tediousness of my progression thither.

1765. When I arrived thither, the earth was not seen by me, but only the spirits who were from that earth. Those spirits were at a considerable height above my head, whence they beheld me as I approached. From their state of elevation they observed, that I was not from their earth, but from some other at a greater distance; wherefore they accosted me in questions concerning various particulars, to which it was given me to reply; and amongst other things I related to them to what earth I belonged, and what kind of earth it was; and afterwards I spake to them concerning the other earths in our solar system; and at the same time also concerning the spirits of the earth or planet Mercury, in that they wander about to several earths for the purpose of procuring for themselves knowledges of various matters; on hearing this they said, that they had likewise seen those spirits amongst them.

1766. It was told me by the angels from our earth, that the inhabitants and spirits of that earth, in the GRAND MAN, have relation to KEENNESS OF VISION, and therefore they appear on high; and that they are also remarkably clear sighted. In consequence of their having such relation, and of their seeing clearly and distinctly what was beneath them, in discoursing with them I compared them to eagles, which fly aloft, and enjoy a clear and extensive view of objects beneath; but at this they expressed indignation, supposing that I compared them to eagles as to their rapaciousness, and consequently that I thought them wicked; but I replied, that I did not liken them to eagles as to rapaciousness, but as to sharp-sightedness.

1767. Being questioned concerning the God Whom they worshipped, they replied, that they worshipped a God visible and invisible, a God visible under a Human Form, and a God, invisible not under any form; and it was discoverable from their discourse, and also from the ideas of their thought as communicated to me, that the visible God was our Lord Himself, and they also called Him Lord. — *E. U.* 137–141.

1768. The spirits who were seen on high were questioned, whether on their earth they live under the rule of princes or kings? to which they replied, that they know not what such rule is, and that they live under themselves, being distinguished into nations, families, and houses: they were questioned further, whether they are thus in a state of security? they replied in the affirmative, inasmuch as one family never envies another in any respect, or desires to deprive another of its just rights. They expressed a degree of indignation at being asked these questions, as arguing a suspicion of their hostility, or of their want of protection against robbers. What, said they, have we need of but food and raiment, and thus to live content and quiet one under another.

1769. Being further questioned concerning their earth and its produce, they said, that they had green fields, flower gardens, forests full of fruit trees, and also lakes abounding with fish; and that they had birds of a blue color, with golden feathers, and also greater and lesser animals; amongst the lesser they mentioned one sort, which had the back elevated like camels on our earth; nevertheless that they did not feed on their flesh, but only on the flesh of fishes, and besides on fruits of trees and pulse of the earth. They said, moreover, that they

did not live in houses regularly built, but in groves, in which amongst the leaves they made to themselves shelter against the rain and the heat of the sun.

1770. Being questioned concerning their sun, which appears as a star from our earth, they said, that it has a fiery appearance, and not larger to look at than a man's head. I was told by the angels, that the star, which was their sun, was amongst the lesser stars, not far distant from the equator.

1771. There were seen some spirits, who were like what they had been during their abode on their earth as men; they had faces not unlike those of the men of our earth, except that their eyes and noses were less; this appearing to me somewhat of deformity, they said, that little eyes and a little nose were accounted marks of beauty with them. A female was seen, clad in a gown ornamented with roses of various color; I asked, whence they were supplied with materials for clothing on their earth? they answered, that they gathered from certain plants a substance which they spun into thread; and that immediately afterwards they laid the threads in double and triple rows moistening them with a glutinous liquor, and thus giving them their consistence; afterwards they color the cloth thus prepared with a substance procured from the juices of herbs. It was also shown me how they prepare the thread; the women sit down on the ground, and wind it by means of their toes; and when wound they draw it towards them, and with the hand spin it out to any fineness they please.

1772. They said also, that on that earth every husband has no more than one wife; and that the number of children in a family is from ten to fifteen. They added, that there are found likewise harlots amongst them, but that all such, after the life of the body, when they become spirits, are magicians, and are cast into hell. — *E. U.* 143–147.

1773. Of a third earth in the starry heaven, the locality was not made known to me. The spirits from thence were unwilling to think at all about the body, or even about any thing corporeal and material, contrary to the spirits of our earth; hence it was that they were not willing to approach; nevertheless, after the removal of some of the spirits of our earth, they came nearer and discoursed with me.

1774. They said that the men of their earth make no account of their bodies, but only of the spirit in the body, as knowing that the spirit will live forever, but that the body must perish; they said also, that several on their earth believe that the spirit of the body has existed from eternity, and was infused into the body when they were conceived in the womb; but they added, that now they know that it is not so, and that they repent for having even entertained so false an opinion.

1775. When I asked them whether they were willing to see any objects on our earth, informing them that it was possible to do so through my eyes, they answered first, that they could not, and afterwards that they would not, inasmuch as they were merely terrestrial and material objects, from which they remove their thoughts as far as possible. Nevertheless, there were represented to their view magnificent palaces, resembling those in which kings and princes dwell on our earth; for such things may be represented before spirits, and when they are represented, they appear exactly as if they existed; but the spirits from

that earth made light of them, calling them marble images; and then related that they have more magnificent objects with them, which are their sacred temples, not built of stone, but of wood. When it was objected that these were still terrestrial objects, they replied, that they were not terrestrial, but celestial, because in beholding them they conceived not a terrestrial, but a celestial idea; believing that they should see like objects in heaven after death.

1776. They then represented their sacred temples before the spirits of our earth, who declared, that they never saw any thing more magnificent; and as they were seen also by myself, therefore I can describe them. They are constructed of trees not cut down, but growing in the place where they were first planted: on that earth, it seems, there are trees of an extraordinary size and height; these they set in rows when young, and arrange them in such order, that they may serve, as they grow up, to form porticoes and galleries; in the mean while, by cutting and pruning the tender shoots, they fit and prepare them to intertwine one with another, and join together so as to form the groundwork and floor of the temple to be constructed, and by a side elevation to serve as walls, and, being bended into an arch above, to make the roof; in this manner they construct the temple with admirable art, elevating it high above the ground; they prepare also an ascent into it, by continuous branches of the trees extended from the trunk, and firmly connected together. Moreover they adorn the temple without and within in various ways, by disposing the leaves into particular forms: thus they build entire groves. But it was not given to see the nature of the construction of these temples within, only I was informed, that the light of their sun is let in by apertures amongst the branches, and is every where transmitted through crystals, whereby the light falling on the walls is refracted in divers colors like those of the rainbow, particularly the colors of blue and orange, which they are most fond of. Such is the nature of their architecture, the works whereof they prefer to the most magnificent palaces of our earth.

1777. They said further, that the inhabitants do not dwell in high places, but on the earth in low cottages, by reason that high places are for the Lord, Who is in heaven, and low places for men, who are on earth. Their cottages were also shown me; they were oblong, having within along the walls a continued couch or bed, on which they lie one next to another; on the side opposite to the door was a kind of alcove, before which was a table, and behind it a fireplace, by which the whole chamber is enlightened; in the fireplace there is not a burning fire, but a luminous wood, from which issues as much light as from the flame of a common fire; they said, that in an evening this wood appeared as if it contained in it lighted charcoal.

1778. They informed me further, that they do not live in societies, but in houses apart by themselves: and that they are joined in societies when they meet at divine worship; and that on these occasions, they who are teachers walk beneath in the temple, and the rest in piazzas at the sides; and that at their meetings they experience interior joys, arising from the sight of the temple, and from the worship therein celebrated.

1779. In respect to divine worship, they said, that they acknowledged God under a Human Form, consequently our Lord. I asked, what became of

those amongst them who are wicked? They replied, that on their earth it was not allowed that a wicked person should exist; but if any one gave in to evil thoughts or evil actions, he was reprimanded by a certain spirit, and threatened with death if he persisted therein; and in case he still persisted, he was taken off by a swoon; and that by this means the men of that earth are preserved from the contagion of evils. The spirits of this earth correspond with the conjunction of things *natural and things celestial*. — *E. U.* 148–156.

1780. I was further conducted to another earth which is in the universe, out of our solar system, which was effected by changes of the state of my mind as to the spirit, which changes appear like journeyings; those changes continued without intermission for about ten hours, before I came from my own life to the state of life peculiar to the spirits of that earth, consequently before I arrived there as to my spirit. I saw the inhabitants, and likewise some particular things on that earth. There appeared four kinds of men, but one kind after another in succession; at first there were seen men clothed; next to them, men naked of a human flesh color; afterwards men naked, but with inflamed bodies; and lastly, black men.

1781. A certain spirit was with us, who, during his abode in the world, had been a prelate, and a preacher, and likewise a very pathetic writer. Whilst this spirit was with those who were clothed, there appeared a woman of a very beautiful countenance, in a plain simple dress; her gown flowing gracefully behind her, with sleeves also for the arms; her headress was beautiful, in the form of a chaplet of flowers: that spirit was exceedingly delighted at the sight of this virgin; he discoursed with her, and also took her by the hand; but inasmuch as she perceived that he was a spirit, and not of that earth, she rushed hastily away from him; afterwards there appeared to him on the right several other women, who had the care of sheep and lambs, which at that time they were leading to a watering trough, which was supplied with water by a small drain from a certain lake; these women were clothed in like manner with the former; they had in their hands shepherds' crooks, by which they led the sheep and lambs to drink; they said, that which way soever they pointed with their crooks, thither the sheep went: the sheep which we saw were large, with broad woolly tails. The faces of the women, when viewed more closely, were full and handsome. There were seen also men; their complexion was like that of the men of our earth, but with this difference, that the lower part of the face was black instead of a beard, and the nose was more of a snowy white than a flesh color. Afterwards the spirit, who, as was said, had been a preacher in the world, was led on farther, but reluctantly, because his thoughts were still engaged about the woman with whom he was delighted, as was evident from this circumstance, that there still appeared somewhat of his shadow in the former place. Then he came to those who were naked; they were seen walking together two and two, husband and wife, having a covering about the loins, and also around the head: that spirit, when he was with these inhabitants, was led into the state in which he was in the world when he was disposed to preach, and instantly said, that he would preach before them the Lord crucified; but they said, that they were not willing to hear any such thing, because they knew not what was meant by the Lord crucified, but knew that the Lord is

living. He then said, that he would preach the living Lord, but this also they refused to hear, saying, that they perceived in his discourse somewhat not celestial, because it had much respect to himself, his own fame, and reputation; and that they could distinguish from the tone of voice, whether the discourse came from the heart, or not; and that hence they pronounced him incapable of teaching them; wherefore he was silent. During his life in the world he had been a very pathetic preacher, so that he could excite in his hearers very holy influences: but this pathetic manner had been acquired by art, consequently it was derived from self and the world, and not from heaven.

1782. They said, moreover, that they had a perception whether there be any conjugal principle with those of their nation who are naked; and it was shown, that they perceive this by virtue of a spiritual idea concerning marriage. They said further, that it is altogether impossible for any conjugal principle to exist between one man and several wives, inasmuch as the marriage of goodness and truth, which appertains to the mind, can exist only between two. — *E. U.* 157, 161–163.

1783. Moreover on that earth were seen the habitations of the inhabitants, which were low houses of a considerable length, with windows on the sides according to the number of the rooms or chambers into which they were divided: the roof was round, and there was a door on both sides at each end; we were told that they were built of common soil, and covered with turf; and that the windows were constructed of threads of grass, so intertwined together, that the light was transparent. Little children were also seen, and we were told that their neighbors visit them, especially for the sake of their children, that they may be in company with other children in the presence and under the control of their parents. There appeared also fields full of growing corn which was at that time nearly ripe for harvest; the seeds or grains of their corn were shown us, which were like those of Chinese wheat; we saw likewise some bread made thereof, which was in small square loaves. There appeared also plains of grass adorned with flowers, and trees laden with fruits like pomegranates, besides shrubs, which were not vines, but still produced berries of which they made wine.

1784. The sun of that earth, which is to us a star, appears there flaming, in size about a fourth part of our sun; their year is nearly two hundred days, and each day fifteen hours, computed according to the length of days on our earth: the earth itself is one of the least in the starry heaven, being scarcely five hundred German miles in circumference; this information we had from the angels, who made a comparison in all these particulars with things of a like nature on our earth, according to what they saw in me, or in my memory; their conclusions were formed by angelic ideas, whereby are instantly known the measures of spaces and times, in a just proportion with respect to spaces and times elsewhere; angelic ideas, which are spiritual, in such calculations infinitely excel human ideas.

1785. I was led at another time to another earth, which is in the universe out of our solar system, and on this occasion also by changes of state, continued nearly for twelve hours. There were in company with me several spirits and angels from our earth, with whom I discoursed in the way or progress thither. I was carried at times ob-

liquely upwards and obliquely downwards, continually towards the right, which in another life is towards the South; only in two places I saw spirits, and in one I discoursed with them. In this journey or progress it was given to observe how immense the Lord's heaven is, which is designed for angels and spirits; for from the parts uninhabited it was given to conclude, that it was so immense, that in case there were several myriads of earths, and on each earth a multitude of men equal in number to the inhabitants of our earth, there would still be a place of abode for them to eternity, and it would never be filled: this I was enabled to conclude from a comparison made with the extent of the heaven which is about our earth and designed for it, which extent was respectively so small, that it did not equal one ten thousandth thousandth part of the extent uninhabited.

1786. The spirits of this earth said they knew not what faith or believing meant, since they perceive in themselves whether a thing be true or not. They were of the Lord's celestial kingdom, where all know, by an interior perception, the truths which with us are called the truths of faith; for they are in illumination from the Lord. Hence it was that those spirits said, that they did not know what is meant by having faith or believing; they consider an exhortation to believe, like a person's saying to his companion who sees houses or trees with his own eyes, that he ought to have faith or to believe that they are houses and trees, when he sees clearly that they are so; such are they who are of the Lord's celestial kingdom, and such were these angelic spirits.

1787. The spirits, with whom I now discoursed, were from the northern part of their earth; I was afterwards led to those who were on the western part; these also being desirous to discover who and what I was, immediately said, that there was nothing in me but evil, thinking thus to deter me from approaching nearer; it was given me to perceive, that this was their manner of accosting all who come to them; and it was given me to reply, that I well knew it to be so, and that in them also there was nothing but evil, by reason that every one is born to evil, and therefore whatever comes from man, spirit, or angel, as from what is his own, or from his selfhood, is nothing but evil, inasmuch as all good in every one is from the Lord: hence they perceived that I was in the truth, and I was admitted to discourse with them. They then asked, how the Lord appeared amongst the angels from our earth? It was given them thus to inquire concerning the Lord, and concerning His appearance before the angels from our earth, inasmuch as it pleased the Lord at that instant to present Himself before them, and to reduce into order the things which had been disturbed by the evil spirits, of whom they complained; this also was the reason why I was led thither, that I might be an eye witness of these things.

1788. There was then seen an obscure cloud towards the east descending from on high, which in its descent appeared by degrees bright and in a Human Form; at length the Human Form appeared in beams of flaming lustre, encompassed with small stars of the same radiance; thus the Lord presented Himself before the spirits with whom I was discoursing. At His Presence all the spirits thereabouts were instantly gathered together from all sides, and when they were come, they were separated, the good from the evil, the good to the right and the evil to the left, and this in an instant as of their own accord; and those on

the right were arranged in order according to the nature and quality of their good, and those on the left according to the nature and quality of their evil; and they who were good were left to form amongst themselves a celestial society, but the evil were cast into the hells. I was told, also, that the lower parts of that earth were inhabited both by the good and by the evil, but that they were carefully separated, to the intent that the evil might be ruled by the good from the Lord; the angels added, that the good were by turns elevated thence into heaven by the Lord, and that others succeeded in their place, and so on perpetually. In that descent, the good were separated from the evil in like manner as above, and all things were reduced to order; for the evil, by various arts and cunning contrivances, had insinuated themselves into the dwellings of the good there, and had infested them; and this was the cause of the present visitation. That cloud, which in descending appeared by degrees bright and in a Human Form, and afterwards as beams of flaming lustre, was an angelic society with the Lord in the midst. Hence was shown the meaning of the Lord's words in the Gospels, where, speaking of the last judgment, He says, "That He should come with the angels in the clouds of heaven, with glory and power." — *E. U.* 166-171.

1789. Some monkish spirits from our world endeavored to persuade the spirits of that earth not to live separate and solitary, but to dwell in society; and when it was told them that this was to the intent that they might rule over them, and that they could not otherwise subject them to themselves, and make them slaves, they replied, that they were totally ignorant of what was meant by reigning and ruling. That they fly away at the very idea of rule and dominion, was made manifest to me from this circumstance, that one of them, who accompanied us back again to our earth, when I showed him the city in which I dwelt, at the first sight of it fled away, and was no more seen. — *E. U.* 173.

1790. I afterwards questioned those spirits concerning various particulars in regard to the earth from whence they came, and first, concerning their divine worship, and concerning revelation: in regard to divine worship, they said, that nations with their families, every thirtieth day, meet together in one place, and hear preaching; and that the preacher on those occasions, from a pulpit a little raised from the ground, teaches them Divine Truths which lead to the good of life. In regard to revelation, they said, that it is communicated early in the morning in a state between sleeping and waking, when they are in an interior light not as yet disturbed by the bodily senses and by worldly things; and that on such occasions they hear the angels of heaven discoursing concerning Divine Truths, and concerning a life in conformity thereto; and that when they are awake, an angel appears to them in a white garment by the bed-side, and then suddenly vanishes out of sight; and that hereby they know that what they heard was from heaven; thus divine vision is distinguished from vision not divine, for in vision not divine no angel appears: they added, that in this manner revelations are made to their preachers, and sometimes also to others.

1791. On questioning them concerning their houses, they said, that they were low, being built of wood, with a flat roof, having a cornice sloping downwards; and that in front dwelt the husband and wife, in the next chamber the children, and

the men servants and maid servants to the back. In regard to food, they said, that they drink milk with water, and have it from cows, which are woolly like sheep. Of their manner of life, they said, that they go naked, and are not ashamed of it; also that their connections are with those of their own families.

1792. In regard to the sun of that earth, they related that it appears to the inhabitants of a flaming color; that the length of their years is two hundred days, and that a day equals nine hours of our time, which they could conclude from the length of the days of the earth perceivable in me; and further, that they have a perpetual spring and summer, and consequently that the fields are ever green, and the trees ever bearing fruit; the reason of this is, because their year is so short, being equal only to seventy-five days of our time; and when this is the case, the cold does not continue long in winter, nor the heat in summer, and of consequence the ground is in a continual state of vegetation.

1793. Concerning the cereinonies preparatory to and attending marriage, they related, that a daughter, when she arrives at a marriageable age, is kept at home, nor is she allowed to leave the house till the day she is to be married; and that then she is conducted to a certain connubial house, where there are also several other young women arrived at the same age, brought together, and there they are placed behind a screen, which reaches to the middle of the body, so that they appear naked as to the breast and face: and that on such occasions the young men come thither to choose for themselves a wife; and when a young man sees a young woman that seems to suit him, and to whom his mind inclines him, he takes her by the hand; and if she then follows him, he leads her to a house prepared for the purpose, and she becomes his wife; for they discover from the face whether they agree in mind, inasmuch as every one's face on that earth is an index of the mind, being free from deceit and dissimulation. For the preservation of decency, and to suppress lasciviousness, an old man is seated behind the young women, and an old woman at the side of them, to make their observations. There are several such places to which the young women are conducted: and also stated times for the young men to make their choice; for if they do not find a young woman to suit them in one place, they go to another; and if not at one time, they return again at a future time. They said further, that a husband has only one wife, and in no case more than one, because to have more than one is contrary to Divine Order. — *E. U.* 175-178.

1794. As to what concerns the divine worship of the inhabitants of other earths, all who are not idolaters, acknowledge the Lord as the only God. They do not, indeed, know, except a very few, that the Lord assumed the human in this earth, and made it Divine; but they adore the Divine not as altogether incomprehensible, but as comprehensible by a human form; for when the Divine appears to them He appears in that form, as He also formerly appeared to Abraham and to others on this earth: and whereas they adore the Divine under a human form, they adore the Lord. When they were told by the spirits of our earth, that the Lord in this earth assumed the human, they pondered a little, and presently said, that this was done for the salvation of the human race. — *A. C.* 6700.

PART XII.

MISCELLANEOUS.

Discrete and Continuous Degrees.

1795. He who does not know how it is with divine order as to degrees, cannot comprehend how the heavens are distinct, nor even what the internal and external man is. Most people in the world have no other notion concerning interiors and exteriors, or concerning superiors and inferiors, than as of something continuous, or of what coheres by continuity from purer to grosser: but interiors and exteriors are not continuous with each other, but discrete. There are degrees of two kinds; there are continuous degrees and degrees not continuous. Continuous degrees are as the degrees of the decrease of light from flame even to its obscurity; or as the degrees of the decrease of sight, from those things which are in light to those which are in shade; or as the degrees of the purity of the atmosphere, from its lowest to its highest: distances determine these degrees. But degrees not continuous, but discrete, are discriminated as prior and posterior, as cause and effect, as what produces and what is produced. He who examines will see, that in all and each of the things in the universal world, whatever they are, there are such degrees of production and composition; namely, that from one is another, and from the other a third, and so on. He who does not procure to himself a perception of these degrees, cannot possibly know the distinctions of the heavens, and the distinctions of the interior and exterior faculties of man; nor the distinction between the spiritual world and the natural world; nor the distinction between the spirit of man and his body: and thence he cannot understand what and whence correspondences and representations are, nor what influx is. Sensual men do not comprehend these distinctions, for they make increments and decrements even according to these degrees, continuous; hence they cannot conceive of what is spiritual otherwise than as a purer natural. — *H. H.* 38.

1796. The knowledge of degrees is, as it were, the key to open the causes of things, and enter into them: without it, scarcely any thing of cause can be known; for without it, the objects and subjects of both worlds appear so general (*univoca*) as to seem to have nothing in them, but what is seen with the eye; when nevertheless this, respectively to the things which lie interiorly concealed, is as one to thousands, yea to myriads. The interior things which lie hid, can by no means be discovered, unless degrees be understood; for exterior things advance to interior things, and these to in most, by degrees; not by continuous degrees, but by discrete degrees. They are called discrete degrees, because the prior is by itself, the posterior by itself, and the postreime by itself; but still, taken together, they make one. The atmospheres, which are called ether and air, from highest to lowest, or from the sun to the earth, are discriminated into such degrees; and are, as simples, the congregates of these simples, and again the congregates of these congregates, which, taken together, are called a composite.

1797. All and singular the things, which exist in the spiritual and natural worlds, coexist at once from discrete and continuous degrees, or from degrees of altitude and degrees of latitude. That dimension, which consists of discrete degrees, is

called altitude, and that which consists of continuous degrees, is called latitude: their situation relatively to sight does not change their denomination. Whence it may appear, that those who are ignorant of these degrees, cannot, from any judgment, see causes; they only see effects, and judge of causes from them, which is done, for the most part, by an induction continuous with effects; when nevertheless, causes do not produce effects by continuity, but discretely, for a cause is one thing, and an effect another; there is a difference as between prior and posterior, or as between the thing forming, and the thing formed.

1798. That the nature and quality of discrete degrees, and the difference between them and continuous degrees, may be still better comprehended, let us take the angelic heavens for example. There are three heavens, and these distinct, by degrees of altitude, so that one heaven is under another; and they do not communicate with each other but by influx, which proceeds from the Lord through the heavens in their order to the lowest, and not *vice versa*. But each heaven is distinct by itself, not by degrees of altitude, but by degrees of latitude: those who are in the midst, or in the centre, are in the light of wisdom, and those who are in the circumference to the boundaries, are in the shade of wisdom; thus, wisdom decreases to ignorance, as light decreases to shade, which is done by continuity. It is the same with men: the interiors of their minds are distinguished into as many degrees as the angelic heavens, and one of these degrees is above another; wherefore the interiors of their minds are distinguished by discrete degrees, or degrees of altitude: hence, a man may be in the lowest degree, or in the higher, or in the highest, according to the degree of his wisdom; and when he is only in the lowest degree, the superior degree is shut, and this is opened as he receives wisdom from the Lord. There are also in man, as in heaven, degrees of continuity or of latitude. A man is similar to the heavens, because as to the interiors of his mind, he is a heaven in its least form, so far as he is in love and in wisdom from the Lord. — *D. L. W.* 184-186.

1799. All things which exist in the world, of which trine dimension is predicated, or which are called compound, consist of degrees of altitude or discrete degrees. But to illustrate this by example. It is well known by ocular experience, that each muscle in the human body consists of very minute fibres, and that these fasciculated, constitute those larger ones, called moving fibres, and that bundles of these produce the compound, which is called a muscle. It is the same with the nerves: very small nervous fibres are put together into larger ones, which appear like filaments, and by a collection of such filaments, the nerve is produced. It is also the same in the other compaginations, confasculations, and collections of which the organs and viscera consist; for these are compounds of fibres and vessels, variously fashioned by similar degrees. The case is the same also with all and every thing of the vegetable kingdom, and with all and every thing of the mineral kingdom: in wood, there is a compagination of filaments in threefold order; in metals and stones, there is a conglobation of parts also, in threefold order. These considerations show the nature of discrete degrees, namely, that one is formed from another, and by means of the second, a third, or composite; and that each degree is discrete from another.

1800. Hence, we may form conclusions respecting those things which are invisible, for the case

is the same with them: as with the organic substances, which are the receptacles and habitations of the thoughts and affections in the brain; with the atmospheres; with heat and light, and with love and wisdom. The atmospheres are receptacles of heat and light, as heat and light are receptacles of love and wisdom; of consequence, since there are degrees of atmospheres, there are also similar degrees of heat and light, and of love and wisdom: for the mode of existence (*ratio*) of the latter, does not differ from that of the former. — *D. L. W.* 190, 191.

1801. It is to be observed, that every degree is distinguished from another, by its proper coverings, and all the degrees together are distinguished by their common covering; and that the common covering communicates with the inner and inmost, in their order; hence, there is a conjunction and unanimous action of all the degrees.

1802. Again, the first degree is all in all in the subsequent degrees. For the degrees of every subject and of every thing, are homogeneous, and they are homogeneous, because they are produced from the first degree. The formation of them is such, that the first, by confasculation or conglobation, in a word, by congregation, produces the second, and by it the third; and distinguishes each from the other, by a superinduced covering. Hence it is evident, that the first degree is the principal and sole governing in the subsequent ones; consequently, the first degree is all in all in the subsequent degrees. — *D. L. W.* 194, 195.

1803. There is successive order and simultaneous order: the successive order of these degrees is from highest to lowest, or from top to bottom. The angelic heavens are in this order; the third heaven is the highest, the second is the middle, and the first is the lowest; such is their relative situation: in similar successive order are the states of love and wisdom there with the angels, as also of heat and light, and likewise of the spiritual atmospheres: in similar order are all the perfections of forms and powers there. When the degrees of altitude, or discrete degrees, are in successive order, they may be compared to columns divided into three degrees, by which there is an ascent and descent; in the superior mansion of which, are the things the most perfect and most beautiful, in the middle, the less perfect and less beautiful, and in the lowest, the still less perfect and less beautiful. But simultaneous order, which consists of similar degrees, has another appearance: in this, the highest things of successive order, which, as was said, are the most perfect and most beautiful, are in the inmost, inferior things in the middle, and the lowest things in the circumference. They are as in a solid substance consisting of those three degrees, in the middle or centre of which are the most subtle parts, about it, are parts less subtle, and in the extremes, which constitute the circumference, there are parts composed of these, and consequently more gross: it is like that column, which was spoken of above, subsiding into a plane, whose highest part constitutes the inmost, whose middle part the middle, and its lowest the extreme.

1804. Since the highest of successive order is the inmost of simultaneous order, and the lowest is the outmost, therefore, in the Word, superior signifies interior, and inferior signifies exterior; and upwards and downwards, and height and depth, signify the same.

1805. In every ultimate, there are discrete degrees in simultaneous order: the moving fibres in

every muscle, the fibres in every nerve, and the fibres and vessels in every viscus and organ, are in such order; in their inmost are the most simple and perfect things, whereof their outmost is composed. A similar order of those degrees is in every seed, and in every fruit, and in every metal and stone. — *D. L. W.* 205–207.

1806. The doctrine of degrees, which is delivered in this Part, has hitherto been illustrated by various things which exist in both worlds; as by the degrees of the heavens where the angels dwell; by the degrees of heat and light therein; by the degrees of the atmospheres; and by various things in the human body, and in the animal and mineral kingdoms. But this doctrine is of more ample extension; it reaches not only to natural things, but to civil, moral, and spiritual things, and to the whole and every part of them. There are two causes why the doctrine of degrees extends also to such things; *Firstly*, because in every thing, of which any thing can be predicated, there is the trine, which is called end, cause, and effect, and these three are to each other according to the degrees of altitude; *Secondly*, because every thing civil, moral, and spiritual, is not any thing abstracted from substance, but is a substance; for as love and wisdom are not abstract things, but a substance, (as was shown above,) so, in like manner, are all civil, moral, and spiritual things. These indeed may be thought of abstractedly from substances, but still, in themselves, they are not abstracted; for example, affection and thought, charity and faith, will and understanding, are not mere abstractions, for the case with these is the same as with love and wisdom: they do not exist out of their subjects, which are substances, but they are states of subjects or substances.

1807. Because the will and understanding, affection and thought, and charity and faith, may be thought of, and have been thought of, abstractedly from the substances which are their subjects, therefore, the just idea of them has perished, which is, that they are states of substances or forms; altogether like sensations and actions, which also are not things abstracted from the organs of sensation and motion: abstracted or separated from these, they are nothing but mental figments, like sight without an eye, hearing without an ear, taste without a tongue, &c.

1808. All things, then, civil, moral, and spiritual, proceed by degrees, like natural things; not only by continuous degrees, but also by discrete degrees; the progressions of discrete degrees are as the progressions of ends to causes, and of causes to effects. — *D. L. W.* 209–211.

1809. As regards love and wisdom, love is the end, wisdom is the instrumental cause, and use is the effect; and use is the complex, continent, and basis of wisdom and love; and use is such a complex and continent, that it actually contains the whole of love and the whole of wisdom, being the simultaneous of them.

1810. Affection, thought, and action, are in a series of similar degrees, because all affection refers to love, thought to wisdom, and action to use. Charity, faith, and good works, are in a series of similar degrees; for charity is of affection, faith is of thought, and good works are of action. The will, understanding, and exercise, are in a series of similar degrees; for the will is of love and thence of affection, the understanding is of wisdom and thence of faith, and exercise is of use and thence of work. Therefore, as the whole of

wisdom and love exists in use, so, the whole of thought and affection exists in action, the whole of faith and charity in good works, and so on; but they must be all homogeneous, that is, concordant. — *D. L. W.* 213, 214.

1811. It is a tenet of angelic wisdom, that unless the will and the understanding, or affection and thought, as also charity and faith, invest and involve themselves in works or actions, whenever it is possible, they are only like aerial things which pass away, or like phantoms (*imagines*) in the air, which perish; and that they only remain with man, and become principles of his life, when he operates and does them; because the ultimate is the complex, continent, and basis of prior things. Such an aerial vapor and phantom is faith, separate from good works, and such also are faith and charity, without their exercises.

1812. Hence it follows, that the prior degrees are in their fulness in their ultimate; for they are in their effect, and every effect is the fulness of its causes. Thus the whole of charity and faith is in works, and charity and faith without works are like rainbows above the sun, which vanish and are dissipated by a cloud. — *D. L. W.* 216, 217, 220.

1813. The angels affirm, that there is nothing so minute, but there are degrees in it of both kinds: for example, that there is not the least thing in any animal, vegetable, or mineral, or in ether and air, in which there are not these degrees; and as ether and air are receptacles of heat and light, that there is not the least of heat and light; and as spiritual heat and light are receptacles of love and wisdom, that there is not the least of these, in which there are not degrees of both kinds. They also affirm, that the least of affection and the least of thought, yea, that the least of an idea of thought, consists of degrees of both kinds, and that a least, not consisting of such degrees, is nothing. — *D. L. W.* 223.

1814. That there are three degrees of altitude in every man, has been hitherto unknown, because these degrees were unknown; and so long as this is the case, none but continuous degrees could be known; and when these only are known, it may be supposed, that love and wisdom in a man, increase simply by continuity. But be it known, that in every man, from his birth, there are three degrees of altitude, or discrete degrees, one above or within another; and that each degree of altitude, or discrete degree, has also degrees of latitude, or continuous degrees, according to which it increases by continuity. — *D. L. W.* 236. (See also, 623–626, and the second column of note on page 218.)

Man perfected in the other Life according to his Degree.

1815. Every angel is perfected in wisdom to eternity; but each one according to the degree of the affection of good and truth, in which he was when he went out of the world: it is this degree which is perfected to eternity; what is beyond this degree, is without the angel and not within him; and that which is without him, cannot be perfected within him. — *D. P.* 334.

The Sin of Profanation.

1816. Profanation is the conjunction of divine truth with falses from evil; and this conjunction, which is profanation, is not given with any others but those who have first acknowledged those things which are of the church, and especially the Lord, and afterwards deny the same; for by the acknowledgment of the truths of the church

and of the Lord, communication is effected with the heavens, and hence the opening of the interiors of man towards heaven; and by denial afterwards is effected the conjunction of the same with fakes from evil; for all things which man acknowledges remain implanted, since nothing perishes with man which has entered by acknowledgment. The state of the man with whom is profanation is, that he has communication with the heavens, and at the same time with the hells; by truths with the heavens, and by the fakes of evil with the hells; hence in the other life is effected their dilaceration, whereby every thing of interior life perishes; they appear after dilaceration scarcely as men any longer, but as burnt bones, in which is little of life. But it is to be known that there are very many genera of profanations, and very many species of those genera; for there are those who profane the goods of the church, and there are those who profane its truths; there are those who profane much, and there are those who profane little; there are those who profane interiorly, and there are those who profane more exteriorly; there are those who profane by faith against the truths and goods of the church, there are who profane by life, and there are who profane by worship. Hence are given several hells of profaners, which are distinct from each other according to the diversities of profanations: the hells of the profanations of good are to the back; but the hells of the profanations of truth are under the feet and to the sides; they are deeper than the hells of all other evils, and are seldom opened. — *A. C. 10,287.*

1817. He who does not acknowledge the Lord's Divinity in His Humanity, and falsifies the Word, though not intentionally, yet commits profanation, but only in a slight degree; whereas they who ascribe to themselves all the power of the Lord's Divine Humanity, and therefore deny it, and they who apply every thing in the Word to the acquiring to themselves dominion over the holy things of the church and of heaven, and for that reason adulterate the Word, are guilty of grievous profanation. — *A. R. 723.*

1818. There are many kinds of profanation, but that which is most grievous of all, is to recede from and run counter to holy things, after receiving them. For they who are profaners of this kind, after death become no longer men: they live indeed, but continually in fantastic deliriums; they appear to themselves to fly on high; and when they are permanent, they play with fantasies, which they see as real things; and because they are no longer men, they are not called he or she, but it: yea, when they are set up to be seen in the light of heaven, they appear like mummies; some like mummies of a bony color, some as fiery, and some as burnt. That the profane of this kind become such after death, is unknown in the world; and it is unknown, because the cause is unknown: the cause itself is, that when man first acknowledges divine things and believes them, and afterwards recedes and denies them, he then mixes holy things with profane; which, when they are mixed, can no otherwise be separated, than by the destruction of the whole.

1819. The Lord, by his Divine Providence, continually takes care and disposes, that evil should be by itself, and good by itself, and thus that they should be separated; but this cannot be done if man first acknowledges the truths of faith, and lives according to them, and afterwards recedes from and denies them; for all things which man thinks, speaks, and does from the will, are appro-

riated to him and remain. They are inscribed on his internal memory, and not one is wanting. Good and evil are separated by the Lord after death; with those who interiorly are evil and exteriorly are good, the good is taken away, and thus they are left to their evil; it is the contrary with those who interiorly are good and exteriorly like other men have scraped together wealth, have sought for dignities, have been delighted with various worldly things, and favored certain concupiscences: with these, however, good and evil are not mixed, but are separated like internal and external; thus in the external form they were like the evil in many things, yet not in the internal: on the contrary, the evil also, who in the external form have appeared as if good, in piety, worship, speech and deeds, and yet in the internal form were evil; with these evil is also separated from good. But with those who have first acknowledged the truths of faith, and lived according to them, and have afterwards run counter to and rejected them, and especially if they have denied them, goods and evils are no longer separated, but mixed; for such a man has appropriated good to himself, and has also appropriated evil to himself, and thus has conjoined and mixed them, so far that they cannot be separated; and if evil cannot be separated from good and good from evil, he cannot be in heaven nor in hell: every man must be either in the one or in the other; he cannot be in both, for thus he would be now in heaven, and now in hell; and while in heaven would act in favor of hell, and while in hell would act in favor of heaven, thus would destroy the life of all who were around him, heavenly life with the angels, and infernal life with devils, from which the life of every one would perish; for the life of every one must be his own: no one lives in another's life, still less in an opposite one. Hence it is, that with every man after death, when he becomes a spirit or a spiritual man, the Lord separates good from evil, and evil from good; good from evil with those who interiorly are in evil, and evil from good with those who interiorly are in good; which is according to His words, "To every one that hath shall be given, and he shall abound, and from him who hath not, even what he hath shall be taken away." Matt. xiii. 12, and xxv. 29, Mark iv. 25, Luke viii. 18, and xix. 26. Because good and evil must be separated with every man, and cannot be separated with such a one, therefore as to every thing truly human he is destroyed: every one has what is truly human from rationality, that he may see and know, if he will, what is true and what is good, and also that he may will, think, speak and do it from liberty, as has been shown before; but this liberty, with its rationality, is destroyed with those who have mixed good and evil with themselves; for they cannot from good see evil, nor from evil become acquainted with good, for they make one: hence they no longer have rationality in faculty or in potency, and hence neither any liberty: which is the cause that they are like mere fantastic deliriums, as was said above: and no more appear like men, but like some bones covered with skin; and hence, when they are named, they are not called he or she, but it: such lot have those who in this manner mix holy things with profane; but there are many kinds of profanation, which still are not such; which will be treated of in the following article.

1820. No man thus profanes holy things, who does not know them; for he who does not know

them, cannot acknowledge them, and then deny them; wherefore they who are out of the christian world, and do not know any thing concerning the Lord, and concerning redemption and salvation by Him, do not profane that holy thing, when they do not receive it, yea, when they speak against it. Neither do the Jews themselves profane that holy thing, because from infancy they are not willing to receive and acknowledge it; it would be otherwise, if they received and acknowledged, and afterwards denied; which yet is rarely done; for many of them acknowledge it exteriorly, and deny it interiorly, and are like hypocrites. But these profane holy things by the mixture of them with profane things, who first receive and acknowledge, and afterwards go away and deny. It effects nothing, that they received and acknowledged in infancy and childhood: every christian does this; because they do not then receive and acknowledge those things which are of faith and charity from any rationality and liberty, that is, in the understanding from the will, but only from memory, and from trust in a master; and if they live according to them, it is from a blind obedience: but when man comes into the use of his rationality and liberty which is done successively as he grows up and becomes a man, if he then acknowledges truths and lives according to them, and afterwards denies them, he mixes holy with profane things, and from a man becomes such a monster as was described above. But if man is in evil, from the time when he has become of his own rationality and liberty, that is, at his own direction, even to manhood, and afterwards acknowledges the truths of faith, and lives according to them, provided he then remains in them until the end of life, he does not mix them; for the Lord then separates the evils of his former life from the goods of his after life: thus it happens with all who repent.

1821. In the most general, by profanation is understood all impiety; thus by profaners are understood all the impious, who in heart deny God, the sanctity of the Word, and hence the spiritual things of the church; which are the holy things themselves, concerning which they speak impiously. But in such, there is not any thing holy which they can profane; these are indeed profaners, but still not the profane.

1822. The profanation of what is holy is understood in the second commandment of the decalogue, by **THOU SHALT NOT PROFANE THE NAME OF THY GOD**: and that profaning must not be done, is understood in the Lord's prayer, by **HALLOWED BE THY NAME**; the name of God signifying every divine thing which is in Him, and which proceeds from Him.

1823. Since by the profanation of what is holy, is understood profanation by those who know the truths of faith and the goods of charity from the Word, and also in some manner acknowledge them, and not those who do not know them, neither who from impiety altogether reject them, therefore the following things are not spoken concerning the latter, but concerning the former: the kinds of profanation of these are very many, the lighter and the more grievous; but they may be reduced to these seven. The first kind of profanation is by those, who just from the Word and concerning the Word, or from the divine things of the church and concerning them: this is done by some from a depraved habit, by taking names or phrases from the Word, and mixing them with discourse hardly decent and sometimes filthy; which cannot but be connected with some contempt for the Word;

when yet the Word in each and all things is divine and holy; for every word therein stores up in its bosom something divine, and thereby it has communication with heaven: but this kind of profanation is lighter or more grievous, according to the acknowledgment of the sanctity of the Word, and the indecency of speech in which it is introduced by the jesters. The second kind of profanation is by those, who understand and acknowledge divine truths, and yet live contrary to them; yet those profane more lightly who only understand, but those more grievously who also acknowledge; for the understanding only teaches, scarcely otherwise than as a preacher, and does not of itself conjoin itself with the will: but acknowledgment does conjoin itself, for nothing can be acknowledged, except with the consent of the will: but still this conjunction is various, and according to the conjunction is the profanation, when a life is led contrary to the truths which are acknowledged: as, if one acknowledges that revenge and hatred, adulteries and fornications, frauds and deceits, blasphemies and lies, are sins against God, and still commits them, he is in this more grievous kind of profanation; for the Lord says, "The servant who knows his Lord's will, and does not do his will, shall be beaten with many stripes;" Luke xii. 48. And again, "If ye were blind, ye would not have sin; but now ye say we see, therefore your sin remaineth;" John ix. 41. But it is one thing to acknowledge appearances of truth, and another to acknowledge genuine truths: they who acknowledge genuine truths, and still do not live according to them, appear in the world of spirits without the light and heat of life in the sound and speech, as if they were mere inactivities. The third kind of profanation is by those, who apply the literal sense of the Word to confirming evil loves and false principles: the reason is, because the confirmation of falsity is the denial of the truth, and the confirmation of evil is the rejection of good; and the Word in its bosom is nothing but divine truth and divine good; and this, in the ultimate sense, which is the sense of the letter, does not appear in genuine truths, except where it teaches the Lord and the way itself of salvation, but in clothed truths, which are called appearances of truth; wherefore that sense can be turned aside to confirming heretical things of many kinds: but he who confirms evil loves, offers violence to divine goods; he who confirms false principles offers violence to divine truths: the latter violence is called the falsification of truth, but the former the adulteration of good; both are understood in the Word by blood: for the spiritual Holy, which is also the spirit of truth proceeding from the Lord, is within in each thing of the literal sense of the Word; this holy is harmed, when the Word is falsified and adulterated: that this is profanation, is manifest. The fourth kind of profanation is by those, who speak pious and holy things with the mouth, and also counterfeit by sound and gesture the affection of the love of them, and yet in heart do not believe and love them. Most of these are hypocrites and pharisees, from whom after death all truth and good is taken away; and then they are sent into outer darkness. Those of this kind, who have confirmed themselves against the Divine, and against the Word, and hence also against the spiritual things of the Word, sit in that darkness mute, unable to speak, wishing to prate out pious and holy things, as in the world, but cannot: for in the spiritual world every one is compelled to speak as he thinks; but the hypo-

critic wishes to speak otherwise than he thinks; hence exists opposition in the mouth, from which it is that he can only mutter. But hypocrisies are lighter or more grievous, according to confirmations against God and reasonings in favor of God exteriorly. The fifth kind of profanation is by those, who attribute Divine things to themselves: it is they who are understood by Lucifer in Isaiah xiv.: by Lucifer is there understood Babel, as may be evident from verses 4 and 22 of that chapter; where also their lot is described: they are the same also who are understood by the whore sitting upon the scarlet beast, in the Apocalypse, chapter xvii. Babel and Chaldea are named in many places in the Word, and by Babel is there understood the profanation of good, and by Chaldea the profanation of truth; both of them with those who attribute divine things to themselves. The sixth kind of profanation is by those, who acknowledge the Word, and still deny the Divine of the Lord: these are called in the world Socinians, and some Arians; the lot of the former and the latter is, that they invoke the Father, and not the Lord, and continually pray the Father, some also for the sake of the Son, that they may be admitted into heaven, but in vain, until they become without hope of salvation; and then they are let down into hell among those who deny God: it is these who are understood by those who blaspheme the Holy Spirit, to whom it was not remitted in this age nor in the future, Matt. xii. 32: the reason is, because God is one in person and essence, in whom is a trinity, and that God is the Lord; and because the Lord is also heaven, and hence they who are in heaven are in the Lord, therefore they who deny the Divine of the Lord cannot be admitted into heaven, and be in the Lord: that the Lord is heaven, and hence that they who are in heaven are in the Lord, has been shown above. The seventh kind of profanation is by those, who first acknowledge divine truths and live according to them, and afterwards recede from and deny them: this is the worst kind of profanation, for the reason that they mix holy things with profane, so far that they cannot be separated; and yet they must be separated, that they may be either in heaven or in hell; and because this cannot be done with them, all the human intellectual and voluntary is rooted out, and they become no longer men, as was said before. Nearly the like takes place with those who acknowledge in heart the divine things of the Word and of the church, and altogether immerse them in their proprium, which is the love of ruling over all things, concerning which many things have been said before: for these, after death, when they become spirits, are altogether unwilling to be led by the Lord, but by themselves; and when the bridle is relaxed to their love, they wish not only to rule over heaven, but also over the Lord; and because they cannot do this, they deny the Lord, and become devils. — *D. P.* 226-231. (See also 1270-1272.)

1824. They who are within the church may form principles of falsity in opposition to the very truths of faith, and be fully imbued with them, which cannot be done by those who are without the church, because they are ignorant of such truths; thus the former may profane holy truths, but the latter cannot. — *A. C.* 2051.

1825. When man is so depraved that he overwhelms the truths of faith in his own unbridled lusts, they become profaned, and he deprives himself of remains: for supposing these to be still left within him, they can never become operative

on the life, since immediately on presenting themselves they are exposed to the influence of unallowed persuasions, and are thus profaned. Profanations of the Word make him who indulges in them callous to the impressions which the goods and truths of remains are calculated to produce, for these, being opposed, are, as it were, absorbed. Let every man, therefore, avoid profaning the word of the Lord, which (however he who is in false principles may doubt it,) contains living and eternal truths. — *J. C.* 571.

1826. When men become inverted as to the order of their life, and are unwilling to live, or to derive their wisdom otherwise than from themselves, and from the exercise of their own powers, then they reason about every thing they hear respecting faith, questioning its reality. Now as such reasoning is grounded in themselves and in the knowledge acquired through the medium of their senses and from science, it necessarily leads to infidelity, and thus to blasphemy and profanation; for at length they do not scruple to mix what is profane with what is holy. When man thus acts he is then condemned, so that there remains no hope of salvation for him in another life. For the ideas commingled by profanation remain associated, so that whenever a holy thought presents itself to the mind the idea of something profane is therewith conjoined, which consequently prevents the possibility of a person so circumstanced having his abode in any society but that of the damned. The association of ideas in the mind of every individual is exquisitely perceived in the other life, even by spirits in the world of spirits, and much more so by angelic spirits, so that from the presence of a single idea, they become acquainted with a man's quality. The separation of profane and holy ideas, when thus conjoined, cannot possibly be effected, except by means of such horrible infernal torment, that if a man was aware of it, he would as cautiously avoid falling into profanation as into hell itself. — *A. C.* 301.

1827. When the intellectual apprehends and perceives the good which is of faith, and appropriates it to itself, and the voluntary of man, that is, an evil will still reigns and rules, then conjunction is effected of truth and evil, and of good and the false. This conjunction is profanation, and is understood by eating and drinking unworthily in the holy supper, by those who separate the good which is there signified by body, and the truth which is signified by blood; for things which are so conjoined cannot be separated to eternity, wherefore the deepest hell awaits such persons. But they who know what the truth and good of faith is, and yet do not in heart believe, as with the greatest part at this day, cannot profane, because the intellectual does not receive, and imbue itself therewith. — *A. C.* 4601.

1828. With faith alone or separate from charity, the case is this; if it be conjoined with evil, which takes place when the truth of faith is first believed, and especially when the life is at first formed according to it, and afterwards it is denied and the life is contrary to it, then it becomes a profane thing, for the truth which is of faith, and the good which is of charity, are at first rooted in the interiors by doctrine and life, and afterwards they are called out thence and conjoined with evil. Where this is the case with man, the worst of all lots awaits him in the other life, for with such a man good cannot be separated from evil, and yet they are separated in the other life: neither has such a

man any remains of good stored up in his interiors, because they have altogether perished in evil. The hell of such is to the left in front at a considerable distance, and those who are there appear to the angelic sight like skeletons, with scarcely any life. To prevent therefore the profanation of good and truth, the man who is such as not to suffer himself to be regenerated, (which is foreseen by the Lord,) is withheld from faith and charity, and is permitted to be in evil and thence in the false; for then he cannot profane. — *A. C.* 6348.

1829. The cause of this so horrible state of profanation after death shall also be disclosed. Man has two minds, a natural and a spiritual; the natural mind is opened to him by the sciences and knowledges of truth and good, and the spiritual mind is opened by a life according to them; which is effected with those who know, acknowledge, and believe, the truths of the Word, and live according to them; that mind is not opened with any others: when the spiritual mind is opened, then the light of heaven, which is divine truth, flows in thereby into the natural mind, and there disposes truths to correspondences; when therefore a man departs into what is contrary, and either in faith or life denies the truth of the Word before acknowledged, then the things which are in the natural mind no longer correspond with those which are in the spiritual mind; hence heaven from its light flows in by or through the spiritual minds into things not corresponding, and into things opposite thereto, in the natural man, from which exists a fantasy so direful, that they seem to themselves to fly in the air like dragons, whilst flakes of snow and chaff appear to them like giants and troops, and a little ball, as the universal globe, with other things of a like nature: the cause of such a state therefore is, that they have heaven in the spiritual mind and hell in the natural mind, and when heaven, which is in the spiritual mind, acts into hell, which is the natural mind, then such things appear. Inasmuch as the understanding is hereby destroyed as to all things appertaining to it, and with the understanding also the will, hence the man becomes no longer man: from this circumstance it is, that such a profane person is no longer called a man, nor *he* or *she*, but *it*, for it is a brute. — *A. E.* 1050.

1830. Internal things are those which are capable of being profaned, because it is in them that the principle of holiness resides, but not in things external. The case, in this respect, is like that of a man who does what is evil, and yet does not think evil; in which case the evil which he does cannot be imputed to him, any more than it can be imputed where it was not done intentionally, or where the perpetrator is not possessed of rationality. Thus he who does not believe in a life after death, but still performs external worship, cannot profane the things appertaining to eternal life, because he does not believe their existence: but it is otherwise with those who are acquainted with and acknowledge them. This likewise is the reason why it is permitted a man rather to live immersed in pleasures and lusts, and thereby to remove himself from things internal, than to come to the knowledge and acknowledgment of them, and to profane them. For this cause it is permitted the Jews at this day to immerse themselves in avarice, that thereby they may be farther removed from the acknowledgment of internal things; because they are such a people, that if they did acknowledge them, they would certainly profane them. — *A. C.* 1327.

1831. With those who have first entered into truth by acknowledgment and belief, and having thus been initiated into it, when they afterwards recede from it, there continually remains its trace or footprint inwardly impressed, which is recalled at the same time with the false and evil, and hence the truth because it adheres to them, is profaned; those therefore, with whom this is the case, have continually in themselves that which condemns, thus their own hell; for the infernals, when they approach towards the sphere where good and truth is, are instantly sensible of their own hell, for they come into that which they account hateful, consequently into torment; they therefore who have profaned truth, dwell continually with that which torments them, and this according to the degree of profanation: because this is so, it is most especially provided by the Lord, that divine good and truth may not be profaned; and it is provided principally by this, that man, who is such that he cannot otherwise than profane, is withheld as far as possible from the acknowledgment and belief of truth and good, for, as was said, no one can profane, but he who has before acknowledged and believed: this was the cause that internal truths were not discovered to the posterity of Jacob, the Israelites and Jews, nor was it even openly declared, that there was any internal in man, thus that there was any internal worship, and scarce anything was said concerning a life after death, and concerning the heavenly kingdom of the Lord, or of the Messiah whom they expected; the reason was, because they were such that it was foreseen, that if such things had been discovered to them, they could not have done otherwise than profane them, inasmuch as they had no will for any thing but what was terrestrial; and because that generation was such, and also is such at present, it is likewise still permitted that they should be altogether in a state of unbelief; for if they had once acknowledged, and afterwards receded, they must needs have induced upon themselves the most grievous of all hells. This was also the reason that the Lord did not come into the world, and reveal the internals of the Word, until there was not any good at all remaining with them, not even natural good, for then they could no longer receive any truth to a degree of internal acknowledgment, for it is good which receives, thus they could not profane it. — *A. C.* 3398.

1832. By the Providence of the Lord, care is taken, that man may be admitted no farther into real acknowledgment and belief of heart, than he can be afterwards preserved in; and this by reason of the punishment of profanation, which in hell is most grievous. It is on this account, that at this day it is conceded to so few to believe from the heart, that the good of love and charity is heaven in man, and that the all of the Divine is in the Lord; for at this day men are in the life of evil. — *A. C.* 2357.

1833. The Lord, therefore, does not let man interiorly into the truths of wisdom and into the goods of love, except as far as man can be kept in them until the end of life. — *D. P.* 233.

Blasphemy against the Holy Ghost.

1834. Jesus said, All sin and blasphemy shall be remitted to man: but blasphemy against the Spirit shall not be remitted unto men; yea whosoever speaketh a word against the Son of Man, it shall be remitted unto him; but whosoever shall speak against the Holy Spirit, it shall not be remitted unto him, neither in this age nor that which

is to come. (Matt. xii. 31, 32.) "I say unto you, that all sins shall be remitted unto the sons of man, but whoever shall blaspheme against the Spirit, shall not have remission forever, but shall be exposed to eternal judgment." (Mark iii. 28, 29.) What is signified by sin and blasphemy against the Holy Spirit, and by a word against the Son of Man, has not as yet been known in the church, and this by reason of its not being known what is properly understood by the Holy Spirit, and what by the Son of Man: by the Holy Spirit is understood the Lord as to divine truth, such as it is in the heavens, thus the Word, such as it is in the spiritual sense, for this is divine truth in heaven, and by the Son of Man is understood divine truth such as it is in the earths, consequently the Word such as it is in the natural sense, for this is the divine truth in the earths: when it is thus known what is meant by the Holy Spirit, and what by the Son of Man, it may also be known what is signified by sin and blasphemy against the Holy Spirit, and by a word against the Son of Man; and likewise why a word against the Son of Man can be remitted, but not sin and blasphemy against the Holy Spirit; sin and blasphemy against the Holy Spirit is to deny the Word, likewise to adulterate the real goods and falsify the real truths thereof, but a word against the Son of Man is to interpret the natural sense of the Word, which is the sense of the letter, according to appearances. The reason why to deny the Word is a sin which cannot be remitted in this age nor in that which is to come, or to eternity, and why he who does it is exposed to eternal judgment, is, because they who deny the Word, deny God, deny the Lord, deny heaven and hell, and deny the church and all things thereof, and they who are in such denial are atheists, who, although with their lips they attribute the creation of the universe to some supreme Being, or Deity, or God, yet in their heart ascribe it to nature; such persons, inasmuch as by denial they have dissolved all bond of connection with the Lord, cannot be otherwise than separated from heaven, and conjoined to hell. The reason why to adulterate the real goods of the Word, and to falsify the real truths thereof, is blasphemy against the Holy Spirit, which cannot be remitted, is, because by the Holy Spirit is understood the Lord as to divine truth, such as it is in the heavens, thus the Word such as it is in the spiritual sense, as was said above; in the spiritual sense are genuine goods and genuine truths, but in the natural sense are the same, as it were clothed, and only here and there naked, wherefore they are called goods and truths in appearance, and these are what are adulterated and falsified, and they are said to be adulterated and falsified when they are explained contrary to genuine goods and truths, for in this case, heaven removes itself and man disjoins himself from it, by reason, as was said, that genuine goods and truths constitute the spiritual sense of the Word, in which the angels of heaven are: as for example [heaven is disjoined from man] if the Lord and His Divine [principle] be denied, as was done by the Pharisees, who said that the Lord performed miracles from Beelzebub, and had an unclean spirit, in consequence of which denial they were said to commit sin and blasphemy against the Holy Spirit, because against the Word, as may be seen in the preceding verses of that chapter: hence also it is that Socinians and Arians, who, although they do not deny the Lord, yet deny His Divine [principle], are out of heaven, and cannot be received by any angelic society. To take also

another example; they who exclude the good things of love and works of charity from being any means of salvation, and assume faith exclusively as the only means, and confirm this not only in doctrine but also in life, saying in their heart, goodness does not save me, nor evil condemn, because I have faith, these also blaspheme the Holy Spirit, for they falsify the genuine good and truth of the Word, and this in a thousand passages, where love and charity and deeds and works are mentioned. — *A. E.* 778.

Confirmations.

1835. That the natural man can confirm whatever he will, is manifest from the many heresies in the Christian world, each of which is confirmed by its adherents. Who does not know that evils and fables, of every kind, may be confirmed? It is possible to confirm, and the wicked do confirm, that there is no God, and that nature is every thing, and that she is self-created; that religion is only a means, whereby simple minds may be held under restraint; that human prudence does every thing, and divine providence nothing, except that it maintains the universe in the order in which it was created; also that murder, adultery, theft, fraud, and revenge are allowable, according to Machiavel and his followers. The natural man can confirm these and such like things, yea he can fill books with the confirmations, and when those fables are confirmed, they then appear in infatuating light, and truths in such obscurity, that they cannot be seen except as phantoms by night. In a word, take the falsest thing, and form it into a proposition, and tell an ingenious person to confirm it, and he will confirm it, to the full extinction of the light of truth; but separate his confirmation, return, and view the proposition itself from your own rationality, and you will see its falsehood in its deformity. — *D. L. W.* 267.

1836. That every principle, of whatever quality, even if it be essentially false, when once received, may be confirmed by numberless things, and thus be exhibited in an external form as an essential truth, may be obvious to every one; hence come heresies, which, when once confirmed, are never receded from. — *A. C.* 2385.

1837. The same persons also believe that they are wiser than the rest of mankind, who by various things can confirm a dogma once received, whatever be its quality, and by various reasonings make it appear like the truth. But this is very far from the part of a wise man; every one can do it who is distinguished by some ingenuity, and the wicked more skilfully than the well disposed: for it is not of the rational man to do this, inasmuch as the rational man can see, as from a superior [principle], whether what is confirmed be true or false; and inasmuch as he sees this, he makes no account of things confirmative of the false, and regards such things in himself not otherwise than as ludicrous and vain, howsoever another person believes them to be derived from the school of wisdom itself. In a word, nothing is less the part of a wise man, yea, nothing is less rational, than to be able to confirm fables, for it is the part of a wise man and it is rational, to see first that a thing is true, and next to confirm it; inasmuch as to see what is true, is to see from the light of heaven which is from the Lord, whereas to see the false as true, is to see from a delusive lumen which is from hell. — *A. C.* 4741.

1838. After departure out of the world, no one can believe any thing else, than what he had by confirmation impressed upon himself; this remains

fixed in him, and cannot be torn away, especially that which any one has confirmed in himself concerning God, since every one in the heavens has a place according to his idea of God. — *T. C. R.* 110.

1839. I have often seen a certain Englishman, who became celebrated by a book he published some years ago, in which he attempted to establish the doctrine of a conjunction of faith and charity, by an influx, and interior operation of the Holy Spirit. He gave out, that this influx affected man in an inexpressible manner, and without his being conscious of it, but did not touch, much less manifestly move his will, or excite his thought, to do any thing as of himself, except permissively; the reason being, that nothing of man might enter into union with the Divine Providence; also, that thus evils might not appear in the sight of God. He therefore excluded the external exercises of charity from having any concern in salvation, but admitted them for the sake of the public good. Since his arguments were ingenious, and the snake in the grass was not seen, his book was received as most orthodox. This author retained the same dogma after his departure from the world, nor could he recede from it, because it was confirmed in him. The angels conversed with him, and told him, that his dogma was not truth, but mere ingenuity, aided by eloquence, and that the truth is, that man ought to shun evil, and do good, as from himself, yet with an acknowledgment, that it is from the Lord, and that there is no faith before this is done, — still less, they said, is the mere thought, faith, which is called so. And since this was opposed to his dogma, it was permitted him, of his own sagacity, to inquire further, whether any such unknown influx, and internal operation, apart from the external operation of man, is possible. He was then seen to strain his mind, and to wander about (pervagari vias) in thought, always in the persuasion, that man was no otherwise renewed and saved; but as often as he came to the end of his journey, his eyes were opened, and he saw that he was wandering, and even confessed it to those who were present. I saw him wandering thus for two years, and in the end of his journeyings, I heard him confess, that no such influx is given, unless evil in the external man be removed, which is effected by shunning evils as sins, as if from one's self; and I heard him at length declaring, that all who confirm themselves in that heresy, will be insane from the pride of self-intelligence. — *L. J.* 46. (*For confirmations of evil in the will, see also, 1164–1178.*)

Difficulty of extirpating Falses.

1840. They who have confirmed themselves against the truths and goods of faith, as all do who live evilly, close with themselves the internal man above, and open it beneath, whence their internal man looks only at those things which are beneath, that is, into the external or natural man, and through that man into those things which are in the world, and into those things which encompass its body, and which are upon the earth; and when this is the case, they look downwards, which is towards hell. With such the internal man cannot be opened towards heaven, unless the things negative of truth, or affirmative of the false, which have closed it, are first shaken off, and they must be shaken off while in the world, which cannot be effected but by a total inversion of the life, thus during several years: for falses arrange themselves by serieses, and make continual connection with each other, and form the natural mind itself,

and its view as to those things which are of the church and heaven; hence it is, that all things which are of faith and charity, that is, which are of the doctrine of the church, or which are of the Word, in general all heavenly and divine things, are to them thick darkness, and on the other hand, worldly and terrestrial things are light to them: hence it is evident, that to destroy the falses with such, is to destroy the life itself, and if they are to have a new [principle] of life, that falses must be successively extirpated, and in their place truths and goods implanted, which in like manner shall form continual connection with each other, and be arranged into serieses. This is meant by the total inversion of the life, which cannot be given except during several years. — *A. C.* 9256.

Source of spiritual Light.

1841. It is known, that one man excels another in the faculty of understanding and of perceiving what is honest in moral life, what is just in civil life, and what is good in spiritual life. The cause consists in the elevation of the thought to those things which are of heaven; thence the thought is withdrawn from the external things of sense: for they who think only from the things of sense, cannot at all see what is honest, just, and good; wherefore they trust to others, and speak much from the memory, and hereby appear to themselves wiser than others. But they who are able to think above the things of sense, if the things which are in the memory be in orderly arrangement, are in a superior faculty of understanding and perceiving, and this according to the degree in which they view things from the interior. — *A. C.* 6398.

1842. Intellectual light has been given me, taken away, diminished, and moderated, in thinking, speaking, and writing, and this frequently, and it has been given me to perceive the varieties and discriminations: the light itself was perceived as an illumination, which illustrated the substances of the interior sight, as the lumen of the sun the organs of corporeal sight; that general illumination caused the objects of things to appear, as the objects of the earth appear to an illuminated eye; and I have been instructed, that those variations existed according to communications with heavenly societies. — *A. C.* 6608.

1843. When man is in good, and from good in truths, he is then elevated into that divine light, and into interior light, according to the quantity and quality of good; hence he has common illustration, in which from the Lord he sees innumerable truths, which he perceives from good; and then he is led of the Lord to apperceive and imbue those things that are suitable to him, and this as to the most single things in order, as is conducive to his eternal life. — *A. C.* 9407.

1844. Persons who do not think sanely, cannot believe that all things relating to the New Church can appear in light, but let them know that this is possible, inasmuch as every man has exterior and interior thought; interior thought is in the light of heaven, and is called perception, and exterior thought is in the light of the world; and the understanding of every man is such, that it can be elevated even into the light of heaven, and also is elevated, if from any principle of delight he desires to see the truth; that this is the case, has been given to know from much experience, concerning which, wonderful things may be seen in the Wisdom of Angels concerning the Divine Providence; and still more in the Wisdom of Angels concerning the Divine Love and Divine Wisdom; for the de-

light of love and wisdom elevates the thought, enabling it to see as in the light that a thing is so, although the man had never heard of it before: this light, which illuminates the mind, flows from no other source but out of heaven from the Lord; and whereas they who are to be of the New Jerusalem will directly approach the Lord, that light will flow in in the way of order, which is, through the love of the will into the perception of the understanding. But they who have confirmed themselves in this tenet, that the understanding in matters of a theological nature is to see nothing, but that people ought blindly to believe what the church teaches, cannot see any truth in the light, for they have obstructed the passage of the light into themselves. — *A. E.* 1323.

Reasonings, Ratiocinations, Scientifics, and Philosophics.

1845. To unravel the mysteries of faith by the facts of science, is as impossible as for a camel to pass through the eye of a needle, or for a rib to regulate the movements of the purest fibres of the chest or of the heart; — so gross, yea much more so, are the sensual and scientific principles, when compared with such as are spiritual and celestial. He who seeks only to investigate the secrets of nature, which are innumerable, with difficulty discovers a single one, and as experience proves, in the course of his investigation, is liable to fall into many errors. How much more likely then is this to be the case, whilst investigating the hidden truths of spiritual and celestial life, where myriads of mysteries exist for one that is to be found in nature! For the sake of illustrating this point let us take the following instance: man of himself cannot act otherwise than wickedly, and avert himself from the Lord; yet it is not the man who acts thus, but as he is incited by the evil spirits who are attendant upon him; nor do the evil spirits so act except from the evil itself which they have appropriated; nevertheless man does evil, and turns himself away from the Lord, and is in fault; and yet he lives only from the Lord. So, on the other hand, man of himself cannot possibly do good, and turn towards the Lord, but by the ministry of angels; neither can the angels, except from the Lord alone; and yet man may as of himself do good, and turn to the Lord. Neither the senses, nor science, nor philosophy, can conceive such truths as these; and if consulted would utterly deny their possibility, although in themselves most certain. Thus it is also in all other similar cases. From what has been said it is evident, that they who consult the senses and science about matters of faith, not only fall into doubt, but also into a state of denial, and thus of darkness; and, in the absence of light, the rein is given to every concupiscence. For such persons as believe what is false, act accordingly, and, denying the existence of what is spiritual and celestial, they regard only what is corporeal and worldly. Thus their affections become centred in themselves and the world; and a false sentiment removing all restraint over the inclinations of the natural man, gives rise to evils of life. — *A. C.* 233.

1846. Those are called drunkards, who believe nothing but what they comprehend, and therefore investigate the mysteries of faith; in consequence of which they necessarily fall into errors, since they are under the guidance of sensual, scientific, or philosophical knowledge only. The thinking principle of man is merely terrestrial, corporeal, and material, being formed by the knowledge acquired from terrestrial, corporeal, and material

objects, which continually adhere thereto, and in which the ideas of his thought are founded and terminated. Now, to think and reason from those ideas concerning things divine, is to plunge into erroneous and perverse opinions; and it is as impossible for a man thence to obtain faith, as for a camel to pass through the eye of a needle. The error and insanity hence derived are called in the Word drunkenness; and souls or spirits in another life who argue about the truths of faith and against them, become like drunken persons, conducting themselves similarly; but of these, by the divine mercy of the Lord, more will be said hereafter. The spirits who are principled in a faith grounded in charity, are readily distinguished from those who are not. They who are in such a faith do not dispute about its truths, but say that they are so, and confirm them, so far as they can, by the experience of the senses, and by scientific and analytical reasoning; and when any obscurity intervenes, which they cannot clear, they set it aside, and never suffer it to lead them into doubt, urging their very limited capacity, and therefore the folly of thinking a thing not to be true because they do not comprehend it. These are they who are principled in charity; but those, on the other hand, whose faith is not so grounded, are only desirous of disputing about it, and of knowing how it can be proved, urging that unless they know how it is true, they cannot possibly credit it. From this circumstance alone they are instantly discovered to have no faith at all, and, as a proof of it, they not only doubt, but in their hearts even deny [every doctrine]; and when instructed how it is, they still continue obstinate, heaping up errors upon errors, starting fresh objections, and would if possible persist in doing so to all eternity. It is these, or such as these, who in the Word are said to be drunk with wine or strong drink; as in Isaiah: "They also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink; they are swallowed up of wine, they are out of the way through strong drink, they err in vision." Again, in the same prophet: "How say ye to Pharaoh, I am the son of the wise, the son of ancient kings? — Where are thy wise men, and let them tell thee now. — Jehovah hath mingled a spirit of perversities in the midst thereof, and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit" (xix. 11, 12, 14). A drunken man here denotes those who desire to investigate spiritual and celestial subjects by the light of science; and Egypt signifies the scientific principle, and hence calls himself the son of the wise. They who believe nothing but what they comprehend by the evidence of the senses and the light of science, were also called mighty to drink; as in Isaiah: "Woe unto them that are wise in their own eyes, and prudent [intelligent] in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink!" (v. 21, 22). They are said to be wise in their own eyes and intelligent in their own sight, because those who reason against the truths of faith deem themselves wiser than others. But such as are indifferent to the Word and the truths of faith, and thus have no inclination to know any thing about faith, denying its principles, are described as being drunken without wine; as in Isaiah: "They are drunken, but not with wine, they stagger, but not with strong drink, for Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes" (xxix. 9, 10). — *A. C.* 1072.

1847. There are spirits who belong to the province of the skin, especially that part of it which is scaly, who are disposed to reason on all subjects, having no perception of what is good and true; nay, the more they reason, the less perception they have. They suppose wisdom to consist in reasoning, and practise it that they may appear to be wise. These are informed that it is the character of angelic wisdom to perceive whether a thing is good and true without reasoning; but it is inconceivable to them that such perception can possibly exist. These consist of such persons, as, during the life of the body, had confused truth and goodness by scientific and philosophical studies and disputations, whence they regarded themselves as more learned than others, undertaking to establish their reasonings by science and philosophy, without having first taken any principles of truth from the Word. From this cause, they have a less share of common sense than the rest of mankind. — *A. C.* 1385.

1848. So long as men remain in debate whether a thing exist, and whether it be so, they can never make any advance into any thing of wisdom; for in the thing itself concerning which they debate, there are innumerable particulars which they can never see so long as they do not acknowledge that thing, for all and single things pertaining thereto are then unknown; the learning of this day scarce advances beyond these limits, viz., whether a thing exist, and whether it be so, wherefore also they stand excluded from the intelligence of truth; as for example, he who merely contends, whether there exists an internal sense of the Word, can never see the innumerable, yea, indefinite things, which are in the internal sense; as again, he who disputes whether charity be any thing in the church, and whether or not all things thereof be of faith, cannot possibly know the innumerable, yea, indefinite things which are in charity, but remains altogether in ignorance what charity is; the like is the case with a life after death, with the resurrection of the dead, with the last judgment, with heaven and with hell; they who only dispute whether such things exist, so long stand out of the doors of wisdom, and are like persons who only knock at the door, and cannot even look into wisdom's magnificent palaces; and what is surprising, people of this description believe themselves to be wise in comparison with others, and so much the wiser in proportion as they can the better debate whether a thing be so, and the more confirm themselves that it is not so; when yet the simple, who are in good, and whom they despise, can perceive in a moment, without any dispute, much more without learned controversy, both the existence of the thing, and its quality; these have a common or general sense of the perception of truth, whereas the former have extinguished this sense by such things as seek first to discuss whether the thing exists; the Lord speaks both of the former, and of the latter, when he says, that things are hidden from the wise and intelligent, and revealed unto babes. *Matt.* xi. 25; *Luke* x. 21. — *A. C.* 3428.

1849. Feasts which were made in the evening, or suppers, amongst the ancients who were in congruous rituals, signified nothing else than the state of initiation which precedes conjunction, which state is obscure with respect to the state of conjunction; for, during man's initiation into truth, and thence into good, all that he learns is obscure to him; but when good is conjoined to him, and he thence regards truth, it then becomes clear to

him, and this successively more and more, for now he is no longer in doubt whether a thing be, or whether it be so, but he knows that it is, and that it is so. When man is in this state, he then begins to know innumerable things, for he now proceeds from the good and truth which he believes and perceives, as from a centre to the circumferences, and in proportion as he proceeds, in the same proportion he sees the things which are round about, and successively extends his views, by a continual removal and dilatation of their boundaries. Thenceforth, also, he commences from every object in the space within those boundaries and hence, as from new centres, he produces new circumferences, and so forth. Thence the light of truth from good increases immensely, and becomes as a continuous lucidity, for he is then in the light of heaven, which is from the Lord. But with those who are in doubt, and in disquisition whether a thing be, and whether it be so, these innumerable, yea, indefinite things do not at all appear; all and single things are to them wholly obscure, and are scarcely regarded as one really existing thing, but rather as one thing whose existence is doubtful. In such a state is human wisdom and intelligence at this day, when he is deemed wise who can reason with ingenuity whether a thing exists, and he is deemed still wiser who can reason in proof of its non-existence. — *A. C.* 3833.

1850. Every one may see, that man is governed by the principles he assumes, be they ever so false, and that all his knowledge and reasoning favor his principles; for innumerable considerations tending to support them readily present themselves to his mind, and thus he is confirmed in false sentiments. He, therefore, who assumes it as a principle, that nothing is to be believed before it is seen and understood, can never believe, since spiritual and celestial things are incapable of being seen with the eyes, or conceived by the imagination. But the true order is, that man be wise with a wisdom derived from the Lord, that is, from His Word, in which case all things succeed in their right course, when also he becomes enlightened as to his rational faculty and by science. For man is by no means forbidden to learn the sciences, because they are both useful and agreeable to us in this life, nor is he who is under the influence of faith prohibited from thinking and speaking as the learned do in the world; but then he must be guided by this principle, that he believe the Word of the Lord, and confirm spiritual and celestial truths by natural truths, in terms familiar to the learned world, as far as lies in his power. Thus his principle of action must be derived from the Lord, and not from himself; for the former, spiritually, is life, but the latter, death. — *A. C.* 129.

1851. There is a difference between scientific truth, rational truth, and intellectual truth, and they succeed each other in an orderly arrangement: scientific truth is a matter of science; rational truth is scientific truth confined by reason; intellectual truth is joined with an internal perception that it is so. This latter had place with the Lord in his childhood, and opened the way to things celestial. — *A. C.* 1497.

1852. This is the case with scientifics: they are procured in childhood with no other end than that of knowing; and, with the Lord, they were procured from the delights and affection of truth. The scientifics which are procured in childhood are of several kinds, but they are disposed by the Lord in orderly arrangement, that they may serve

to promote some use; first, by supplying the capacity of thinking, afterwards to be of use by means of thought, and lastly, that the uses they point to may take effect, that is, that the very life of man may consist in use, and may be a life of uses. These uses are accomplished by the scientifics which man imbibes in childhood; and without them the external man cannot be conjoined with the internal, and become together with it a form of use. When man becomes such a form, that is, when all his thoughts originate in use as their end, and he does all things with a view to use (if not by manifest reflection, yet by tacit reflection arising from acquired tempers and habits), then the scientifics which had served to promote the first use in making him rational, are destroyed, because they no longer are subservient to that purpose; and so in other cases. — *A. C.* 1487.

1853. So far as man has become rational in the world by languages and by sciences, so far he is rational after death, and not at all in proportion to his skill in languages and sciences. I have spoken with several, whom those in the world believed to be learned because they were acquainted with ancient languages, as Hebrew, Greek, and Latin, and who had not cultivated their rational by the things which are written in them; some of them seemed as simple as those who knew nothing of those languages, and some appeared stupid, but still there remained with them a pride as if they were wiser than others. I have spoken with some, who believed in the world that man is wise in proportion to the extent of his memory, and who also had enriched the memory with many things, and spoke almost from it alone, thus not from themselves but from others, and had not perfected their rational at all by the things of memory: some of them were stupid, some sottish, not at all comprehending any truth, whether it be a truth or not, and seizing upon all falses which are passed off for truths by those who call themselves learned; for from themselves they can see nothing, whether it be so or be not so; consequently they can see nothing rationally, when they hear others. I have also spoken with some who had written much in the world, and indeed on scientific subjects of every kind, and who thence had acquired a wide reputation for learning. Some of them, indeed, could reason concerning truths whether they be truths or not truths; some understood, when they were turned to those who were in the light of truth, that they were truths, but still they were not willing to understand them, wherefore they denied them when they were in their own falses, and thus in themselves; some had no more wisdom than the unlearned vulgar: thus each was affected differently, as he had cultivated his rational by the scientifics which he wrote and copied. But those who were opposed to the truths of the church, and thought from scientifics, and confirmed themselves by them in falses, did not cultivate their rational, but only the faculty of ratiocinating, which faculty in the world is believed to be rationality. But it is a faculty separate from rationality; it is the faculty of confirming whatsoever it pleases, and from preconceived principles and from fallacies, to see falses and not truths: such persons cannot ever be induced to acknowledge truths, since truths cannot be seen from falses, but falses may be seen from truths. The rational of man is like to a garden and a shrubbery, and also to ground newly ploughed: the memory is the ground, scientific truths and knowledges are the seeds, the light and heat of heaven produce; without these

there is no germination: so also it is, unless the light of heaven, which is divine truth, and the heat of heaven, which is divine love, are admitted; from these alone is the rational. The angels are exceedingly grieved that the learned, for the most part, ascribe all things to nature, and that thence they have closed for themselves the interiors of their own minds, so that they can see nothing of truth from the light of truth, which is the light of heaven. In the other life, therefore, they are deprived of the faculty of ratiocinating, lest by reasonings they should disseminate falses among the simple good, and should seduce them; and they are sent into desert places. — *H. H.* 464.

1854. Doctrinal truths are founded upon scientific truths, insomuch that man can form and retain no idea, notion, or conception of them, except from scientifics; but scientific truths are founded upon sensual truths, for without sensual truths, scientific truths cannot be comprehended by man; thus they succeed in order with man; wherefore until man is in adult age, and by sensual and scientific truths is in doctrinals, he cannot be regenerated, for he cannot be confirmed in the truths of doctrinals, except by ideas derived from things sensual and scientific; for nothing is ever given with man in his thought, even as to the deepest arcanum of faith, which has not with it a natural and sensual idea, although man is in general ignorant of its quality; but in another life, if he desires it, it is presented to view before his understanding, and even, if he covets, before his sight, for in another life, however incredible it appears, such things may really be presented to ocular view. — *A. C.* 3310.

1855. Genuine reasonings concerning things spiritual, exist from the influx of heaven into the spiritual man, and thence, by the rational, into the sciences and knowledges which are in the natural man, by which the spiritual man confirms himself: this way of reasoning concerning spiritual things is according to order: but the reasonings concerning spiritual things, which are effected from the natural man, and still more those which are effected from the sensual man, are altogether contrary to order, for the natural man, and especially the sensual man, cannot flow into the spiritual man, and from himself see any thing there, for physical influx is not given; but the spiritual man can flow into the natural, and thence into the sensual, since spiritual influx is given. — *A. E.* 569.

Affirmative and negative States of Mind.

1856. There are two principles, one which leads to all folly and madness, another which leads to all intelligence and wisdom; the former principle is to deny all things, as when a man says in his heart that he cannot believe such things, until he is convinced by what he can comprehend or be sensible of; this principle is what leads to all folly and madness, and may be called the negative principle; the other principle is to affirm the things which are of doctrine from the Word, as when a man thinks and believes with himself that they are true because the Lord has said so; this principle is what leads to all intelligence and wisdom, and may be called the affirmative principle. They who think from the negative principle, the more they consult things rational, scientific, and philosophical, do but so much the more plunge themselves into darkness, till at length they come to deny all things; the reason is, because no one can from things inferior comprehend things superior, that is, things spiritual and celestial, still less things Divine, inasmuch as they transcend all understand-

ing: and moreover in such case, all things are involved in negatives from the principle: but on the contrary, they who think from the affirmative principle, may confirm themselves in things spiritual and celestial by whatever rationals, by whatever scientifics, yea, by philosophicals, as far as lies in their power, all such things being given them for confirmation, and affording them fuller ideas. Moreover, there are some persons, who are in doubt before they deny, and there are others, who are in doubt before they affirm; they who are in doubt before they deny, are those who incline to a life of evil, and when this life bears them away, then as much as they think concerning things spiritual and celestial, so much they deny: but they who are in doubt before they affirm, are those who incline to a life of good, to which life when they suffer themselves to be bent by the Lord, then as much as they think concerning those things, so much they affirm them. — *A. C.* 2568.

1857. But let the above be illustrated by examples. It is from the doctrine of the Word, that the first and principal (thing) of doctrine is love to the Lord and charity towards the neighbor; they who are in the affirmative in this, may enter into whatever rationals and scientifics, yea, sensuals, they please, every one according to his gift, his science, and his experience, yea, the more they enter, the more they are confirmed, for universal nature is full of confirmation. But they who deny this first and principal of doctrine, and wish first to be convinced that it is so, by scientifics and rationals, never suffer themselves to be convinced, because they deny in heart, and continually insist on some other principle, which they believe essential; at length by confirmations of their own principle, they so blind themselves, that they cannot even know what love to the Lord is, and what love towards the neighbor is; and inasmuch as they confirm themselves in things contrary thereto, they also finally confirm themselves in this, that there cannot be any other love attended with delight, but the love of self and of the world, and their confirmation herein is such, that, if not in doctrine, yet in life, they embrace infernal love instead of heavenly love. Let us take also another example. It is one of the primary points of the doctrine of faith, that all good is from the Lord, and all evil from man, or from self: they who are in the affirmative respecting this, may confirm themselves by many things both rational and scientific; as, that it is impossible for any good to flow in from any other source than from good itself, that is, from the fountain of good, thus from the Lord, and that this must needs be the beginning or origin of good; and this they may illustrate to themselves by all things which are truly good in themselves, in others, in the community, yea, in the created universe: but they who are in the negative principle, confirm themselves in the contraries, by all things which come under their consideration, inasmuch that at length they do not know what good is, but dispute with each other what is the highest good, being in deep ignorance that celestial and spiritual good, which is from the Lord, is that good, by which every inferior good is vivified, and that thence delight is truly delightful; some also conceive, that good, if not from themselves, could not possibly come from any other source. Let it be for another example, that they who are in love to the Lord, and in charity towards the neighbor, can receive the truths of doctrine, and have faith in the Word, but not they who are in the life of self-love and the love of the world; or what is the same thing, that

they who are in good, can believe, but not they who are in evil. Those who are in the affirmative principle, confirm this rationally and scientifically by numberless things; rationally, by the consideration that truth and good agree together, but not truth and evil, and that as in evil, so also from evil is every false, and that if in some cases there be still truth, it is in the lips, and not in the heart; scientifically, by many considerations, as that truths shun evils, and that evils spew out truths. But they who are in the negative principle, confirm themselves in this, that every one, of whatever quality he be, even though he live in continual hatred, in the delights of revenge, and in deceits, is capable of believing like others, and this, until they reject altogether the good of life from doctrine, which being rejected they believe nothing. For the further illustration of this subject, let us take another example respecting the Word. They who are in the affirmative respecting the Word, that it is so written as to have an internal sense, which does not appear in the letter, may confirm themselves herein by many rational considerations, as, that by the Word man has connection with heaven; that there are correspondences of things natural with things spiritual, and that these latter do not so easily appear; that the ideas of interior thought are altogether different from material ideas which fall into expressions of speech; that man, during his abode in the world, may also be in heaven (inasmuch as he was born to live in both), by means of the Word which is for both; that a certain Divine light flows in with some, into their intellects and into their affections, whilst the Word is read; that it is necessary somewhat should be written which came down from heaven, and that consequently that somewhat cannot be such in its origin as it is in the letter; that nothing can be holy, but by virtue of a holiness which is within. They may also confirm themselves herein by scientifics; as, that in old time men were in representatives, and that the writings of the ancient Church were such; also that hence the writings of several even amongst the Gentiles were such; and that from this ground the style was venerated as holy in the Churches, and as learned among the Gentiles; the books of several authors may likewise be mentioned (as instances of this kind of writing). But they who are in the negative principle, if they do not deny all this, still do not believe it; and they persuade themselves that the Word is such as it is in the letter, to appearance indeed of a worldly nature, yet still that it is spiritual; but where the spiritual is concealed, is of no concern to them, though for manifold reasons they are willing to assert it; and this they can confirm by many arguments. In order that this subject may be presented even to the apprehension of the simple, it may be expedient to illustrate it scientifically by the following example. They who are in the affirmative, that sight is not of the eye, but is of the spirit, which by the eye, as by an organ of its body, sees the things that are in the world, may confirm themselves by many things, as from speech; in that when it is heard, it refers itself to a certain interior sight, and is transmuted into it, which could not be the case unless there existed an interior sight or vision; also, that whatever is thought of, this is seen by an interior sight, by some persons more clearly, and by others more obscurely; besides that things of the imagination are presented not unlike the objects of sight; and further, that unless the spirit, which is in the body, saw that which the eye as an organ takes in, the

spirit in another life could see nothing, when yet it must needs be, that it will there see numberless astonishing things which the eye of the body can never see. Moreover, they may reflect on dreams, especially those of the Prophets, in which several things were seen equally well, and yet not by the eyes: lastly, if they have a taste for, and are versed in philosophicals, they may confirm themselves by this, that things exterior cannot enter into things interior, as things compounded cannot enter into things simple, consequently the things which are of the body cannot enter into the things which are of the spirit, but the reverse; and in like manner by very many other things, till at length they are persuaded, that sight belongs to the spirit, and not to the eye, except from the spirit. But they who are in the negative principle, either call all these things natural, or call them fantasies; and when they are told that a spirit exerts and enjoys a more perfect sight than man does in the body, they ridicule, and make light of it, believing that they shall then live in darkness when they are deprived of the sight of the eye, although the contrary is true, and they are then in light. From the above examples it is manifest, what it is to enter from truths into rationals and scientifics, and what to enter from rationals and scientifics into truths, viz. that the former is according to order, but the latter contrary to order; and that when it is effected according to order, then man is enlightened, but when contrary to order, then he is blinded; hence it is clear, of how much concern it is that truths be known, and be believed, for by truths man is enlightened, whereas by falses he is blinded; by truths there is opened an immense and almost unbounded plain to the rational faculty, but by falses respectively almost none; although it appears otherwise; hence the angels have so great wisdom, because they are in truths, for truth is the very light of heaven. In another life they are readily distinguished from other spirits by this, that concerning all things which are of faith, they reason whether it be so, and though it be shown them a thousand and a thousand times that it is so, still they raise negative doubts against every confirming proof, and this to eternity: they are in consequence blinded to such a degree, that they have not common sense, that is, they cannot comprehend what is good and true; and yet every one of them supposes that he is wise before all in the universe, they placing wisdom in this, that they may be able to penetrate into what is Divine, and deduce it from the natural. Many who have been accounted wise in the world, are of this sort more especially; for in proportion as any one excels in the gift of genius and in science, and at the same time is in the negative principle, in the same proportion he is more insane than others; but in proportion as he excels in the gift of genius and in science, and is in the affirmative principle, he is capable of becoming more wise than others. To cultivate the rational by sciences, is in no wise forbidden, but it is forbidden to close up the mind against the truths of faith, which are of the Word. — *A. C.* 2588.

The Learned are in general less wise than the Simple.

1858. I have occasionally conversed with the spirits concerning the learned of the present age, that they know only to distinguish man into internal and external, and that they know this, not from any reflection on the interiors of thoughts and affections in themselves, but from the Word of the

Lord; and that still they are ignorant what the internal man is, and that many even have doubts whether it exists, and also deny its existence, because they do not live the life of the internal man, but of the external; and that they are much seduced by the appearance respecting brute animals, in that they seem to have the same organs, viscera, senses, appetites, and affections as man. And it was said, that the learned know less of such subjects than the simple, and that still they seem to themselves to know much more; for they debate and dispute about the intercourse of the soul and body, yea, about the nature of the soul, what it is, when yet the simple know that the soul is the internal man, and that it is the spirit which is to live after the death of the body; also that it is the real man which is in the body. Moreover, that the learned, more than the simple, make themselves like brutes, and ascribe all things to nature, and scarcely any thing to the Divine; and further, that they do not reflect that man, in distinction from other animals, has a capacity of thinking about heaven, and about God, and thereby of being elevated above himself, consequently of being joined to the Lord by love, and thus of necessarily living after death to eternity. And that they are especially ignorant, that all and single things belonging to man, depend on the Lord through heaven, and that heaven is the Grand Man, to which all and single things in man correspond, as also all and single things in nature. — *A. C.* 3747.

1859. There were spirits with me, who, when they lived as men in the world, were called learned; and they were remitted into the state of thought in which they were when in the body, and their thought was communicated to me, and this concerning spirits; which thought was such, that they could in no wise be brought to believe, that a spirit possesses any sense; and the rest of the things, which they had thought concerning spirits or souls after death, were without all quality. The reason was, because they had made life to consist in the body, and by scientific and philosophic reasonings had confirmed themselves against the life of a spirit or a soul after death; hence they had closed interior things to themselves, into which it was thereby impossible they could in any wise be elevated. After that they had confirmed themselves against the things relating to a life after death, if the greatest truths had then been told them on the subject, they would have been in regard to them as the blind who do not see, and as the deaf who do not hear; some of them also make a mock at such things, and the more so, the more they believe themselves wiser than others. But the unlearned, who have been in the good of faith, are not of this character, for these have not confirmed themselves by any scientific and philosophic reasonings against those things which are of the church, wherefore their perception is more extended and clearer; and because they have not closed the interiors, they are in the faculty of receiving goods and truths. — *A. C.* 6317.

1860. They who are sensual, and have applied themselves to the study of scientifics, rarely comprehend any thing of the things which are of heaven; for they have immersed the thoughts in such things as are of the world, that is, in terms and distinctions derived from them, thus in sensuality, from which they cannot any longer be elevated, and thus be held in intuition over them; thus neither can their thought any longer be freely extended around all the plain of the things of the memory, and choose what is suitable, and reject

what is repugnant, and apply the things which are in any connection; for it is kept closed and immersed in terms, as was said, and thence in sensuals so that it cannot look around. This is the reason that the learned believe less than the simple, yea also that in heavenly things they are less wise; for the simple can view a thing above terms and above scientifics, thus above sensuals, but the learned not so, they view it from terms and scientifics, inasmuch as the mind is in those things, thus bound as in a jail or a prison. — *A. C.* 5089.

Abuse of eminent Talents.

1861. There were spirits seen by me, whom it may be expedient to call corporeal spirits; they arose from a depth at the side of the sole of the right foot, and appeared to the sight of my spirit as in a gross body. When I asked who they were that are of such a quality, it was said, that they are those who in the world have been distinguished by their talents, and also by their proficiency in the sciences, and have thereby confirmed themselves entirely against the Divine, thus against those things which are of the church; and because they have absolutely persuaded themselves that all things were to be attributed to nature, they have closed interior things to themselves, thus the things which appertain to the spirit, more than others; hence they appear grossly corporeal. Among them was one, who, during his life in the world, had been known to me, and who at that time was eminent for his gifts of genius and his erudition; but these things, which are the means of thinking well concerning things Divine, were to him the means of thinking against them, and of persuading himself that they are nothing; for he who excels in genius and learning, has more things than others, by which he may confirm: hence he was interiorly obsessed, but in the external form he appeared as a man of civility and good morals. — *A. C.* 5991.

Appearances of Truth.

1862. It is to be known that neither with man, nor indeed with angels, are any truths ever pure, that is, without appearances, all and each of them being appearances of truth; nevertheless they are accepted of the Lord as truths, if good be in them; to the Lord alone pertain pure truths, because divine. — *A. C.* 3207.

1863. There is not given any doctrinal, nor the smallest part of one, which is not from the Lord, for the Lord is doctrine itself; hence it is that the Lord is called the Word, because the Word is doctrine; but inasmuch as every thing which is in the Lord is divine, and the divine cannot be comprehended by any created [being], therefore the doctrinals which are from the Lord, so far as they appear before created [beings], are not truths purely divine, but are appearances of truth; nevertheless in such appearances are contained truths divine, and because this is the case, the appearances also have the name of truths. — *A. C.* 3364.

1864. Truths divine themselves are such, that they can never be comprehended by any angel, still less by any man, as they exceed every faculty of their understanding: still, that there may be conjunction of the Lord with them, truths divine flow in with them in appearances, and when truths divine are in such appearances, they can both be received and acknowledged; this is effected adequately to the comprehension of every one, wherefore appearances, that is, truths angelic and human, are of a threefold degree. — *A. C.* 3362.

1865. Unless man were instructed by appearances, he would never suffer himself to be instructed at all: since what is contrary to appearance he does not believe or comprehend, except at a late period of life, when his judgment is ripened, and he is endowed with the faith of charity. — *A. C.* 1838.

1866. In discoursing with good spirits, I have taken occasion to remark, that many things in the Word, and more than any one could conceive, are spoken according to appearances, and according to the fallacies of the senses; as where it is said that Jehovah is filled with wrath, anger, and fury, against the wicked, that he rejoices to destroy them and blot them out, yea, that he slays them. But these modes of speaking were used, to the intent that persuasions and evil lusts might not be broken, but might be bent: for to speak otherwise than man conceives, whose thoughts are derived from appearances, fallacies, and persuasions, would have been to sow seed in the water, and to speak what would instantly be rejected. Nevertheless, those forms of speech may serve as common vessels for the containing of things spiritual and celestial, since it may be insinuated into them, that all things are from the Lord; afterwards, that the Lord permits, but that all evil is from diabolical spirits; next, that the Lord provides and disposes, that evils may be turned into good; lastly, that nothing but good is from the Lord. Thus the sense of the letter perishes as it ascends, and it becomes spiritual, afterwards celestial, and lastly divine. — *A. C.* 1874.

1867. Rational human truth does not comprehend things Divine, because these things are above the sphere of its understanding, for this truth communicates with the scientifics which are in the natural man, and as far as from these it looks at those things which are above itself, so far it does not acknowledge them; for this truth is in appearances, which it cannot put off; and appearances are those things which have birth from things of sense, which induce a belief as if Divine things also were of a like nature, when yet these are exempt from all appearances, and when they are mentioned, this rational truth cannot believe them, because it cannot comprehend them. As for example, when it is said, that man has no life but what is from the Lord, the rational in this case supposes from appearances, that man cannot live as from himself, when yet he then first truly lives, when he perceives that his life is from the Lord. Again, the rational from appearances supposes that the good, which man does, is from himself, when yet there is nothing of good from man's self, but from the Lord. The rational concludes from appearances, that a man merits salvation when he does good, when yet man of himself can merit nothing, but all merit is of the Lord. Man from appearances supposes, that when he is withheld from evil, and kept in good, from the Lord, there is nothing with him but what is good, and just, yea, and holy, when yet in man there is nothing but what is evil, unjust, and profane. Man from appearances supposes, that when he does good from charity, he does it from the voluntary in himself, when yet it is not from his voluntary that he does it, but from his intellectual, in which charity is implanted. Man from appearances concludes, that no glory can possibly exist without the glory of the world, when yet in the glory of heaven there is not the least of the glory of the world. Man from appearances concludes, that no one can love his neighbor more than himself, but that all

love begins from self, when nevertheless in celestial love there is nothing of the love of self. Man from appearances concludes, that there can no light exist, unless what is from the light of the world, when yet in the heavens there is not the least of this world's light, and still there is so great light, that it exceeds the midday light of this world a thousand times. Man from appearances concludes, that the Lord cannot shine as a sun before the universal heaven, when nevertheless all the light of heaven is from Him. Man from appearances cannot conceive, that there are progressive motions in another life, when yet they appear to themselves to progress, just as men on earth do, in their habitations, their courts, and their paradises; still less can he conceive that these progressions are changes of state, which so appear. Again, man from appearances cannot conceive, that spirits and angels, being removed from bodily sight, are capable of being seen, nor that they can speak with man, when nevertheless they appear to the internal sight, or that of the spirit, more conspicuous than man does to man on earth; and in like manner their speech is heard more distinctly; not to mention thousands upon thousands of similar things, which man's rational can by no means believe from its own light (lumen) born from the things of sense, and thereby darkened. Yea, even in natural things, the rational is blind, as that it cannot comprehend how the Antipodes can stand on their feet and walk, and in very many other cases; what must it not be then, in spiritual and celestial things, which are far above natural? — *A. C.* 2196.

1868. There are however degrees of the appearances of truth; natural appearances of truth are mostly fallacies, but when they have place with those who are in good, they are then not to be called fallacies, but appearances, and even truths in some respect, for the good which is in them, and in which is the Divine, causes their essence to be different; but rational appearances of truth are more and more interior; in them are the heavens, that is, the angels who are in the heavens. — *A. C.* 3207.

Repentance of the Lord.

1869. "And it repented Jehovah that he had made man on the earth, and it grieved him at his heart." (Gen. vi. 6.) That he repented, denotes the Lord's mercy in respect to wisdom; and grieved at heart, has a like signification in reference to love.

1870. That by Jehovah's repenting that he made man upon the earth is denoted mercy, and that his grieving at heart has a similar signification, is evident from this circumstance, that Jehovah never repents, because he foresees all and every thing from eternity; and when he made man, that is, created him anew, and perfected him till he became celestial, He also foresaw, that, in process of time, man would be reduced to the state here described; and therefore he could not repent. This appears plainly from what Samuel said, "The strength of Israel will not lie, nor *repent*," (1 Sam. xv. 29). And from Moses: "God is not a man that he should lie, neither the son of man that he should *repent*: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Numb. xxiii. 19).

1871. But repentance and grief of heart are predicated of the Lord, because similar feelings manifest themselves in all human mercy; hence what is here said of the Lord's repenting and

grieving, is spoken according to appearance, as is the case in various other places in the Word. What the mercy of the Lord is none can know, because it infinitely transcends the understanding of man; but all men are aware that human mercy manifests itself in repentance [of injuries committed against others], and in grief [at their sorrows]; and unless man were to form his ideas of mercy and other affections from his own apprehension of their qualities, it would be impossible for him to form any idea of their nature, and consequently he could never receive instruction respecting them. This is the reason why human properties are often predicated of the attributes of Jehovah or the Lord, as that he punishes, leads into temptation, destroys, and is angry; when yet in truth he never punishes, nor leads any one into temptation; he destroys none, and is never angry. — *A. C.* 586-588.

Anger of the Lord.

1872. That Jehovah has not any anger, is evident from this, that He is love itself, good itself, and mercy itself, and anger is the opposite, and also is an infirm principle, which cannot be imputed to God: wherefore when anger in the Word is predicated of Jehovah or the Lord, the angels do not perceive anger, but either mercy, or the removal of evil from heaven. . . . That anger in the Word is attributed to Jehovah or the Lord, is because it is a most general truth, that all things come from God, thus both evils and goods; but this most general truth, which infants, young people, and the simple, must receive, ought afterwards to be illustrated, namely, by teaching that evils are from man, but that they appear as from God, and that it is so said, to the intent they may learn to fear God, lest they should perish by the evils which themselves do; and afterwards may love Him, for fear must precede love, that in love there may be holy fear; for when fear is insinuated into love, it becomes holy from the holy of love, and then it is not fear lest the Lord should be angry and punish, but lest they should act against good itself, because this will torment the conscience. . . . The reason why by anger is meant clemency and mercy, is because all the punishments of the evil exist from the Lord's mercy towards the good, lest these latter should be hurt by the evil; but the Lord does not inflict punishments upon them, but they upon themselves, for evils and punishments in the other life are conjoined. The evil inflict punishments on themselves principally, when the Lord does mercy to the good, for then their evils increase, and thence punishments; it is from this ground that instead of the anger of Jehovah, by which are signified the punishments of the evil, mercy is understood by the angels. From these considerations it may be manifest, what the quality of the Word is in the sense of the letter, also what the quality of the truth divine is in its most general sense or meaning, namely, that it is according to appearances, by reason that man is of such a quality, that when he sees and apprehends from his sensual, he believes, and what he does not see, neither apprehend from his sensual, he does not believe, thus does not receive. Hence it is, that the Word in the sense of the letter, is according to those things which appear; nevertheless in its interior bosom it contains a store of genuine truths, and in its inmost bosom truth divine itself, which proceeds immediately from the Lord, thus also divine good, that is the Lord Himself. — *A. C.* 6997.

Revelations.

1873. All revelation is either from discourse with angels through whom the Lord speaks, or from perception. In regard to revelations being either from perception, or from discourse with angels through whom the Lord speaks, it is to be known, that they who are in good and thence in truth, especially they who are in the good of love to the Lord, have revelation from perception; whereas they who are not in good and thence in truth, may indeed have revelations, yet not from perception, but by a living voice heard in them, thus by angels from the Lord; this latter revelation is external, but the former internal. The angels, especially the celestial, have revelation from perception, as also had the men of the most ancient church, and some also of the ancient church, but scarcely any one at this day; whereas very many have had revelations from speech without perception, even who have not been in good, in like manner by visions or by dreams: such were most of the revelations of the prophets in the Jewish church; they heard a voice, they saw a vision, and they dreamed a dream; but inasmuch as they had no perception, they were revelations merely verbal or visual, without a perception what they signified. For genuine perception exists through heaven from the Lord, and affects the intellectual spiritually, and leads it perceptibly to think as the thing really is, with an internal assent, the source of which it is ignorant of; it supposes that it is in it, and that it flows from the connection of things, whereas it is a dictate through heaven from the Lord, flowing into the interiors of the thought, concerning such things as are above the natural and sensual, that is concerning such things as are of the spiritual world, or of heaven: from these things it may be manifest, what revelation from perception is. — *A. C.* 5121.

1874. I have been informed how the Lord spoke with the prophets through whom was the Word. He did not speak with them as with the ancients, by an influx into their interiors, but by spirits who were sent to them, whom the Lord filled with his aspect, and thus inspired words, which they dictated to the prophets; so that it was not influx but dictation. And because the words came forth immediately from the Lord, therefore each of them was filled with the Divine, and contains in it an internal sense, which is such, that the angels of heaven perceive them in a celestial and spiritual sense, when men perceive them in a natural sense: thus the Lord has conjoined heaven and the world by the Word. How spirits are filled with the Divine from the Lord by aspect, has also been shown. The spirit filled with the Divine from the Lord knows not otherwise than that he is the Lord, and that the Divine is what speaks, and this even until he has done speaking; afterwards he perceives and acknowledges that he is a spirit, and that he did not speak from himself, but from the Lord. Because such was the state of the spirits who spake with the prophets, therefore also it is said by them, that Jehovah spoke: the spirits also called themselves Jehovah, as may be manifest, not only from the prophetic, but also from the historical parts of the Word. — *H. H.* 254.

Inspiration.

1875. The world, even the learned part of it, has heretofore imagined that the historical relations of the Word are merely histories, and infold nothing deeper. It has indeed been maintained

that every iota is divinely inspired; still, by this form of speech, they meant no more than that such historical facts were made known by revelation, and that certain tenets may be deduced from them applicable to the doctrine of faith, and profitable to those who teach and to those who are taught; as also, that, in consequence of being divinely inspired, the narratives have a divine force on men's minds, and are operative of good, above all other histories. But mere historical narratives, considered in themselves, have little effect towards man's amendment; nor are they of any use in regard to eternal life, since in the other life they are sunk in oblivion. Of what use for instance could it be, to know that Hagar was a servant maid, and that she was given to Abram by Sarai? or to know the history of Ishmael, or even that of Abram? Nothing is necessary for souls, in order to their entering into heaven, and enjoying bliss, that is, eternal life, but what has relation to the Lord, and is from the Lord. These are the things to communicate which the Word was given: and these are the things which the Word, in its interiors, contains.

1876. Inspiration implies, that in all parts of the Word, even the most minute, as well historical as others, are contained celestial things which appertain to love, or good, and spiritual things which appertain to faith, or truth; consequently, things divine. For what is inspired by the Lord, descends from him through the angelic heaven, and thus through the world of spirits, till it reaches man, before whom it presents itself in such form as the Word has in its letter; which is altogether different from that which belongs to it in its first origin. In heaven there is not any worldly history, but the whole is representative of things divine, nor is any thing else there perceived; as may also be known from the acknowledged fact, that the words there heard are unspeakable by man: wherefore, unless the historical relations be representative of things divine, and be thus celestial, they cannot possibly be divinely inspired. — *A. C.* 1886, 1887.

1877. As to the Prophets, they wrote as the spirit from the Divine dictated, for the very words which they wrote, were uttered in their ears. — *A. C.* 7054. (See also 1565.)

Miracles.

1878. As to what concerns prodigies and signs, which are treated of in what now follows, it is to be known that they were done amongst such as were in external worship, and did not desire to be acquainted with internal. They also who were in such worship were to be driven by external means: hence it is that miracles were done amongst the Israelitish and Jewish people, for they were solely in external worship, and in no internal; and also external worship was what they ought to be in, when they were not willing to be in internal worship, to the intent that in externals they might represent holy things, and so communication might be given with heaven, as by somewhat of a church, for correspondences, representatives, and significatives conjoin the natural world to the spiritual: hence now it was, that so many miracles were done amongst that nation. But amongst those who were in internal worship, that is, in charity and faith, miracles are not done, for they are hurtful to them, inasmuch as miracles compel to believe, and what is of compulsion does not remain, but is dissipated. The internal things of worship, which are faith and charity, are to be implanted in

a free principle, for then they are appropriated, and the things which are so appropriated remain; but the things which are implanted in a state of compulsion, remain out of the internal man in the external: for into the internal man nothing enters except by intellectual ideas, which are reasons [rationes], for the ground which there receives is the rational illustrated: hence it is that no miracles are wrought at this day. That they are also hurtful, may hence be manifest: for they drive men to believe, and fix ideas in the external man that it is so; if the internal man afterwards denies what miracles have confirmed, then an opposition and collision of the internal and external man takes place, and at length, when the ideas derived from miracles are dissipated, there is effected a conjunction of the false and the true, thus profanation. Hence it is evident, how hurtful miracles are in this day in the church, in which the intervals of worship are discovered. These things are also signified by the Lord's words to Thomas, 'Because thou hast seen Me, Thomas, thou hast believed; blessed are they who do not see, and believe,' John xx. 29: so also they are blessed, who do not believe by miracles. But miracles are not hurtful to those who are in external worship without internal, for with such no opposition can be given of the internal and external man, thus no collision, consequently no profanation. That miracles do not contribute any thing to faith, may be sufficiently manifest from the miracles wrought amongst the people of Israel in Egypt, and in the wilderness, in that they had no effect at all upon them: for that people, although they so lately saw so many miracles in Egypt, afterwards the Red Sea divided, and the Egyptians overwhelmed therein, the pillar of the cloud going before them by day, and the pillar of fire by night, the manna daily showering down from heaven; and although they saw Mount Sinai in smoke, and heard Jehovah thence speaking, with other miracles of a like kind; nevertheless, in the midst of such things, they declined from all faith, and from the worship of Jehovah to the worship of a calf, Exod. xxxii. 1 to the end, hence it is evident what is the effect of miracles. Still less would be their effect at this day, when it is not acknowledged that there is any thing from the spiritual world, and when every thing of the sort which takes place, and which is not attributed to nature, is denied: for a principle of denial universally reigns against the divine influx and government in the earths; wherefore at this day the man of the church, if he were to see the veriest divine miracles, would first bring them down into nature, and there defile them, and afterwards would reject them as phantasms, and lastly would laugh at all who attributed them to the Divine, and not to nature: that miracles are of no effect, is also evident from the Lord's words in Luke; "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead," xvi. 31. — *A. C.* 7290.

1879. A miracle is that which is effected by the Lord, when any thing concerns Him, or faith in Him, His heaven, or the Church in a universal sense. The miracle thus passes through His heaven, and spirits effect it, but without any of their coöperative powers; this is a miracle, and is called the finger of God.

1880. Whereas false miracles are such as are performed by evil spirits or devils by artificial means, and for no [good] end, but from a most depraved cupidity. Such miracles are also permit-

ted, and they appear similar [to divine miracles] in the external form [such as were performed by the magicians of Egypt]; but they have no internal, and are not distinguished except by those who are in faith in the Lord.

1881. Evil spirits study nothing more when they are freed from bonds, than to pervert goods into evil, and to imitate those things which belong to heaven, and by such artificial imitations to deceive minds: these are their principal studies, because every one wishes to be lord. — *S. D.* 655-657.

1882. All the miracles which were done by the Lord, always involved a spiritual signification, and hence were significative of things done to the blind, the lame, the leprous, the deaf, the dead, the poor, in an internal sense. Thence the miracles of the Lord were divine, as also were those which were wrought in Egypt, in the wilderness, and the others recorded in the Word. — *A. C.* 2383.

No one ought to be persuaded instantaneously of the Truth.

1883. It is further to be known, that it is according to the laws of order, that no one ought to be persuaded instantaneously concerning truth, that is that truth should instantaneously be so confirmed as to leave no doubt at all concerning it: the reason is, because the truth which is so impressed, becomes persuasive truth, and is without any extension, and also without any yielding; such truth is represented in the other life as hard, and as of such a quality as not to admit good in it, that it may become applicable. Hence it is, that as soon as any truth is presented before good spirits in the other life by manifest experience, there is presently afterwards presented some opposite, which causes doubt; thus it is given them to think and consider whether it be so, and to collect reasons, and so to bring that truth rationally into their mind; hereby the spiritual sight has extension as to that truth, even to opposites: hence it sees and perceives in understanding every quality of truth, and hence can admit influx from heaven according to the states of things, for truths receive various forms according to circumstances. This also is the reason why it was allowed the magicians to do the like as what Aaron did; for thereby doubt was excited amongst the sons of Israel concerning the miracle whether it was divine, and thus opportunity was given them of thinking and considering whether it was divine, and at length of confirming themselves that it was so. — *A. C.* 7298.

Doubts.

1884. Doubts cannot be removed within a short time, on account of the fallacies of the senses, which must first be dissipated, and on account of the numberless unknown things, which must first be known; yea, that with those who are in a negative [principle], that is, with whom a negative [principle] universally reigns, doubts cannot in any wise be removed, for with them one scruple avails more than a thousand confirmations; for one scruple is as a grain of sand placed near before the pupil of the eye, which, although it is single and small, nevertheless takes away all the sight. But they who are in the affirmative, that is, with whom the affirmative universally reigns, reject the scruples from fallacies which are contrary to truths, and if there are any things which they do not comprehend, these they cast aside, and say that they do not as yet understand them, and

still they remain in the faith of truth. — *A. C.* 6479.

Man regarded and governed by his End proposed.

1885. Whatever has the supreme rule in the mind, communicates its influence to all the thoughts, yea, to the minutest particulars of the thoughts.

1886. Howsoever a man's thoughts and actions are modified, which may be in innumerable ways, provided the end proposed be good, they also are all good; but if the end be evil, they are all evil: the end proposed is that which rules in every particular thing that a man thinks and does. The angels attendant on man, being angels of the Lord, rule and govern nothing appertaining to man but his ends; and when they govern these, they govern also his thoughts and deeds, since all the thoughts and deeds are dependent on the end. The end proposed by man is his very life, and all that he thinks and does derives life from it, because, as just observed, they are dependent upon it: wherefore, as is the end proposed, such is the life of man. The end is nothing but the love; for it is not possible that man should regard any thing as an end but what he loves. He whose thoughts and actions are at variance, still has for his end that which he loves; and even in his hypocrisy and deceit there is an end proposed, which is self-love, or the love of the world, and the delight of life thence derived. Hence every one may conclude, that such as a man's love is, such is his life. — *A. C.* 1316, 1317.

Spirits know our Thoughts.

1887. I imagined, like other people, before I was instructed by living experiences, that it was absolutely impossible for any spirit to know what was in my memory, and in my thought, those things being solely with myself, and concealed: but I can assert, that spirits, who are with man, know and observe the minutest particulars of his memory and thoughts, and this more clearly than man himself does; and that angels know and observe the very ends, how they bend themselves from good to evil, and from evil to good, and many more things than man knows, as those things which he has immersed in delights, and thereby as it were in nature, and natural propensities, and when this is done, they no longer appear, because he no longer reflects upon them. Let not man therefore any longer believe, that his thoughts are concealed, and that he must not give an account of his thoughts, and of his actions according to the quantity and quality of the thoughts which were in them; for actions have their quality from the thoughts, and thoughts have their quality from the ends. — *A. C.* 2488.

1888. The angels of heaven, and also the spirits under the heavens, know nothing of man, no more, indeed, than man knows of them, because the state of spirits and angels is spiritual, and the state of men is natural, which two states are consociated solely by correspondences, and consociation by correspondences does indeed cause them to be together in affections, but not in thoughts, wherefore one does not know any thing of the other, that is, man does not know any thing of the spirits with whom he is consociated as to affections, nor do spirits know any thing of man, for that which is not in the thought, but only in the affection, is not known, because it does not appear or is not seen. The Lord alone knows the thoughts of men. — *A. R.* 943.

Note. — To remove the apparent discrepancy between the last two quoted passages, it may be well to observe that Swedenborg uniformly states that spirits know not that they are with man, except when they speak with him; only angels of the Lord know that they are with man. When spirits are with man, except when they speak with him, they think that they are with spirits in their world, they are not generally conscious of any other world than their own. (See 936, 953, 954, 877.) Hence, then, although they know the thoughts of man, as is most particularly stated in the first passage, yet, in consistency with that passage, they do not know them as the thoughts of men in the body — in the natural world. This may account for the statement in the second passage above, that neither angels nor spirits know any thing of man, no more than man knows of them, being consociated only by correspondences, which causes them to be together by affections, but not by thoughts; and that the Lord alone knows the thoughts of men. And yet it is said that "angels of the Lord know that they are with men," and also spirits, when they speak with men; and hence it may be concluded that angels, and spirits too, occasionally, must know the thoughts of men. If the above suggestions, therefore, do not fully remove the apparent discrepancy, probably Swedenborg had reference in the latter passage to that *full and entire* knowledge of the thoughts of men, which the Lord alone only knows. (See 2080.) — Compiler.

Spirits are informed by Men.

1889. That spirits are informed by the Lord through the medium of man, and that they thus receive knowledge, has been manifested and proved to me from the almost continued experience of two years and three quarters.

1890. And in like manner by other men, although they are ignorant of it; [a fact] which was made evident to me from many things that happened to me before I conversed with spirits; and if I were to reflect upon every thing which occurred then, I should be sufficiently confirmed therein, and I could confirm all others by experience alone. Although this, in like manner, is effected by means of spirits, and by a thousand other methods unknown to us, yet it is not to be doubted that it is by the omnipotence of the Lord.

1891. In respect to spirits [being informed] by man, the reason is, because they put on the entire man, and all things of his memory, and thus, in a moment, they are in the faculty of learning; it is otherwise with man, who must be instructed from infancy. — *S. D.* 821–823.

Evil Attempts of Spirits during Man's Sleep.

1892. Evil spirits have the greatest and most burning desire to infest and assault man during sleep; but he is then particularly under the Lord's keeping; for love never sleeps. The spirits who infest are miserably punished. I have often heard their punishments, so often that I cannot enumerate the particular times: they consist in discriptions under the heel of the left foot, continued sometimes for hours together. Sirens, who are interior witches, are they who particularly beset man during night, when they endeavor to infuse themselves into his interior thoughts and affections; but they are constantly driven away by angels from the Lord, and are at length deterred from such attempts by most grievous punishments. They have at times discoursed with others during night, in all respects as from me, in a speech like mine, so like that it could not be distinguished, suggesting filthy things, and persuading falsities. I was once in a most sweet sleep, in which I had no sensation but of delightful rest; when I awoke, certain good spirits began to chide me for having infested them, so cruelly, as they said, that they supposed themselves to be in hell; the blame of which they laid upon me. To whom I replied, that I knew nothing about the matter, but that I had slept most quietly, so that it was impossible I could have been troublesome to them. Being amazed at this, they perceived at length that it had been effected by the magical arts of Sirens. The like was also shown

me afterwards, that I might know the nature and quality of the Sirens. They consist chiefly of such of the female sex, as in the life of the body had studied by interior artifices to allure to themselves male companions, insinuating themselves by things external, using every method of engaging men's minds, entering into the affections and delights of every one, but with an evil end, especially to gain influence and dominion. It was given me to perceive their interiors, and to discern how filthy they are, and how polluted with adulteries and hatreds. It was also given me to perceive how strongly operative their sphere is. — *A. C.* 1983.

1893. One night, on awaking, I heard some spirits about me, who were desirous to insnare me in my sleep; and after a little while I had a dismal dream. On again awaking, I was much surprised to see suddenly present certain chastising spirits, who inflicted terrible punishment on those who had endeavored to insnare me whilst asleep, by clothing them, as it were with visible bodies, having corporeal senses, and then torturing them by violent collisions of the parts in all directions, attended with pangs owing to the struggles thereby occasioned. The chastising spirits desired to kill them if they could, they being principally sirens, and this added greatly to their violence. Wondering that they were so severely punished, I perceived that it was because their crime was of so enormous a kind, arising from the necessity there is that man should sleep in safety, since otherwise the human race must necessarily perish. I was also made aware that the same thing occurs, although man is ignorant of the fact, in reference to others, whom these spirits endeavor by their artifices to assault during sleep; for unless it be given to converse with spirits, being with them by internal sense, it is impossible to hear, and much more to see such things, notwithstanding they happen alike to all. The Lord is particularly watchful over man during sleep. — *A. C.* 959.

1894. It was once foretold me, before I went to sleep, that there were some who were conspiring against me, with intent to kill me by suffocation, but I did not at all attend to their threats, because I was protected by the Lord, and therefore I fell asleep without apprehension; but being awakened at midnight, I was made very sensible that I did not respire from myself, but from heaven, for the respiration was not my own, but still I respired. — *A. C.* 3891.

Magic, Sorcery, and Enchantments.

1895. By the Egyptians, the representatives and significations of the Ancient church, which church had also existed among them, were turned into magic. For by the representatives and significations of the church at that time there was communication with heaven, which communication was with those who lived in the good of charity, and with some of them was open: but with those who did not live in the good of charity, but in things contrary to charity, open communication was sometimes given with evil spirits, who perverted all the truths of the church, and therewith destroyed goods, whence came magic: this may likewise be manifest from the hieroglyphics of the Egyptians, which they also employed in sacred things, for by them they signified spiritual things, and perverted divine order. Magic is nothing else but the perversion of order, and especially is the abuse of correspondence. — *A. C.* 6692.

1896. By sorcerers, in the Word, are signified those who pervert the laws of Divine order. That

magic and sorcery are nothing else, may be manifest from sorcerers, and especially in the other life where they abound: for they who in the life of the body have practised cunning, and have contrived various arts of defrauding others, and at length in consequence of success have attributed all things to their own proper prudence, they in the other life learn things magical, which are nothing else than abuses of divine order, especially of correspondence. For it is according to divine order that all and single things correspond, as for example, the hands, the arms, the shoulders, correspond to power, and thence also a staff has the same correspondence; therefore they form to themselves staffs, and also representatively set the shoulders, the arms, and the hands, and thereby exercise magical power; so in a thousand and a thousand other instances. The abuse of order and of correspondences is, when those things which are of order are not applied to good ends, but to evil ends, as to the end of ruling over others, and to the end of destroying, for the end of order is salvation, thus to do good to all.

1897. By sorceries and enchantments, when mentioned in the Word, are also signified the art of presenting falses that they may appear as truths, and of presenting truths that they may appear as falses, which is effected principally by fallacies. — Such is the signification of the passage, "By thy enchantments were all nations seduced," Rev. xviii. 23; speaking of Babylon. Hence now it may be known, what is signified by the sorceries which were to be cut off from the land, namely, the arts of presenting truths as falses, and falses as truths; these arts also correspond to the fantasies, whereby the evil in the other life present before the eyes things beautiful as ugly, and things ugly as beautiful; which fantasies are also a species of sorceries, for they are also abuses and perversions of divine order. — *A. C.* 7296, 7297.

1898. In ancient times, various kinds of infernal arts, called magic, were in use, of which some are recounted in the Word (as in Deut. xviii. 9–11); amongst them were also enchantments, whereby they induced affections and pleasures which another could not resist; this was effected by sounds and tacit voices, which they either produced or muttered, and which, by analogous correspondences, had communication with the will of another, and excited his affection, and fascinated him, to will, think, and act in a certain manner. Such enchantments the prophets were skilled in, and also used, by which they excited good affections, hearing, and obedience, and these enchantments are mentioned in a good sense in the Word (Isaiah iii. 1–3, 20; xxvi. 16; Jer. viii. 17; and in David, Psalm lviii. 4, 5). But inasmuch as by such speeches and mutterings, evil affections were excited by the evil, and thus enchantments were made magical, therefore they are also recounted among the magical arts, and severely prohibited (Deut. xviii. 9–11; Isaiah xlvi. 9, 12; Rev. xviii. 23; xxii. 15). — *A. E.* 590.

1899. By witchcraft [*veneficium*] is signified nearly the same as by incantation, and incantation signifies such persuasion, that the person persuaded is rendered incapable of perceiving any otherwise: such kind of persuasion exists with certain spirits, whereby they as it were obsess the understanding of another, and suffocate the faculty of perceiving; and whereas the simple good in the Babylonish nation are so compelled and persuaded to believe and act according to what the monks tell them, therefore it is here said that they were seduced by their

witchcraft. The like is signified by the incantations mentioned in Isaiah (chap. xlvii. 9, 12); where Babylon is treated of; likewise in David (Psalm lviii. 5, 6). Incantation is also mentioned among the arts of magic, prohibited to the sons of Israel (Deut. xviii. 10, 11). — *A. E.* 1191.

Egyptian Hieroglyphics.

1900. It is commonly known, that in Egypt, there were hieroglyphics, and that they were inscribed on the columns and walls of the temples and other buildings; it is acknowledged, however, that at this day, no one is able to determine their signification. Those hieroglyphics were no other than the correspondences between the spiritual and the natural, to which science, the Egyptians more than any people of Asia, applied themselves, and according to which, the very early nations of Greece formed their fables; for this, and this only, was the most ancient style of composition. — *Letter to Dr. Hartley.*

The Frogs of Egypt.

1901. Frogs denote ratiocinations from falses; this signification of frogs is not only from their croaking, but also from their abiding in marshy and putrid lakes, by which also are signified infernal falses: for they who ratiocinate from falses against divine truths, have their abode in hells, which appear like marshes and stagnant waters giving a fetid smell, and they who are therein, when they are viewed by the light of heaven, appear like frogs, some in a greater, and some in a lesser form, according to the elation of mind arising from ratiocination more or less acute; they are also more or less unclean, according as their ratiocinations against divine truth are more or less interior and dignified. That frogs signify ratiocinations from mere falses against divine truths, may appear from the miracle of the frogs in Egypt; for by all the miracles there performed, are signified the plagues or evils, with which they are affected after death, who, by the scientifics of the natural man, fight against spiritual goods and truths, and endeavor to destroy them. That by frogs are there signified reasonings of the natural man from falses against the truths of the spiritual man, is evident from the description of that miracle in Moses: "That He caused the river to bring forth frogs in abundance, and they went up and came into the house of Pharaoh, and into his bed chamber, and upon his bed, and into the house of his servants, and of his people, and into the ovens and the kneading troughs. And that after they were dead, they were gathered into heaps, and the land stunk" (Exod. vii. 27-29; chap. viii. 1-10). Likewise in David: "He turned their waters into blood, and slew their fish, he caused frogs to come forth upon their lands, into the chambers of their kings" (Psalm cv. 29, 30): treating concerning the plagues in Egypt: by the waters turned into blood are signified truths falsified; by the fishes that were slain are signified the scientific truths and knowledges of the natural man, that they perished: by the frogs coming forth upon the land, are signified the reasonings of the natural man from falses; the chambers of the kings signify interior truths, which they perverted by such reasonings, inner chambers denoting the interiors, and kings denoting truths; similar things are signified by the frogs coming up into the house of Pharaoh, into his bed chamber, and his bed. From these considerations it is now evident what is signified by the three unclean spirits like frogs, which came forth

out of the mouth of the dragon, of the beast, and of the false prophet. — *A. E.* 1000.

Naturalism.

1902. At this day, naturalism has nearly inundated the church, and can only be shaken off by means of rational arguments: whereby man may see that a thing is so. Naturalism arises from thinking concerning things divine from things proper to nature only, which are matter, space, and time; the mind which inhere in such things, and is not willing to believe any thing but what it understands, cannot do otherwise than blind its understanding, and from the darkness in which it immerses it, falls into a negation of the Divine Providence, and thence of omnipotence, omnipresence, and omniscience, when nevertheless these things are altogether as religion teaches, as well within nature as above it, but they cannot be comprehended in the understanding, unless spaces and times are removed from the ideas of its thought: for these have place in some manner or other in every idea of thought, and unless they are removed, man cannot think otherwise than that nature is all, that it is from itself, and that life is from it, and hence that the inmost principle of nature is what is called God, and that all besides is ideal. I know that such persons will also wonder to hear, that any existence can be given where there is neither time nor space; and that the Divine [principle] itself is without time and space, and that spiritual beings are not in them, but only in appearances of them, when notwithstanding divine spiritual things are the very essences of all things, which have existed and which do exist, and natural things without them are as bodies without a soul, which become carcasses. Every man who makes himself a naturalist by thoughts from nature, remains also such after death, and calls all things, which he sees in the spiritual world, natural, because they are similar; still however such persons are illustrated and taught by angels that they are not natural, but that they are appearances of things natural: they are also convinced so as to affirm that it is so; but still they relapse, and worship nature as in the world, and at length separate themselves from the angels, and fall into hell, nor can they be taken out thence to eternity; the reason is, because they have not a spiritual soul, but only a natural one, such as appertains to beasts, with the faculty however of thinking and speaking, because they were born men. Now whereas the hells are filled with such at this day, more than before, it is of importance that such dense darkness arising from nature, which at this day crowds and bars up the thresholds of men's understanding, be removed by rational light derived from spiritual. — *A. E.* 1220.

The Image of God as destroyed in Man.

1903. The image of God and the likeness of God are not destroyed with man, but are as destroyed; for they remain implanted in his two faculties, that are called rationality and liberty, which are much treated of above: they became as destroyed, when man made the receptacle of the divine love, which is his will, the receptacle of the love of self, and the receptacle of the divine wisdom, which is his understanding, the receptacle of his own intelligence: thereby he inverted the image and likeness of God, for he turned away those two receptacles from God, and turned them round to himself; hence it is, that they are closed above, and open below, or that they are closed

before and open behind, when yet by creation they were open before and closed behind; and when they are opened and closed thus inversely, then the receptacle of love or the will receives influx from hell or from its proprium; in like manner the receptacle of wisdom or the understanding. Hence arose in the churches the worship of men in place of the worship of God, and worship from the doctrines of falsity in place of worship from the doctrines of truth; the latter from their own intelligence, and the former from the love of self. From these things it is manifest, that religion in process of time decreases and is consummated by the inversion of the image of God with man. — *D. P.* 328.

The Fall.

1904. With the man of the Most Ancient Church, whatever he saw with his eyes gave rise to some celestial idea, and thus with him all things, both in general and in particular, seemed to possess vitality. Hence it may appear that his divine worship was exclusively internal, and in no respect external. When, however, the church was on the decline, as with his posterity, and when their perception or communication with heaven began to cease, then another state of things commenced. Men no longer perceived from the objects of sense what was celestial, but what was worldly, and this in proportion to the diminution of their perception; until at length, in the last posterity immediately preceding the flood, they recognized nothing in sensible objects but what was worldly, corporeal, and terrestrial. Thus heaven became separated from man, he ceasing to have any but the remotest communication therewith; and, at the same time, a communication being opened with hell, he derived thence his general idea, that which, as was observed, modifies every particular impression. In this state, when any celestial idea presented itself, it was as nothing to them, so that at length they were unwilling even to allow that any thing spiritual and celestial existed. Thus the condition of man became changed, yea, inverted. — *A. C.* 920.

Nothing Divine in Man,

1905. Because the finite has not any thing of the Divine in itself, therefore there is not any thing such, not even the least, in man or angel as his; for man and angel is finite, and only a receptacle, in itself dead: his living principle is from the proceeding Divine conjoined to him by contiguity, which appears to him as his. — *D. P.* 57.

Good from Man compared with good from the Lord.

1906. Good exists from a contrary origin, when from man, not from the Lord. For the Lord is good itself, consequently He is the source of all good; the good which is from Him has in it what is Divine, thus it is good from the inmost and from the first esse; but the good which is from man is not good, because man of himself is nothing but evil, hence the good which is from him is in its first essence evil, although in the external form it may appear as good. The case herein is like that of flowers which are painted on a tablet, in comparison with flowers which grow in a garden; the latter flowers are beautiful from inmosts, for the more interiorly they are opened, the more beautiful they are, but the flowers painted on a tablet are beautiful only in the external form, and as to the internal they are nothing but clay and a heap of terrestrial parts lying in confusion; which the Lord also teaches when He says, "Solomon in all

his glory was not arrayed like one of the lilies of the field," *Matt. vi.* 29. Such is the case with good which is from man, and with good which is from the Lord: that those goods differ so much one from the other, cannot be known to man, because he judges from externals; but the angels perceive well whence the good with man is derived, and hence what is its quality: the angels with man are and as it were dwell in good from the Lord, and they cannot be in good from man, but remove themselves from it as far as possible, for from the inmost it is evil: for good from the Lord has heaven in it, it being in image a form of heaven, and having stored up in its inmost the Lord Himself, for in all good which proceeds from the Lord there is a resemblance of Himself, and hence a resemblance of heaven; but in the good which is from man there is a resemblance of man, and whereas man of himself is nothing but evil, there is a resemblance of hell: so great is the difference between good from the Lord, and good from man. — *A. C.* 8480.

Hereditary Evils in Children distinguished by Colors.

1907. Hereditary evils are diverse; in infants and children, however, they appear no otherwise, than such as can be attempered with goods; thus they appear like the colors, black, green, and blue, with the light [shining upon them], so that a kind of rainbow is thence formed; — it is otherwise if evils are again added by actual sin; — the love of self in a child born of such parents, is, as it were, black; the love of the world is, as it were, yellow; and the love of earthly things, as it were, green; which, however, by being attempered [with the light], assume beautiful appearances, as in the case of infants in heaven. — *S. D.* 1311.

The Love of Rule.

1908. Inasmuch as in the Christian world the love of rule and the love of riches universally prevail, and these loves at this day are so deeply in-rooted, that their power of seduction is not attended to, it is of moment that their quality should be discovered and made known. They seduce every man who does not shun evils because they are sins, for he who does not thus shun evils, does not fear God, wherefore he remains natural; and inasmuch as the loves proper to the natural man are the love of rule and the love of riches, therefore he does not see with interior acknowledgment what is the quality of those loves in himself: he does not see unless he be reformed, and he is reformed only by combat against evils; it is believed, that he is reformed by faith, but the faith of God has no place with man until he fights against evils. When man is thus reformed, then light from the Lord through heaven, flows in, and gives him the affection, and also the faculty of seeing what the quality of those loves is, and whether they have rule with him, or are subservient, thus whether they are in the first place with him, and make as it were the head, or are in the second place, and make as it were the feet; if they have rule and are in the first place, they then seduce, and become curses, but if they are subservient and in the second place, they then do not seduce, and become blessings. I can assert, that all with whom the love of rule is in the first place, are inwardly devils. This love is known from its delight, for it exceeds every delight of the life of men; it exhales continually from hell, and the exhalation appears as a fire of a great furnace, and enkindles the hearts of men, whom the Lord does not protect;

the Lord protects all who are reformed. Still the Lord leads them, but in hell; yet only by external bonds, which are fears on account of the penalties of the law, and the loss of reputation, of honor, of gain, and of the pleasures thence derived; He also leads them by remunerations in the world; nor can He bring them out of hell, because the love of rule does not admit internal bonds, which are the fear of God, and the affections of good and truth, by which the Lord leads all, who follow Him, to heaven and in heaven. — *A. E.* 1189.

1909. It has been given me to be sensible what and how great is the delight of the love of ruling from the love of self: I have been led into it for the sake of becoming acquainted with it; and it was such that it exceeded all the delights which there are in the world; it was a delight of the whole mind, from its inmost things to its ultimates; but in the body it was not felt otherwise than as a pleasure and willingness in the swelling breast: and it was also given to feel that from that delight, as from a fountain, spring forth the delights of all evils, as of committing adultery, of revenging, of defrauding, of blaspheming, and in general of doing evil. — *D. P.* 215.

Remarkable Relation concerning the Love of Rule.

1910. When I was meditating on these things, it was said to me by an angel from the Lord, "Now, now, you will see, and from sight be confirmed, what that infernal love is." And then on a sudden the earth opened itself, on the left hand, and I saw a devil ascending from hell, who had on his head a square cap pressed down over the forehead even to the eyes; his face full of pimples as of a burning fever; his eyes fierce, his breast swelling into a rhombus; from his mouth he belched forth smoke like a furnace; his loins were completely ignited; instead of feet he had long ancles without flesh, and from his body there was exhaled a foul and stinking heat. On seeing him I was terrified, and cried to him, "Do not come here; tell whence you are." And he replied, with a hoarse voice, "I am from the lower regions, and there in a society with two hundred, which is the most supereminent of all societies. There we all are emperors of emperors, kings of kings, dukes of dukes, and princes of princes; no one there is barely an emperor, nor barely a king, a duke and a prince. We sit there upon thrones of thrones, and thence send forth mandates into all the world and beyond." Then I said to him, "Do you not see that you are insane from the fantasy of supereminence?" And he answered, "How can you talk so! because we absolutely seem to ourselves, and also are acknowledged by our companions, as such." On hearing this, I did not wish to say again, "You are insane," because he was insane from fantasy. And it was given me to know that that devil, when he lived in the world, was only the steward of a certain house; and that then he was so elated in spirit, that he despised all the human race in comparison with himself, and indulged the fantasy that he was of more dignity than a king, and even than an emperor; in consequence of which pride, he had denied God, and accounted all the holy things of the church as of no importance for him, but as something for the stupid common people. At length I asked him, "How long do you two hundred there, thus glory among yourselves?" He said, "Forever; but that those of us who torture others on account of denying supereminence, sink down; for it is lawful for us to glory, but not to do

evil to any one." I asked again, "Do you know what is the condition of those who sink down?" He said, "They sink down into a certain prison, where they are called viler than the vile, or the most vile, and where they labor." Then I said to that devil, "Beware, then, lest you also sink down."

1911. After this the earth again opened itself, but to the right; and I saw another devil rising up, upon whose head there was, as it were, a mitre encompassed with folds as of a snake, the head of which rose up from the top; his face was leprous from the forehead to the chin, and also both of his hands; his loins were naked and black as soot, through which appeared a dusky fire as of a fire hearth; and the ankles of his feet were like two vipers. The former devil, seeing this, cast himself upon his knees and adored him. I asked, "Why so?" He said, "He is the God of heaven and earth, and he is omnipotent." And then I asked him, "What do you say to this?" He answered, "What shall I say? I have all power over heaven and hell; the lot of all souls is in my hand." And I again asked, "How can he who is emperor of emperors, submit himself thus, and you receive adoration?" He answered, "He is still my slave. What is an emperor in the sight of God? In my hand is the thunderbolt of excommunication." And then I said to him, "How can you be so insane? You were in the world only a priest; and because you labored under the fantasy that you had the keys, and thence the power of binding and loosing, you worked up your spirit to this degree of madness, that you now believe that you are God himself." At this being indignant, he swore that he was, "and that the Lord had not any power in heaven, because He has transferred it all to us. We have only to give command, and heaven and hell obey with reverence. If we send any one to hell, the devils immediately receive him, and so do the angels him whom we send to heaven." I asked further, "How many are there of you in your society?" He said, "Three hundred, and we all there are gods, but I am the god of gods." After this the earth opened under the feet of both, and they sunk down deep into their hells; and it was given me to see, that, under their hells, there were workhouses, into which those would fall who do harm to others; for to every one in hell is left his fantasy, and also his glorying in it, but it is not lawful to do evil to another. The reason that they are such there, is because man then is in his spirit, and the spirit, after it is separated from the body, comes into the full liberty of acting according to its affections and the thoughts thence. Afterwards it was given to look into their hells; and the hell where the emperors of emperors and kings of kings were, was full of all uncleanness, and they seemed like various wild beasts with fierce-looking eyes: and also in the other hell, where were the gods and the god of gods; and in this there appeared direful birds of night, which are called *ochim* and *ijim*, flying around them; the images of their fantasy thus appeared to me. Hence it was manifest what political self-love is, and what ecclesiastical self-love is; that this is, that they wish to be gods, but that, that they wish to be emperors; and that they thus wish, and also aspire after what they wish for, so far as the reins are given to those loves. — *T. C. R.* 661.

Sphere of Self-love.

1912. When this is man's ruling principle, it communicates its influence to all his thoughts, yea, to the minutest particulars of his thoughts;

as is universally the case with whatever has the supreme rule, in the mind. This does not appear so manifestly in the life of the body, as in the other life: there a man's ruling principle manifests itself by a certain sphere, which is perceived by all around him; and this sphere, exhaling, as it does, from every particular of his constitution, is of the same nature and quality as himself. The sphere of a person who regards himself in all things, appropriates to itself, and, as it is there said, absorbs every thing which favors him; consequently, it absorbs all the delight of the spirits around him, and destroys all their freedom: it becomes unavoidable, therefore, that such a one should be separated from their society. — *A. C.* 1316.

The Universals of Hell and Heaven.

1913. The universals of hell are three, but these are diametrically opposite to the universals of heaven. The universals of hell are these three loves — the love of ruling from the love of self, the love of possessing the goods of others from the love of the world, and scortatory love. The universals of heaven opposite to those, are these three loves — the love of ruling from the love of use, the love of possessing the goods of the world from the love of doing uses by them, and truly conjugal love. — *T. C. R.* 661.

Difference Between the Regenerate and Unregenerate.

1914. With the regenerate man there is a conscience of what is good and true, and he does good and thinks truth from conscience; the good which he does being the good of charity, and the truth which he thinks the truth of faith. The unregenerate man has no conscience, or if any, it is not a conscience of doing good from a principle of charity, and of thinking truth from a principle of faith, but from some love or other regarding himself or the world, wherefore it is a spurious or false conscience. With the regenerate man there is joy when he acts according to conscience, and anxiety when forced to do or think contrary to it; but it is not so with the unregenerate, for in many instances he does not know what conscience is, much less what it is to do any thing either according or contrary to it, he doing only what favors, and thus gratifies his own loves, as to act contrary thereto occasions anxiety. The will and understanding are renewed with the regenerate man, and constitute his conscience, or in other words are in that conscience, by which the Lord operates the good of charity and the truth of faith with him. The unregenerate man, however, is destitute of will, having lust in its stead, whence comes a proneness to every evil; neither is there understanding, but ratiocination, and hence a tendency to whatever is false. With the regenerate man there is a celestial and spiritual life; his capacity of thinking and understanding what is good and true being derived from the life of the Lord through the remains, of which we spoke above, and hence he has the faculty of reflection; but the unregenerate man possesses only corporeal and worldly life. With the regenerate the internal man has the dominion, the external being obedient and submissive; but with the unregenerate the external man rules, the internal being quiescent, as if it had no existence. The regenerate man knows, or has a capacity of knowing on reflection, what the internal man is, and what the external; but of these the unregenerate man is altogether ignorant,

nor can he know them although he reflects, since he is unacquainted with the good and truth of faith originating in charity. Hence may be seen what is the quality of the regenerate, and what of the unregenerate man, and that they differ from each other like summer and winter, and light and darkness; wherefore the regenerate is a living, but the unregenerate a dead man. — *A. C.* 977.

The Mountains of Ararat.

1915. "And the ark rested in the seventh month, upon the seventeenth day of the month, upon the mountains of Ararat." Gen. viii. 4. That the mountains of Ararat represent light, may appear from the signification of a mountain, as denoting the good of love and charity, and from that of Ararat, as meaning light, and indeed the light of a regenerate person. New light, or the first light of the regenerate, never derives its existence from the knowledges of the truths of faith, but from charity. The truths of faith are like rays of light, love or charity being like flame; and the light of him who is being regenerated does not arise from the truths of faith, but from charity, the truths of faith being the rays of light thence emitted. Thus it is manifest that the mountains of Ararat signify such light. This is the first light perceived after temptation, and being the first, it is obscure, and is called *lumen*, not *lux*.*

1916. Hence, then, it may appear, that this verse in the internal sense signifies that the spiritual man is a holy rest, in consequence of being endowed with new intellectual light derived from charity. These truths are perceived by the angels in a variety so wonderful, and an order so delightful, that could man but obtain a single such idea, it would open to him thousands and thousands of others in an increasing ratio, of so exalted a character as to be utterly indescribable. Such is the Word of the Lord in its internal sense throughout, even when it appears in the letter to be an unpolished historical relation; as when it is here said, that "the ark rested in the seventh month, upon the seventeenth day of the month, upon the mountains of Ararat." — *A. C.* 854, 855.

Delight of doing good without a Recompense.

1917. Very few at this day know, that in doing good without a view to recompense, there is heavenly happiness: for they do not know that there is any other happiness than to be advanced to honors, to be served by others, to abound in riches, and to live in pleasures; they are deeply ignorant that above those things there is a happiness, which affects the interiors of man, thus that there is a heavenly happiness, and that this happiness is the happiness of genuine charity: inquire of the wise of this day, whether they know that this is heavenly happiness. Hence also it is, that some reject good works, believing that they cannot have place with any one, without a view to merit by them; for they do not know, that they who are led of the Lord, are desirous of nothing more than to do good works, and that they think of nothing less than of meriting by them; for this is in the new will, which is given by the Lord to those who are regenerated, inasmuch as that will is the Lord's with man. — *A. C.* 6392.

1918. They who in heaven are in genuine mutual love, when they perform uses, and do good to

* *Lux* is employed by the author to denote full and perfect light, *lumen* that which is comparatively faint and obscure; the former to express the light of the spiritual, the latter that of the natural man, or of him in whom regeneration has only just commenced.

others, are in such joy and happiness, that they seem to themselves then first to be in heaven; this is given them by the Lord, to every one according to uses; but this happiness vanishes, as soon as they think of recompense, for thought concerning recompense, when yet they are in recompense itself, renders that love impure and perverts it; the reason is, because then they think of themselves, and not of the neighbor, namely, that they may render themselves happy, but not others, unless so far as they are happy themselves: thus they convert love towards the neighbor into love towards themselves, and so far as they do this, so far the joy and happiness from heaven cannot be communicated to them, for they concentrate the influx of what is happy from heaven in themselves, nor do they transmit it to others, and they are like to objects, which do not remit the rays of light, but absorb them; the objects which remit the rays of light, appear in light, and glow, but those which absorb, appear opaque, and do not glow at all, wherefore they who are of this description, are separated from angelic society, as they who have nothing in common with heaven. — *A. C.* 6388.

1919. When an angel does good to any one, he communicates also to him his own good, satisfaction, and blessedness, and this with the mind that he wills to give to another every thing, and to retain nothing: when he is in such communication, then good flows in with satisfaction and blessedness to him in a much greater degree than he gives, and this continually with increases. But as soon as the thought occurs, that he wills to communicate what he has to the intent that he may obtain that influx of satisfaction and blessedness in himself, the influx is dissipated; and still more so, if any thing presents itself of thought concerning recompense from him to whom he communicates his good. This it has been given to know from much experience. Hence also it may be manifest, that the Lord is in every single thing; for the Lord is such that He wills to give Himself to all, hence satisfaction and blessedness are increased with those, who become images and likenesses of Him. — *A. C.* 6478.

Internal Blessedness hardly perceptible in this Life.

1920. The blessedness of the celestial affections, which are of love to the Lord and charity towards the neighbor, cannot easily be described, by reason that it is internal and seldom manifests itself with any one in the body, thus seldom to the sense. For man, during his life in the body, has a distinct sensation of those things which exist in the body, but a very obscure one of those which exist in his spirit, for worldly cares, whilst man is in the body, are an impediment. The blessedness of the affections cannot flow in so far as into the sense of the body, unless natural and sensual things be reduced to agreement with interior things, and even then only obscurely, as a tranquillity arising from contentment of mind; but after departure out of this life it manifests itself, and is perceived as something blessed and happy, and then affects both the interiors and exteriors. — *A. C.* 6408.

What the internal Man is when not reformed.

1921. What the internal of man is, unless it be reformed by the Lord, was manifest to me from the devils and satans in hell; for they have it continually in mind to kill the Lord; and because they cannot do this, they are in the endeavor to

kill those who are devoted to the Lord; but because they cannot do this, like men in the world, they attempt every method of destroying their souls, that is, of destroying the faith and charity with them. That hatred and revenge with them appear like dark fires and like bright fires; hatred like dark fires, and revenge like bright fires; yet they are not fires, but appearances. The cruelties of their hearts are sometimes seen above them in the air like combats with the angels, and like the death and destruction of them; it is their anger and hatred against heaven from which such direful mockeries arise. Moreover, they also appear at a distance like wild beasts of every kind, as tigers, leopards, wolves, foxes, dogs, crocodiles, and like serpents of every kind; and when they see, in representative forms, gentle beasts, they attack them in fantasy, and attempt to kill them. There came into my sight, as it were, dragons, standing beside women, with whom were infants, which they endeavored, as it were, to devour, according to those things which are related in Revelation xii; which are nothing else than representations of hatred against the Lord and his New Church. That the men in the world, who wish to destroy the church of the Lord, are similar to them, is not apparent to their companions, because the bodies, by which they perform moral duties, absorb and conceal those things; but still they appear to the angels, who look not at their bodies but at their spirits, in like forms with those devils above described. Who could have known such things, unless the Lord had opened the sight of some one, and enabled him to look into the spiritual world? If this had not been done, must not these things, and others of the greatest importance, have been concealed from men forever? — *T. C. R.* 312.

All Things in Nature represent Regeneration.

1922. In the world, regeneration is represented by various things, as by the blossomings of all things of the earth in the time of spring, and by their successive growth even to fructifications; in like manner, by the growth of every tree, shrub and flower, from the first month of heat even to the last of it. It is represented also by the progressive ripening of all fruits from the first stamen to full maturity: it is represented then by morning and evening showers and by dews, at the coming of which the flowers open themselves, and at the darkness of night they contract themselves; again, by the fragrances from gardens and fields, and also by the rainbow in the cloud, Gen. ix. 14-17; as also by the splendid colors of the morning before sunrise; and, in general, by the continual renovation of all things in bodies, by means of the chyle, and by means of the animal spirit, and thence the blood, the purification of which from useless things, and renovation, and as it were regeneration, is perpetual. If attention be given to the vilest things in the earth, an image of regeneration is presented in the wonderful transformation of silkworms and many other worms into nymphs and butterflies, and in that of others, which in time are furnished with wings. To which we may add things still more trivial; it is represented by the desire of certain birds of immersing themselves in waters for the sake of washing and cleansing themselves, after which they return, like the nightingales, to their songs. In a word, the whole world, from the firsts to the lasts of it, is full of representations and types of regeneration. — *T. C. R.* 687.

The Bow in the Cloud.

1923. "I do set my bow in the cloud," (Gen. ix. 13), signifies the state of the regenerate spiritual man, he being like a rainbow. It may appear surprising that a token of the covenant in the Word should be a bow in a cloud, or a rainbow, since this is produced by the modification which the solar rays undergo when falling upon drops of rain, and, unlike the other signs of the covenant in the church, mentioned above, is a purely natural phenomenon. That it does, however, represent regeneration, and denote the state of the regenerate spiritual man, can only be known by those who are permitted to see, and thereby to know the reason of it. The spiritual angels, who have all been men of the spiritual church made regenerate, when presented to view in another life, have an appearance about the head like a rainbow; and as these rainbows agree perfectly with the state of the angels, their quality is hence discernible in heaven and the world of spirits. The cause of this rainbow-like appearance is, that their natural [truths] corresponding with their spiritual, present this appearance, it being a modification of spiritual light from the Lord in their natural [truths]. It is these angels who are said to be "born again of water and the spirit," whereas the celestial angels are regenerated by fire. It may be observed, that for the production of natural color there must necessarily be a ground which either absorbs or reflects the rays of light from the sun, or which is, in other words, either black or white. Now according to the various conditions of this ground as to absorbing or reflecting power, or, as it is termed, as to blackness or whiteness, is that modification of the inflowing rays of light, which gives rise to colors, some of which partake more or less of the obscure or black property, and others more or less of the shining or white property, and hence arises their diversity. So it is comparatively in spiritual things; for the obscurity resembles man's intellectual proprium, or the false; and the blackness his voluntary proprium, or the evil, which absorbs and extinguishes the rays of light. And the bright and white property is the truth and good which man thinks to do of himself, which reflects and rejects from itself the rays of light. These rays which fall thereon, and as it were modify them, are from the Lord, the sun of wisdom and intelligence, the rays of spiritual light being no other, nor from any other source. It is from the correspondence of natural things with spiritual, that when in the other world this is visible about the regenerate spiritual man, there is an appearance as of a bow in a cloud, the bow being a representation of what is spiritual in what is natural. The regenerate spiritual man has an intellectual proprium, into which the Lord insinuates innocence, charity, and mercy; and as these gifts are received by him, his rainbow when presented to view appears more beautiful in proportion as his will proprium is more removed, subdued, and reduced to obedience.

1924. That a cloud denotes the obscurity of the light in which the spiritual man is, as compared with the celestial, may appear from what has been just stated concerning the bow; for the bow, or the color of the bow, never exists except in a cloud; the duskiness of which, (as was observed,) becomes changed into [various] colors by the transit of the solar rays, the nature of the medium through which the rays are transmitted determining the color. So also it is with the spiritual man;

the obscure medium surrounding him, here called a cloud, being falsity, or, what is the same thing, his intellectual proprium, which, when innocence, charity, and mercy are insinuated into it by the Lord, no longer looks like falsity, but is as the appearance of truth combined with [real] truth from the Lord, and hence resembles a colored bow. This is a certain spiritual modification which can never be [fully] described, and unless the colors themselves and their mode of formation are perceived by man, I question whether it is possible to explain it to his apprehension. The nature of this cloud with the regenerate man, may be discovered from his state antecedent to that process. Man is regenerated by the instrumentality of those things which he conceives to be the truths of faith; for every one supposes his own religious tenets to be true, and hence he receives conscience; wherefore after he has received conscience, to act contrary to those things which are impressed upon him as the truths of faith, is with him to act contrary to conscience. Such is every regenerate person; for many are regenerated by the Lord, of every religious opinion, and when they become so, they do not receive any immediate revelation, except what is insinuated into them by the Word and the preaching of the Word. As, however, they receive charity, the Lord by it operates on their cloud, producing light similar to that occasioned by the sun's rays impinging upon a [natural] cloud, by which it is rendered more lucid, and becomes variegated with colors, and is thus rendered like a rainbow. In proportion, therefore, to the tenuity of the cloud, that is, in proportion to the number of the truths of faith intermingled with its other constituents, is the bow beautiful; and in proportion to its density, that is, to the fewness of the truths of faith of which it consists, is the beauty of the bow diminished;—innocence adds greatly to its beauty, by causing as it were a lively brightness in the colors. — *J. C.* 1042, 1043.

Love the Foundation of all Harmony and Order.

1925. That love is the fundamental principle from and by which heaven exists and subsists, is evident from this circumstance, — that there must be such harmony and unanimity, and hence so universal a consociation, that the whole heaven, the whole world of spirits, — that is, the whole human race from its creation — should form a *one*, — as all and every particular in man, in whom there are indefinite things, form one body, and thus constitute one man; in which body, if any thing was to prefer itself to any other thing, and not to love another thing better than itself, it could not subsist. He who is in genuine love, thinks of the common good, and of the universal human race, in respect to which every individual man should be as nothing, — as is known: wherefore, unless a man regard himself as associated with his fellows, and esteem himself as nothing in respect to the common good, and love his neighbor better than himself, he can by no means be in the unanimous body (heaven), but he necessarily expels himself from it, so far as he removes himself from that love. — *S. D.* 4046.

The Lord our true Father.

1926. In a dream my father appeared to me, and I discoursed with him, saying, that a son ought not to acknowledge his father for a father, as heretofore, after he becomes competent to judge for himself [postquam sui juri factus est]; for the reason

why a father is to be acknowledged during education is, because he is then in the place of the Lord, nor does a son know at that time what he ought to do, except by the direction of his father. But when he becomes competent to judge and think for himself, and seems to himself able to direct himself of himself, then the Lord is his Father, whose vicegerent his natural father had heretofore been. — *A. C.* 6492.

Why the Lord leads Man by Affections, and not by Thoughts.

1927. Whilst man is led of the Lord by affections, he may be led according to all the laws of His Divine Providence, but not if by thoughts; affections do not manifest themselves before the man, but thoughts do manifest themselves; also, affections produce thoughts, but thoughts do not produce affections; it appears as if they produce them, but it is a fallacy; and when affections produce thoughts, they also produce all things of man, because they are his life. This, likewise, is known in the world; for if you hold man in his affection, you keep him bound, and lead him whithersoever you will, and, in this case, one reason goes as far as a thousand; whereas if you do not hold man in his affection, reasons are of no avail, for the affection which is not in concord either perverts them, or rejects them, or extinguishes them. Similar would be the case, if the Lord led man by thoughts immediately, and not by affections. — *A. E.* 1176.

Life is Love.

1928. Man is aware of the existence, but not of the nature, of love. He is aware of its existence from the use of the word in common speech, as when it is said, such a one loves me, the king loves his subjects and subjects love their king, the husband loves his wife and the mother her children, and *vice versa*; also when it is said that this or that person loves his country, his fellow-citizens, or his neighbor; in like manner when it is said of things abstracted from person, that we love this or that thing. Nevertheless, though the word love is so universally in the mouths of men, scarcely any one knows what love is: whilst meditating on it, since he cannot form any idea of thought concerning it, he says either that it is nothing real, or that it is only something that flows in through the sight, hearing, feeling, and conversation, and thereby affects him; he is altogether ignorant that it is his very life, not only the common life of his whole body, and the common life of all his thoughts, but also the life of all the particulars thereof. A wise man may perceive this from the following queries: If you remove the affection which is of love, can you think any thing? and can you do any thing? In proportion as the affection which is of love grows cold, do not thought, speech, and action grow cold also? and in proportion as it is heated, are not they also heated?

1929. No one knows what is the life of man, unless he knows that it is love. If this be not known, one person may believe that the life of man consists only in feeling and in acting, another in thinking, when nevertheless thought is the first effect of life, and sensation and action are the second.

1930. Some idea of love, as being the life of man, may be had from the heat of the sun in the world, which, as is well known, is the common life as it were of all vegetation: from that heat, when it commences in the time of spring, vegetables of all kinds shoot from the ground, are adorned with

leaves, afterwards with flowers, and lastly with fruit, and thus, as it were, live; but when the heat retires in the autumnal and winter seasons, they are stripped of those signs of their life, and wither. Similar is the case of love in man; for love and heat mutually correspond to each other; wherefore also love is warm. — *D. L. W.* 1-3.

Origin of vital Heat.

1931. That in man, and in every animal, there is vital heat, is well known, but its origin is not known: every one speaks of it from conjecture; wherefore those who have no knowledge of the correspondence of natural with spiritual things, have ascribed it either to the heat of the sun, or to the activity of particles, or to life itself; but as they did not know what life is, they proceeded no further than barely to say so. But he that knows that there is a correspondence of love and its affections with the heart and its derivations, may know that love is the origin of vital heat. Love proceeds from the spiritual sun, where the Lord is, as heat, and is also felt by the angels as heat. This spiritual heat, which in its essence is love, flows by correspondence into the heart and the blood, and gives it heat, and at the same time vivifies it. That a man is heated, and as it were fired, according to his love and its degree, and grows torpid and cold according to its decrease, is well known, because it is felt and seen; it is felt from the heat of the whole body, and it is seen from the redness of the face; and on the other hand, its extinction is felt from the coldness of the body, and seen from the paleness of the face. — *D. L. W.* 379.

Concerning a Vacuum.

1932. I once heard the angels talking with Newton concerning a vacuum, and saying that they cannot endure the idea of a vacuum as of nothing; because in their world, which is spiritual, and within or above the spaces and times of the natural world, they equally feel, think, are affected, love, will, breathe, yea speak and act; which things are not possible in a vacuum as nothing, because nothing is nothing, and of nothing not any thing is predicable. Newton said, that he knew that the Divine which is, fills all things, and that he himself abhorred the idea of nothing concerning a vacuum, because it is destructive of every thing; exhorting those who conversed with him about a vacuum, to beware of the idea of nothing, calling it a swoon, because in nothing there is no actuality of mind. — *D. L. W.* 82.

The first Substance.

1933. It is acknowledged by many, that there is an only substance, which is also the first, from which all things are; but of what quality that substance is, is not known: it is believed that it is so simple that nothing is more simple; and that it may be likened to a point, which is of no dimension; and that from infinity of such the forms of dimension existed: but this is a fallacy, arising from the idea of space; for from this idea there appears such a least thing: but still the truth is, that the more simple and pure any thing is, so much the more and the fuller it is; which is the cause that the more interiorly any object is viewed, so much the more wonderful, perfect, and beautiful things are beheld therein; and thus that the first substance are the most wonderful, perfect, and beautiful of all things. That it is so, is because the first substance is from the spiritual sun, which, as was said, is from the Lord, and in which the

Lord is ; thus that sun itself is the only substance, which, because it is not in space, is the all in all, and in the greatest and least things of the created universe. Since that sun is the first and only substance, from which all things are, it follows that in it are infinitely more things than what can appear in the substances thence originating, which are called substantiates and at length matters. — *D. P. 6.*

True Idea of Eternity.

1934. Because the angels have not any notion of time, therefore they have a different idea of eternity from that which men of the earth have ; the angels by eternity perceive infinite state, but not infinite time. I was once thinking about eternity, and by the idea of time I could perceive what *to eternity* was, namely, without end, but not what *from eternity* was, thus neither what God had done from eternity before creation. When anxiety thence arose in me, I was elevated into the sphere of heaven, and thus into the perception in which the angels are concerning eternity ; and then I was enlightened to see that eternity must not be thought of from time, but from state, and that then it is perceived what from eternity is ; which was also the case with me. — *H. H. 167.*

Man is not of a sound Mind, unless Use be his Affection or Occupation.

1935. Man has external thought, and he has also internal thought ; he is in external thought when he is in company, whether in such case he hears, or speaks, or teaches, or acts, and also when he writes ; but the mind is in internal thought when he is at home, and gives place to his own interior affection ; this latter thought is the proper thought of his spirit in itself, but the former is the proper thought of his spirit in the body ; each remains with man after death, and then it is not known what the quality of the man is, until external thought is taken away from him, for in this case the thought speaks and acts from its affection. The man who is of a sound mind, will then see and hear wonderful things, for he will then hear and see that many, who in the world have discoursed wisely, have preached learnedly, have taught with erudition, have written scientifically, and have also acted prudently, as soon as the external principle of their mind is taken away, begin instantly to think insanely, and to speak and act as wildly as lunatics in the world, and, what is wonderful, in this case they believe themselves to be wiser than others. But to prevent the continuance of their insanity, they are remitted by turns into things external, and thereby into the civil and moral life which they lived in the world ; when they are in company there and in heaven, there is given a recollection of their insanities, and then they see and confess that they have discoursed insanely and acted foolishly ; nevertheless in the very instant of their being remitted into their interior principles, or the principles proper to their spirits, they are insane as before : their insanities are many in number, amounting to this, that they are willing to have dominion, to steal, to commit adultery, to do evil, to despise, reject, or sneer at, whatsoever is upright, just, sincere, together with every truth and good of the church and of heaven ; and what is more, they love this state of their spirit ; for the experiment has been made with several, whether they would rather wish to think sanely or insanely, and it has been found that they are rather willing to think insanely : the cause also of this their quality and character has been discovered, namely, that

they have loved themselves and the world above all things, that they have not applied their minds to uses, except for the sake of honor and gain, and that they have preferred the delights of the body to the delights of the soul ; such was their quality and character in the world, that they never thought sanely with themselves, except when they were in the presence of other men : the only cure of their insanity is this, that they are let into employments under a judge in hell, and so long as they are in those employments, they are not insane, for the employments in which they are occupied keep the mind as in a prison and in bonds, to prevent its expatiating into the deliriums of its lusts ; they apply themselves to these employments for food, clothing and lodging, thus unwillingly from necessity, and not freely from affection. But, on the other hand, all those in the world who have loved uses, and from the love thereof have performed them, think sanely in their spirit, and their spirit thinks sanely in their body, for that interior thought is also exterior thought, and speech is by the latter from the former, and so likewise is their action, the affection of use withholding their minds in itself, nor suffering them to expatiate into vanities, into things lascivious and filthy, into things insane and deceitful, into the unreal delights of various concupiscences ; after death they become of a like character, their minds being angelical, which, when exterior thought is taken away, are made spiritual, and angels thus recipient of celestial wisdom from the Lord. From these considerations it is now evident, that no man is of a sound mind, unless use be his affection or occupation. — *D. L. 15.*

Enoch.

1936. There were at that period persons who framed doctrines out of the truths which had been perceived in the Most Ancient and the succeeding churches, in order that they might serve as a test by which to ascertain what was good and true. Such persons were denominated Enoch, as is denoted by the words, "And Enoch walked with God ;" and they applied the same name to the doctrine itself, for the word Enoch signifies *to instruct*. The same is evident also from the signification of the expression *to walk*, as well as from the circumstance of his being said to walk with *God*, not with *Jehovah* ; for to walk with God is to teach and live according to the doctrine of faith, but to walk with Jehovah is to live the life of love. — *A. C. 519.*

1937. That "he was not, for God took him," signifies that this doctrine was preserved for the use of posterity, appears from what has been stated of Enoch's reducing into the form of doctrine what had been a matter of perception in the Most Ancient Church. This at that time was not allowable, for it is a very different thing to know what is good and true by perception, and to learn it by means of doctrine, since they who know by perception are in no need of the knowledge acquired in the way of systematized doctrines, any more than he who can think correctly has occasion to be taught to think by the rules of art, by which, indeed, his thinking faculty would be impaired, like that of those who shroud it over with the dust of school logic. Such as possess perception, are endowed by the Lord with the faculty of knowing what is good and true by an interior way, whilst to those who are taught by doctrine, knowledge is communicated by an external way, or through the medium of the bodily senses, and the difference between these two is like that between light and

darkness. To this it may be added, that the perceptions of the celestial man are incapable of description; for they extend to the most minute particulars, with every variety according to states and circumstances. However, it was foreseen that the perceptive faculty of the Most Ancient Church would perish, and that afterwards mankind would learn what is true and good by means of doctrines, or would come by darkness to light; therefore it is here said that "God took him," that is, preserved the doctrine for the use of posterity. — *A. C.* 521.

The Giants.

1938. "There were giants in the earth in those days." (Gen. vi. 4.) That by giants are signified those who from a persuasion of their own exaltation, set at naught whatever was holy and true, is evident from what has been before mentioned, as well as from its being afterwards stated that they immersed the doctrinals of faith in their lusts, represented by the sons of God going in unto the daughters of men, and their bearing unto them. Selfish and fantastic persuasions increase in proportion to the number of falses by which they are supported, until at length they become irremovable; and when the doctrinals of faith are made to corroborate them, then, from principles of which they are most thoroughly persuaded, they despise every thing sacred and true, and become what are called Giants. The people living before the flood, as was observed above, so overpower and suffocate all spirits by the direful fantasies which, as a poisoned and suffocative sphere, exhale from them, that they are deprived of the power of thinking, and seem to themselves half dead; and unless the Lord, by his advent in the flesh, had freed the world of spirits from that poisonous crew, existence there would have been impossible, and consequently the human race, being ruled by spirits from the Lord, must have perished. — *A. C.* 581.

1939. That the Giants are called mighty men from self-love, is demonstrable from every part of the Word where they are spoken of under that title; as in Jeremiah: "The mighty men of Babel have foreborne to fight, they have remained in their holds, their might hath failed, they became as women" (li. 30); where the mighty men of Babel are those who are intoxicated with self-love. That the Anakim, who were of the giants, were denominated mighty ones, is evident from Moses: "Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven, a people great and tall, the children of the Anakims whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!" (Deut. ix. 1, 2. — *A. C.* 583.

1940. Again, "There we saw the giants, the sons of Anak, [which come] of the giants, and we were in our own sight as grasshoppers, and so we were in their sight." (Numb. xiii. 33.) . . . The giants are those who, from a persuasion of their own rank and preëminence, regarded what was holy and true as nothing. "And especially after the sons of God came in unto the daughters of man, and they bare to them." (Gen. vi. 4.) This effect being produced after the sons of God came in unto the daughters of men, and they bare to them, denotes that they became giants when they immersed the doctrinals of faith in their lusts. — *A. C.* 580-583.

Falling of the Walls of Jericho.

1941. Truth Divine from heaven was also repre-

sented by the seven trumpets with which the seven priests sounded before the ark, or before Jehovah, when the walls of the city Jericho fell, Josh. vi.; also by the trumpets with which the three hundred men sounded, who were with Gideon, around the camp of Midian, of Amalek, and of the sons of the East, Judges vii. The reason why the trumpets produced that effect was, because they represented truth Divine through the heavens, which is such that it perfects the good, but destroys the evil; that it perfects the good, is because these receive the Divine good which is in the truth, but that it destroys the evil, is because these do not receive the Divine good which is therein: the walls of Jericho signify the falses which defended evils; and Midian, Amalek, and the sons of the East, around whose camp the three hundred men of Gideon sounded with trumpets, signified those who were in evils and thence in falses. — *A. C.* 8815.

The breaking of the Tables of the Decalogue by Moses, and his hewing out other Tables.

1942. The external of the Word is the sense of its letter: this sense, namely, the sense of the letter, is signified by the tables, because this sense is as a table, or as a plane, on which the internal of the sense is inscribed. That the tables, which were the work of God, were broken by Moses, when he saw the calf and the dances, and that at the command of Jehovah other tables were hewn out by Moses, and on them were afterwards inscribed the same words, and thus that the tables were no longer the work of God, but the work of Moses, whereas the writing was still the writing of God, involves an arcanum which as yet is unknown. The arcanum is, that the sense of the letter of the Word would have been other, if the Word had been written amongst another people, or if this people had not been of such a quality: for the sense of the letter of the Word treats of that people, because the Word was written amongst them, as is evident both from the historicals and the propheticals of the Word; and that people were in evil, because in heart they were idolaters; and yet, that the internal and external sense might agree together, this people was to be commended, and to be called the people of God, a holy nation, a peculiar property: hence the simple, who were to be instructed by the external sense of the Word, were to believe, that that nation was of such a character, as also that nation itself believes, and likewise the most of the Christian world at this day; and moreover several things were permitted them on account of the hardness of their heart, which things stand forth in the external sense of the Word, and constitute it, as those mentioned in Matt. xix. 8, and also other things which are here passed by. Since therefore the sense of the letter of the Word was made such for the sake of that people, therefore those tables, which were the work of God, were broken, (which was of Providence) and at the command of Jehovah others were hewn out by Moses: but whereas the same holy Divine was still within, therefore the same words, which had been inscribed on the former tables, were inscribed by Jehovah on the latter, as is evident from these words in Moses; "Jehovah said to Moses, hew thee out two tables of stones, like the former, that I may write upon the tables the words which were on the former tables, which thou hast broken: and Jehovah wrote on those tables the words of the covenant ten words," Exod. xxxiv. 1, 4, 28. — *A. C.* 10,453.

1943. That this subject may be rendered more evident, it is allowed here to explain in what manner the external sense or sense of the letter was changed for the sake of that nation. For the sake of that nation altars, burnt offerings, sacrifices, meat offerings and libations were commanded, and on this account, both in the historical and prophetic Word, those things are mentioned as the most holy things of worship, when yet they were allowed of because they were first instituted by Eber, and were altogether unknown in the ancient representative church. For the sake of that nation also it came to pass, that Divine worship was performed in Jerusalem alone, and that on this account that city was esteemed holy, and was also called holy, both in the historical and prophetic Word; the reason was because that nation was in heart idolatrous, and therefore unless they had all met together at that city on each festival, every one in his own place would have worshipped some god of the gentiles, or a graven and molten thing. For the sake of that nation also it was forbidden to celebrate holy worship on mountains and in groves, as the ancients, the reason of which prohibition was, lest they should set idols there, and should worship the very trees. For the sake of that nation also it was permitted to marry several wives, which was a thing altogether unknown in ancient times, and likewise to put away their wives for various causes; hence laws were enacted concerning such marriages and divorces, which otherwise would not have entered the external of the Word, on which account this external is called by the Lord [the external] of Moses, and said to be granted for the hardness of their heart, Matt. xix. 8. For the sake of that nation mention is so often made of Jacob, and likewise of the twelve sons of Israel, as being the only elect and heirs, as in the Apocalypse, vii. 4-8, and in other places, although they were such as they are described in the song of Moses, Deut. xxxii. 15-43, and also in the prophets throughout, and by the Lord Himself: besides other things, which form the external of the Word for the sake of that nation: this external is what is signified by the two tables hewed by Moses. That still in that external there is a divine internal not changed, is signified by Jehovah writing on these tables the same words which were on the former tables — *A. C.* 10,603.

Signification of the Jewish Sacrifices.

1944. The animals which were offered up in sacrifices and burnt offerings, were oxen, bullocks, he goats, rams, she goats, he kids; also he lambs, she lambs and she kids of the she goats; he who does not know what those animals signify, cannot in any wise know what is signified by the sacrifices and burnt offerings from them specifically. It is to be known that all animals, which are in the earths, signify such things as appertain to man, which in general have reference to the affections which are of his will, and to the thoughts which are of his understanding, thus to goods and to truths, for goods are of the will, and truths are of the understanding; and since they have reference to goods and truths, they have also reference to love and to faith, for all things which are of the love, are called goods, and all things which are of the faith are called truths. This signification of animals of different kinds originates in representatives in the other life; for in that life there appear animals of several genera, and innumerable species; such animals are appearances there which have an exact and living correspondence to the

affections and the thoughts with spirits and angels: that this is the case, may also be manifest from the prophetic visions in the Word throughout; for all things which were seen by the prophets are such as appear in heaven before the angels. Hence it is that so frequent mention is made of beasts in the Word, and by every one of them is signified something which has reference to such things as appertain to man, spoken of above; neither is man any thing else but an animal as to his external man, but he is distinguished by the internal man, whereby both the latter and the former can be elevated towards heaven and to God, and thence receive faith and love; hence it is that beasts were applied in sacrifices and burnt offerings. He who does not know these things, cannot in any wise know why it was commanded at one time to offer bullocks, rams, he lambs, at another time oxen, she goats and she lambs, at another time he goats, he kids, and she kids of the she goats; for to what purpose otherwise would such distinctions be made? . . . Sacrifices and burnt offerings in general signified the regeneration of man, and in the supreme sense, the glorification of the Lord's Humanity. Moreover, every thing of worship was represented by sacrifices and burnt offerings, according to its various things, thus with all variety; and on this account, various kinds of animals were commanded. . . . That sacrifices and burnt offerings in general signified the regeneration of man by the truths of faith and the goods of love to the Lord from the Lord, is manifest from this, that all things of worship have reference to purification from evils and falses, to the implantation of truth and good, and to their conjunction, thus to regeneration, for by those three things man is regenerated: hence it is that sacrifices and burnt offerings were offered for all sin and for all guilt; and when they were offered, it is said, that expiation was made and that pardon was granted, Levit. iv. 20, 26, 31, 35; chap. v. 6, 10, 13, 16, 18; chap. vi. 7; chap. vii. 7; chap. x. 17; chap. xiv. 18, 19; chap. xv. 30, 31; chap. xvi. 6, 24; chap. xvii. 11: the pardon of sins, expiation, propitiation, and redemption, are also nothing else than purification from evils and falses, the implantation of good and truth, and their conjunction, thus regeneration: all the process of regeneration is also described by the single rituals of every sacrifice and burnt offering, and is made manifest when the representatives are unfolded by the internal sense. By the sacrifices and burnt offerings from the bullock, the ox, and the he goat, was represented the purification and regeneration of the external or natural man; from the ram, the she goat, and the he kid, was represented the purification and regeneration of the internal or spiritual man; and from the he lamb, the she lamb, and the she kid of the she goats was represented the purification or regeneration of the inmost or celestial man: that there are three [principles] which have an orderly succession in man, the celestial, the spiritual, and the natural; and that man must be regenerated as to internals and as to externals, before he can be a regenerate man. . . . The reason why sacrifices and burnt offerings in the supreme sense signify the glorification or the Lord's Humanity is, because all the rituals of worship instituted with the Israelitish and Judaic nation regarded the Lord alone, thus sacrifices and burnt offerings, by which in general was represented the all of worship, as was shown above, principally regarded Him: the regeneration of man also is from no other source than from the

Lord; wherefore where it is treated in the Word concerning the regeneration of man, in the supreme sense the glorification of the Lord's Human is treated of; for the regeneration of man is an image of the Lord's glorification; to glorify the Human is to make it Divine, but to regenerate man, is to make him heavenly, that the Divine of the Lord may dwell in him. — *A. C.* 10,042.

Charitableness.

1945. By Ham are described those who are principled in faith separate from charity, in that he observed the nakedness of his father, that is, his errors and perversities. They who are such, see nothing else in man. But it is otherwise with those who are principled in faith grounded in charity; these observe what is good, and if they see any thing evil and false, they excuse it, and as far as they are able, endeavor to amend it,—as is here said of Shem and Japheth. Where there is no charity, there is self-love, consequently hatred towards all who do not favor themselves; and hence it is, that such persons do not see in their neighbor any thing but his evils, and if they observe any thing good, they either regard it as nothing, or construe it into something evil. With such, also, there dwells a continual contempt of others, or a continual derision of others, together with a disposition to publish their errors whenever occasion offers. With those who are in charity, it is altogether otherwise. And hereby these two kinds of persons are distinguished, especially when they come into the other life. Then, with those who are in no charity, a spirit of hatred appears in all they do: they wish to examine every one, yea, to judge every one, and desire nothing more earnestly than to discover what is evil, continually purposing in their minds to condemn, to punish, and to torment. But they who are in charity hardly see another's evil, but observe all that is good and true in him, and what is evil and false they strive to construe into good. Such are all the angels: and this they have from the Lord, who bends all evil to good. — *A. C.* 1079, 1080.

Infestations of Spirits of Hatred.

1946. There was a certain female who inwardly cherished such a hatred towards her parents at home, that she thought of taking them off by poison; and as she imagined that I was willing to marry her, and deceived herself with the fantasy of being married to the man (of her choice), she was at length (upon finding herself disappointed), seized with such a hatred that she thought of murdering me, had it been possible (Sara Hesselia). She having died not long after, and before the faculty of speaking with spirits was opened with me, it happened that I was impelled to put an end to my life with a knife, and this impulse so grew upon me, that I was forced to hide the knife in my desk, and thus to remove it out of my sight. I have now discovered that that woman was the spirit who prompted the impulse, she having become excited as often as I saw the knife, and, from the enmity which she had conceived against me, having held the object fixedly in my mind. From this it may appear that men may be unconsciously infested by the dead, who have cherished hatred towards them. — *S. D.* 4530.

Reduction of Externals to Equilibrium.

1947. There was a great multitude of spirits around me, whose influx was inordinate. They

were also complaining, that in this manner all [the universe] would perish. This tumult was heard by me as a murmur of many, thus [representing] that there was nothing of unity amongst them, but each at variance with his fellow—in a word, no society,—so that they were threatened with destruction.

1948. But in the midst of these spirits, I perceived and heard a gentle sound, thus angelic and sweet, wherein was nothing but what bespoke order; those from whom it proceeded were within, while the disorderly spirits were without. This angelic flowing [as it were] continued for a time; it was often repeated, and it was told me, that the Lord governs, in this manner, all those things which are discomposed or disorderly, and inordinate, &c., which are circumfluent or exist around. For the Lord acts from a pacific principle, thus peacefully, wherefore the things which exist without, or in the circumference, are necessarily reduced to order, each thing [is reduced] according to the error of its acquired nature; consequently the human race, and their external principles, which are their fantasies, by which at the present day their actions and their conversation are governed. As I was thinking about this subject, I compared the disorderly states of the [said] multitude of spirits, to a tempest in the air, and to the stormy clouds, and the dust flying at that time through the atmosphere, all of which are then out of their equilibrium; but in the mean time the purer atmosphere, or ether, remains in a tranquil state, and acting by its latent and silent power of equilibrium, is continually operating upon the turbulent state of the atmosphere, until it reduces it into equilibrium and rest.

1949. A similar state also exists in a man, when his external emotions disturb him, and yet his internal states are pacific. This case is analogous in very many instances. — *S. D.* 1175–1176½.

Divine Truth pacific and tumultuous.

1950. "And there was the voice of a trumpet, going and strengthening itself exceedingly." (*Exod.* xix. 19.) That this passage signifies the common [or general] of revelation through the angelic heaven, appears from the signification of the voice of a trumpet, as denoting truth celestial or angelical conjoined to the Divine, thus the common [or general] of revelation; for truth Divine is revelation, and that which is manifested by the medium of heaven, is common [or general] in respect to truth Divine itself in heaven, for it is without or around, and what is around and without is common in respect to that which is in the midst or which is within: and from the signification of going and strengthening itself, as denoting its increase: for the case herein is like that of sound which is on high, where the atmosphere is purer, which sound is tacit, but when it descends to inferior [regions] where the atmosphere is denser, it becomes louder and more sonorous; so it is with the Divine truth and Divine good, which in the supremes are pacific and produce no disturbance, but when conveyed down towards inferiors, by degrees become impacific, and at length tumultuous. These things are thus described by the Lord to Elias, when he was in Horeb, in the first book of the Kings; "Go forth and stand in the mountain before Jehovah; behold Jehovah passing by; so that a great and strong wind brake in under the mountains, and dashed in pieces the rocks before Jehovah; Jehovah was not in the wind; then after the wind an earthquake, yet Jehovah was not in

the earthquake, after the earthquake, a fire, Jehovah was not in the fire; lastly after the fire a small voice of silence," xix. 11, 12. — *A. C.* 8823.

Translucence of the Word in Heaven.

1951. The Word is Divine Truth proceeding from the Lord, which in its origin is Divine, and in its progress through the heavens in the inmost heaven is celestial, in the second or middle is spiritual, in the first or ultimate is spiritual natural, and in the world is natural and worldly, such as it is in the sense of the letter which is for man: hence it is evident that this latter sense, which is the last in order, contains in it the spiritual and celestial sense, and inmost the Divine Itself; and so far as these senses are contained in the last or literal, and appear to those who apprehend the Word spiritually, it is therefore represented by the work of the sapphire, which transmits the rays of heavenly light, or is translucent. That some idea may be presented concerning this translucence, let human speech be taken for an example; this, in its first origin, is the end which a man is willing to manifest by speech; this end is his love, for what a man loves this he regards as an end; from it flows the thought of man, and at length the speech: that this is the case, every one who reflects well may know and apperceive: that the end regarded is the first of speech, is manifest from a common rule, that in all intelligence there is an end, and without an end there is no intelligence: and that thought is the second [principle] of speech flowing from the first, is also manifest, for no one can speak without thought, and think without an end: that hence follows the speech of expressions, and that this is the ultimate, which is properly called speech, is known: this being so, the man who attends to the speech of another, does not attend to the expressions or the words of the speech, but to the sense resulting from those things which are of the thought of him who speaks; and he who is wise attends to the end, for the sake of which the person so spake from thought, that is, what he intends and what he loves: these three things are presented in the speech of man, to which things the speech of expressions is subservient as a last plane. From this comparison an idea may be formed concerning the Word in the letter, for this is no otherwise attended to and apperceived in heaven, than the thought of man usually is which is presented by the speech of expressions, and in the inmost heaven, than the intention or end usually is: but the difference is, that the sense of the letter of the Word, when it is read by man, is not heard nor apperceived in heaven, but only the internal sense, inasmuch as in heaven is perceived only the spiritual and celestial of the Word, but not its natural; thus one sense passes into another, because they correspond, and the Word is written by pure correspondences: hence it is evident what is meant, when the Word is treated of, by the translucidity which is signified by the work of a sapphire. — *A. C.* 9407.

The historical Parts of the Word designed especially for Children.

1952. As to what concerns the knowledges of external or corporeal truth which are from collateral good, and, as was said, contain in them what is Divine, and thus are admmissive of genuine goods, such as are the knowledges with infant children who are afterwards regenerated, they are in general such as are contained in the historical parts of the Word, as in what is said therein of paradise,

of the first man, of the tree of life in its midst, and of the tree of science, where was the serpent that deceived. These are knowledges which contain in them what is Divine, and admit into them goods and truths spiritual and celestial, because they represent and signify those goods and truths. Such knowledges are also contained in the other historical parts of the Word, as in what is said of the tabernacle, and of the temple, and of the construction of each. In like manner in what is said of the garments of Aaron and of his sons; also of the feasts of tabernacles, of the first fruits of harvest, and of unleavened bread, and of other like things. When these knowledges are known and thought of by an infant child, then the attendant angels think of the Divine things which they represent and signify: and inasmuch as the angels are affected therewith, their affection is communicated, and causes the delight and pleasure which the child experiences therein, and prepares his mind to receive genuine truths and goods. — *A. C.* 3665.

1953. The Word was given to unite heaven and earth, or angels with men, wherefore it is so written, that by the angels it may be apprehended spiritually when by man it is apprehended naturally, and thereby what is holy may flow in through the angels, by which union is effected. Such is the Word both in the historical parts and the prophetic; but the internal sense less appears in the historical than in the prophetic parts, because the historical parts are written in another style, nevertheless still by significatives. The historical parts were given on this account, that little children and boys may be initiated thereby into the reading of the Word; for the historical parts are delightful, and gain a place in their minds, whereby communication is thus given them with the heavens, which communication is grateful, because they are in a state of innocence and mutual charity; this is the cause that the historical Word is given. — *A. C.* 6333.

Quality of Truth without Good.

1954. "And he shall be a wild-ass man: his hand shall be against all, and the hand of all against him; and he shall dwell over against the face of all his brethren." (Gen. xvi. 12.) No one can believe that rational truth separate from rational good is of such a nature, nor should I have known it myself to be such, unless I had been convinced by lively experience. It is the same thing whether we speak of rational truth, or of a man whose rational principle is of the nature here described: such a man, whose rational principle is such that he is only in truth, although in the truth of faith, and not at the same time in the good of charity, is of this character: he is morose, impatient, opposite to all others, viewing every one as in a false principle, instantly rebuking, chastising, and punishing: he is without pity, neither does he apply himself or endeavor to bend the minds and affections of others: for he regards every thing from a principle of truth, and nothing from a principle of good.

1955. Every genuine rational principle consists of good and truth, that is, of what is celestial and of what is spiritual: good, or the celestial principle, is its very soul or life; truth, or the spiritual principle, is what thence receives its life. The rational principle, without life from celestial good, is as is here described, viz., it fights against all, and all fight against it. Rational good never fights, howsoever it is assaulted, because it is meek and gentle, patient and pliable, its attributes bei-

those of love and mercy: and although it does not fight, yet it conquers all, never thinking of combat, or boasting of victory. It acts thus, because it is divine, and is safe of itself; for no evil can assault good, nor even subsist in the sphere where good is; if it only feels its approximation it recedes of itself and retires; for evil is infernal, and good is celestial. The case is nearly the same with the celestial-spiritual principle, that is, with truth from a celestial origin, or with truth which is derived from good; for such truth is truth formed by good, so that it may be called the form of good. But truth separate from good, which is here represented by Ishmael, and is described in this verse, is altogether different, viz., it is like a wild ass, and fights against all, and all against it; yea, it thinks and breathes scarcely any thing but combats, its general delight, or reigning affection, being to conquer, and when it conquers, it boasts of victory. It is therefore described by a wild ass, or a mule of the wilderness, or an ass of the forest, which cannot abide with others. Such is the life of truth without good, yea, the life of faith without charity.

1956. Such truth in the other life is representatively presented to view in various ways, and is always exhibited as something strong, powerful, and hard, so that it cannot possibly be resisted. When spirits only think of such truth, there arises somewhat of terror; by reason that its nature is such that it never yields, consequently it never recedes: from which circumstances also may appear, what is meant by dwelling over against the face of all his brethren. It must be plain to every one, that some arcanum lies hid in this description; but the nature of it has been heretofore unknown. — *A. C.* 1949–1951.

1957. It is to be observed, that the rational principle can never be conceived and born, or formed, without scientifics and knowledges: but those scientifics and knowledges ought to have use for their end, and then they have life for their end, since all life has relation to uses, as having relation to ends. Unless they are learned with a view to a life of uses, they are of no importance, because they are of no use. From scientifics and knowledges alone, without the life of use, a rational principle is formed as above described, like a wild ass, morose, contentious, having a parched and dry life, originating in a certain delight of truth defiled with self-love. But when they have use for their end, they then receive life from uses; nevertheless, the quality of their life is according to that of the uses. — *A. C.* 1964.

1958. Every natural affection, when it ascends towards the interiors, or towards heaven, becomes milder, and at length is changed into a heavenly affection. — *A. C.* 3909.

1959. The false, which is confirmed even to persuasion, is hard. It has been given me to know this from experience; for truth from good with spirits and with angels appears and is presented as soft, whereas the false from evil appears and is presented as hard, and so much the harder, as the false from evil is more confirmed; when by confirmation from many things it is persuaded, then the hardness appears as the hardness of a bone. Such hardness is also like hardness in the world, in that it reflects the rays of light: thus when the light of heaven from the Lord falls into what is hard from the false derived from evil, it is reflected; but on the other hand, when the light of heaven from the Lord falls into what is soft from truth derived from good, it is instantly received. — *A. C.* 6359.

1960. Goodness of disposition manifests itself

by gentleness and sweetness; by gentleness, in that it is afraid to do hurt, and by sweetness, in that it loves to do good. — *E. U.* 50.

Character known by the Voice.

1961. The [tone or sound], whether it be of speech, or of singing, or of shouting, proceeds from interior affection and thought, the latter and the former being in the tone, and also being apperceived by those who attend and reflect; as for example, if it be angry, if menacing, if friendly, if mild, if glad, if mournful, and so forth; in the other life so exquisitely, that from the sound of one expression it is apperceived by the angels what the quality of any one is as to his interiors. — *A. C.* 10,454.

What it is to be Nothing.

1962. A certain upright spirit spake with me saying, that he was nothing. I asked him what conception he had of being nothing, (whereupon) I perceived that he had an idea of being nothing compared to the multitude of spirits and the whole universe. But it was given to say to him that this was one kind of conception, but that there were many others, as, for instance, that he had no power of himself, that he had no thought of himself, that he had no life of himself, and that in fact he was, in himself considered, merely a certain lifeless and defiled something that was altogether evil, and thus that all good is from the Lord. This is the proper idea of (being) nothing. — *S. D.* 4341.

Concerning those in the other Life who are continually in the Habit of reflecting.

1963. There are certain persons who, from habit acquired in the life of the body, become imbued with a disposition to reflect upon all they hear, and some are of such a nature as not to dwell upon the objects [themselves], but to think inwardly concerning them, not for any ulterior end, either good or evil, but solely from a studious habit, in which they delight.

1964. Such persons, in the other life, have a certain place allotted to them, which is rather low down, forwards, a little towards the left, and there they appear to stand, and to think, nor are they concerned if other spirits desire to molest them, but answer them prudently, and that too from causes and principles; [for] it is given them to speak truths from the Lord, although they think it is from themselves, and that they have derived truths from such [habits of] reflection.

1965. The place where they are, is described by them as being pleasant and herbaceous, like the Elysian fields, nor are they willing to be disturbed by any one, because they have pleasure in [meditative] thought, and when spirits provoke them, they are not afraid, but they say that they are safe, because they know that the Lord protects them.

1966. Certain spirits from the urinary province, desired to molest them there, but they could not enter into the place where they were; for when they only came to the circumference of that region, they appeared to be expanded like a thin cloud, which moved about that region, on the right side in respect to myself. This thin cloud [was seen] winding itself around until, [rising] upwards in a spiral form, it passed away. In the mean time those spirits began to lament that they were carried about in circumvolution, not knowing whither they were going. Wherefore these reflecting spirits were safe in that place, nor were they permitted to be infested by that corpo-

rea. and material mode of judging. — *S. D.* 1230–1233.

Concerning the Captivity of the Good, and the Liberty of the Evil.

1967. In what manner good souls are still kept in captivity I was permitted to know so manifestly, that nothing could be more so; I was permitted to feel or experience their state of captivity, and at the same time to converse with them. I also perceived that they sometimes have liberty granted, and, as it were, a respiration from captivity; but I cannot describe in what manner I manifestly perceived that experience, even for whole days together, and how they were elevated from captivity, and restored to a certain kind of liberty, and how, by certain ways, they again lapsed into captivity. Nor can I state, according to their description, how those in hell are tormented, and what hatred reigns there with which one persecutes another, even to death. In the mean time, others who are impious and in the highest degree profane, still enjoy their liberty; the cause of which was also made manifest to me, namely, that unless those spirits enjoyed liberty, the human race, which is now devastated as to faith, could not live as they do in corporeal and earthly enjoyments, and in pleasures, but they would be continually in misery and in torments of conscience; because if good spirits and angels reigned in this ultimate heaven, mortals could not but be infested by continual torments of conscience, which, for the present, so long as the vastation continues, is not allowed from several causes. — *S. D.* 218.

[Note. — It is to be observed that this description relates to the state of things before the Last Judgment, which see in its proper place, particularly under head of "The Last Judgment upon the Reformed." The captivity here referred to is mentioned in the Word, as that which the Lord "led captive," &c., when He accomplished the work of redemption. (Psalm, lxxviii. 18.) They are also called "prisoners of hope," (Zech. ix. 12, Isa. xlii. 7, xlix. 9.) "The souls of them that were slain, under the altar," (Rev. vi. 9,) which were also in captivity till the time of the Last Judgment, refers to the same thing. See, as above. — It may also be observed here, how necessary, even at the present day, is an evil influx from the world of spirits to the inhabitants of our earth. For while such wickedness prevails in the earth, we could no more endure the unmixed influx of a pure and holy heaven, than could those of whom our author speaks in the above extract. "Mortals could not but be infested by continual torments of conscience," and thus we see the Lord's mercy is permitting the evil as well as the good, to flow into this world. — Compiler.]

In God, as Man, there are infinite Things.

1968. Infinite things in Him, cannot be said to be infinitely many, nor infinitely all, because of the natural idea of many and all; for the idea of infinitely many is limited, and the idea of infinitely all, although unlimited, is derived from limited things in the universe: wherefore, since man's ideas are natural, he cannot, by any sublimation and approximation, come to a perception of the infinite things in God; but an angel, whose ideas are spiritual, may, by sublimation and approximation, be elevated above the degree of a man, but yet not to the thing itself.

1969. That there are infinite things in God, any one may affirm in himself, who believes that God is Man; and that, being Man, He has a body and every thing belonging to it; thus that He has a face, a breast, an abdomen, loins, and feet; for without these, He would not be man; and that having these, He has also eyes, ears, nostrils, a mouth, and a tongue; and also the organs that are within a man, as the heart and lungs and their dependencies; all which, taken together, are what make a man to be a man. In created man, those things are many, and, in their contextures, innu-

merable; but in God-Man, they are infinite, there being nothing wanting; whence He has infinite perfection. A comparison is made between uncreated Man, who is God, and created man, because God is Man, and it is said by Him, in the first chapter of Genesis, that man, in this world, was "created after His image, and according to His likeness." v. 26, 27. — *D. L. W.* 17, 18.

No Trinity of God before the World was created, but an ideal or potential One.

1970. That God is one the Sacred Scripture teaches, and reason illustrated by the Lord sees it there and thence; but that God was triune before the world was created the Sacred Scripture does not teach, nor does reason thence illustrated see. That it is said in David, "This day have I begotten thee," does not imply that it is from eternity, but in the fulness of time, for the future is present in God, thus also "to-day;" in like manner with that of Isaiah, "A child is born to us, a Son is given, whose name is God, Hero, the Father of eternity."

1971. What rational mind, when it hears that before the creation of the world there were three Divine persons called Father, Son, and Holy Spirit, does not say within itself when thinking on the subject, What is meant by a Son's being born from God the Father from eternity? How could he be born? And what is the Holy Spirit proceeding from God the Father through the Son from eternity? And how could he proceed and become God by himself? Or how could a person beget a person from eternity, and both produce a person? Is not a person a person?

1972. The rational mind, in revolving and investigating a Trinity of persons in the Godhead from eternity, might also ponder upon the question, of what use it could be for a Son to be born before the world was created, and for the Holy Spirit to go forth from the Father through the Son? Was there a use for three to consult how the universe should be created? — and thus that three should create it, when yet the universe was created by one God? Neither was there any occasion for the Son to redeem, since redemption was accomplished after the world was created in the fulness of time; nor for the Holy Spirit to sanctify, when as yet there were no men to be sanctified. If then there were those uses in the idea of God, still they were not realized before the creation of the world, but after it actually came into existence; from which it follows, that a Trinity from eternity was not a real Trinity, but an ideal (or potential) one, and still more a Trinity of persons.

1973. That a Trinity of persons in the Godhead before the world was created, never came into the mind of any one from the time of Adam down to the advent of the Lord, appears from the Word of the Old Testament and from the histories of the religion of the ancients. That neither did it come into the minds of the Apostles, as is evident from their writings in the Word. That it moreover came into the mind of no one in the Apostolic Church prior to the Council of Nice, as appears from the Apostles' Creed, in which no Son from eternity, but a Son born of the Virgin Mary, is mentioned.

1974. The Trinity of God came into being after the world was created, and actually in the fulness of time, and then in God incarnate, who is the Lord, the Savior Jesus Christ. — *Canons of the New Church*, pp. 34–36.

Origin of the distinction between the Divine and Human of the Lord.

1975. As to what further concerns this truth, it is to be noted that the ancient church acknowledged it, and also the primitive Christian church: but after the papal chair grew up even to the establishing dominion over all human souls, and exalted itself as it is said of the king of Babel in Isaiah, "Thou hast said in thy heart, I will ascend into the heavens, I will exalt my throne above the stars, and I will sit in the mount of the assembly, I will ascend above the heights of the cloud, and will become like to the highest," xiv. 13, 14; then the Divine was derogated from the Lord's Human, or then it was distinguished between his Divine and his Human: how this was decreed in a certain council, has also been revealed to me. There appeared to me certain [spirits] in front to the left at the plane of the sole of the foot, at some distance from me, who discoursed with each other, but I did not hear on what subject: it was told me, that they were some of those who were together in the council, when it was decreed concerning the Lord's two natures, the Divine and Human. Presently it was also given to speak with them. They said, that they who had the greatest influence in the council, and who prevailed over the rest in dignity and authority, came together, and on this occasion in an obscure chamber, and concluded that both a Divine and human should be attributed to the Lord; principally on the account, that otherwise the papal chair would not subsist. For if they had acknowledged the Lord to be one with the Father, as He Himself says, it could not have been that any vicar of his should be acknowledged on earth; for at that time there existed schisms, whereby the papal power might have been brought to decay and been dissipated, unless they had so distinguished; to corroborate that they sought confirming things from the Word, and persuaded the rest. They added, that so they could have dominion in heaven and in earth, because they had from the Word, that to the Lord was given all power in the heavens and in the earths, which could not be attributed to any vicar, if the human was also acknowledged to be Divine; for they knew that no one was allowed to make himself equal to God, and that the Divine had that power of itself, but not the human, unless it was given to it, as also afterwards to Peter. They said, that the schismatics at that time were men of much discernment and ingenuity, whom they were thus able to keep quiet; and that hereby also the papal power was confirmed. From thence it is evident, that this [distinction] was invented only for the sake of dominion; and that on this account they were not willing to know, that the power given to the Lord's Human in the heavens and in the earths, makes it manifest that it also is Divine: and that Peter, to whom the keys of the heavens were given by the Lord, is not the Peter who is understood, but the faith of charity, which, as being from the Lord alone, is the power of the Lord alone. — *A. C.* 4738.

Alpha and Omega.

1976. The Lord is called the Alpha and the Omega, because alpha is the first letter, and omega the last in the Greek alphabet, and therefore signify all in the aggregate; the reason is, because each letter of the alphabet, in the spiritual world, signifies something; and a vowel, being used for sound, somewhat of affection or love; from this

origin, spiritual and angelic speech, and, also, the Scriptures, are derived; but this is an arcanum hitherto unknown. The Lord describes his divinity and infinity by Alpha and Omega; by which is signified that He is the All in all of heaven and the church. From the signification of the letters of the alphabet in the spiritual world, as above, it is that David wrote the 119th Psalm, in order, according to the letters of the alphabet, beginning with Alaph and ending with Thaw, as may appear from the initials of the verses. — *A. R.* 29, 38.

The Lord tempted even by Angels.

1977. That the Lord in temptations fought at length with the angels themselves, yea, with the whole angelic heaven, is an arcanum which has not heretofore been discovered. But the case herein is this. The angels indeed are in the highest wisdom and intelligence, but they have all their wisdom and intelligence from the Lord's Divine, and from themselves or their proprium they have nothing of wisdom and intelligence; as far therefore as they are in truths and goods from the Lord's Divine, so far they are wise and intelligent. That the angels have nothing of wisdom and intelligence from themselves, they themselves openly confess, yea, they are also indignant if any one attributes to them any thing of wisdom and intelligence, for they know and perceive that this would be to derogate from the Divine what is Divine, and to claim to themselves what is not their own, thus to incur the crime of spiritual theft. The angels also say, that all their proprium is evil and false, as well hereditarily, as from actual life in the world when they were men, and that what is evil and false is not separated or wiped away from them, and they thus justified, but that it all remains with them; yet that they are withheld of the Lord from what is evil and false, and are kept (or held) in good and truth. These things all the angels confess, nor is any one admitted into heaven, unless he knows and believes these things; for otherwise they cannot be in the light of wisdom and intelligence which is from the Lord, consequently not in good and truth. Hence also it may be known in what manner it is to be understood, that heaven is not pure in the eyes of God, as in Job, chap. xv. 15. This being the case, that the Lord might bring the universal heaven into celestial order, He even admitted into Himself temptations from the angels, who, so far as they were in proprium, so far were not in good and truth: these temptations are the inmost of all, for they act only upon ends, and with such subtlety as to escape all observation: but so far as they are not in proprium, so far they are in good and truth, and so far incapable of tempting. Moreover the angels are continually being perfected by the Lord, and yet can never be perfected to eternity to such a degree, that their wisdom and intelligence, can be compared with the Divine wisdom and intelligence of the Lord; for they are finite, and the Lord infinite, and finite admits of no comparison with infinite. From these things it may now appear, what is understood by god, with whom Jacob as a prince contended, and also why he was not willing to reveal his name. — *A. C.* 4295.

The Lord's Love to Mankind.

1978. Nothing but the salvation of mankind could be the consolation regarded by him, since he was principled in divine and celestial love, and became, even as to his human essence, essential divine and celestial love, in which the love of all

is alone regarded and kept at heart. That the divine love is of such a quality, may appear from the love of parents towards their children, which increases according to the degree in which it descends, that is, becomes greater in remote than in nearer descendants. Now nothing exists but what has a cause and ground of its existence: this love, then, towards posterity increasing successively must needs have such a cause and ground; and this can only be from the Lord, from whom flows all conjugal love and all love of parents towards their children; his love being such, that he loves all as a father does his sons, and desires to make all heirs, and provides an inheritance for those who shall be born hereafter, as well as for those who are born already. — *A. C.* 1865.

Balaam's Ass speaking.

1979. The arcanum concerning the ass upon which Balaam rode, which turned three times out of the way, on seeing an angel with a sword drawn, and the circumstance of its speaking to Balaam, shall be here briefly explained. Balaam, when he rode upon the ass, continually meditated soothsaying against the children of Israel; the gain with which he should be honored was in his mind, as is evident from these words concerning him: "He went not as at other times to seek for enchantments" (Numb. xxiv. 1). He was also a soothsayer in heart, wherefore he thought of nothing else, when he thought from himself. By the ass upon which he rode is signified, in the spiritual sense of the Word, an enlightened intellectual principle; wherefore to ride upon an ass or a mule was among the insignia of a chief judge and a king. The angel with the sword drawn signifies Divine Truth enlightening and combating against what is false; hence, by the ass turning three times out of the way, is signified that the understanding, when enlightened, did not agree with the thought of the soothsayer, which also is understood by what the angel said to Balaam: "Behold, I went out to withstand thee, because thy way is perverse before me" (Numb. xxii. 32). By way in the spiritual sense of the Word, is signified that which a man thinks from his intention. That he was withheld from the thought and intention of using soothsaying, by the fear of death, is evident from what the angel said to him: "Unless the ass had turned from me, surely now also I had slain thee" (Numb. xxii. 33). It sounded in the ears of Balaam, as if the ass spoke to him, notwithstanding she did not speak, but the speech was heard as if proceeding from her. That this is the case, has often been shown to me by lively experience; it has been given me to hear as it were horses speaking, when, nevertheless, the speech was not from them, but as if it were from them. This was actually the case with Balaam, to the intent that that history might be described in the Word, for the sake of the internal sense which every single expression of it contains. In the internal sense is described how the Lord defends those who are principled in truths and goods, lest they should be hurt by those who speak as from illumination, and yet have the disposition and intention to seduce. — *A. E.* 140.

The Sun and Moon standing still at the Command of Joshua.

1980. It is thus written in Joshua: "Then spake Joshua to Jehovah in the day when Jehovah delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun,

stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon. And the sun stood still, and the moon staid, until the nation was avenged upon its enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day" (x. 12, 13). In this passage its being said that the sun stood still upon Gibeon, and the moon in the valley of Ajalon, signified that the church was altogether vastated as to all good and truth, for this took place on the occasion of a battle against the king of Jerusalem and the kings of the Amorites; and by the king of Jerusalem is signified the truth of the church altogether vastated by falsities, and by the kings of the Amorites, the good of the church vastated by evils; wherefore those kings were smitten with hailstones, by which were signified dire falsities of evil. It is said that the sun stood still, and the moon staid, namely, in the sight of the children of Israel, that they might see their enemies; but this was prophetic, although historically related, as may appear from the circumstance of its being said, "Is not this written in the book of Jasher?" and this was a prophetic book from which the words were taken; wherefore from the same book it is also said, "until the nation was avenged upon its enemies," and not, "until the children of Israel had avenged themselves upon their enemies," the word "nation," being used prophetically. The same may also appear from this circumstance, that this miracle, if it had been literally accomplished, would have inverted the whole order of nature, which is not the case with the rest of the miracles recorded in the Word. In order therefore, that it might be known that this was said prophetically, it is added, "Is not this written in the book of Jasher?" but nevertheless, that there was a light given to them out of heaven, as the light of the sun in Gibeon, and a light as that of the moon in the valley of Ajalon, is not to be doubted. — *A. E.* 401.

The Urim and Thummim.

1981. The breastplate of Aaron which was called the Urim and Thummim, was composed of twelve precious stones, on which were engraven the names of the twelve tribes, or of the twelve sons of Israel (Exod. xxviii. 15-30; xxxix. 8-29). That responses were given by the Urim and the Thummim out of heaven, is well known, but from what origin, has not as yet been revealed; it shall therefore now be explained. All light in the angelic heaven proceeds from the Lord as a sun, wherefore that light in its essence is divine truth, from which are derived all the intelligence and wisdom of the angels, and also of men, in things spiritual. This light in heaven is modified into various colors, according to the truths derived from good which are received; hence it is that colors in the Word, by virtue of their correspondence, signify truths derived from good; and therefore also responses were given by a resplendence from the colors of the stones which were in the Urim and Thummim, and at the same time either by a living voice, or by a tacit perception corresponding to the resplendence. — *A. E.* 431.

Six Degrees of Divine Truth.

1982. Truth Divine is not of one degree, but of several: Truth Divine in the first degree, and also in the second, is what immediately proceeds from the Lord; this is above angelic understanding; Truth Divine in the third degree is such as is in

the inmost or third heaven, this is such that it cannot in the least be apprehended by man; Truth Divine in the fourth degree is such as is in the middle or second heaven, neither is this intelligible to man; but Truth Divine in the fifth degree is such as is in the ultimate or first heaven; this may be perceived in some small measure by man if illustrated, but still it is such, that a considerable part of it cannot be uttered by human expressions, and when it falls into ideas, it produces a faculty of perceiving, and also of believing that it is so; but Truth Divine in the sixth degree is such as appertains to man, accommodated to his apprehension, thus it is the sense of the letter of the Word; this sense or this truth is represented by a cloud, and the interior truths by glory in the cloud: hence it is that Jehovah, that is the Lord, so often appeared to Moses and the sons of Israel in a cloud. — *A. C.* 8443.

The Criterion for Character.

1983. All spirits are distinguished in the other life by this: they who desire evil against others are infernal or diabolical spirits; but they who desire good to others are good and angelic spirits. Man may know which he is amongst, whether amongst the infernal spirits or the angelic. If he intends evil to his neighbor, thinking nothing but evil concerning him, and actually doing evil when in his power, and finding delight in it, he is amongst the infernals, and becomes himself also an infernal in the other life: but if he intends good to his neighbor, and thinks nothing but good concerning him, and actually does good when in his power, he is amongst the angelic, and becomes himself also an angel in the other life. This is the criterion: let every one examine himself by it. It matters not that a person does not do evil when he either cannot or dare not, nor that he does good from some selfish regard: such abstinence from the one and performance of the other have only their origin in the man's externals, which are removed in the other life, where he is such as his thoughts and intentions make him. There are many who, from practice in the world, have acquired a habit of speaking fairly: but, in the other life, it is instantly perceived whether the mind or intention agrees with the words: if not, the parties are rejected amongst the infernals of their own kind and species. — *A. C.* 1680.

1984. Every one may see what is the nature and quality of his life, if he will but search out the nature and quality of the end which he regards; not the nature and quality of the ends, for these are innumerable, being as many in number as are his intentions, and nearly as many as the judgments and conclusions of his thoughts: these however are intermediate ends, which are variously derived from the principal end, or tend to promote it. But let him search out the end which he regards in preference to all the rest, and in respect to which the rest are as nothing: and if he regards self and the world as ends, be it known to him that his life is an infernal one; but if he regards as ends the good of his neighbor, the general good, the Lord's kingdom, and especially the Lord himself, be it known to him that his life is a heavenly one. — *A. C.* 1909.

1985. In the further course of conversation with him on the principles of religion advocated and explained by him, I took an opportunity of asking him, How a man, who was confident that he was serious in his duty towards God and his neighbor, could be certain, whether he was in the right road

to salvation or not? I was answered, That this was very easy; and that such a man need only examine himself and his own thoughts according to the Ten Commandments; as, for instance, whether he loves and fears God; whether he is happy in seeing the welfare of others, and does not envy them; whether, on having received a great injury from others, which may have excited him to anger and to meditate revenge, he afterwards changes his sentiments, because God has said, that vengeance belongs to him, and so on; then he may rest assured, that he is on the road to heaven; but when he discovers himself to be actuated by contrary sentiments, on the road to hell. — *Documents, &c.* p. 59.

Love to Enemies.

1986. Internal men, such as are the angels of heaven, do not desire retaliation of evil for evil, but from celestial charity forgive freely, for they know that the Lord defends all who are in good against the evil, and that he defends according to the good pertaining to them, and that he would not defend, if, on account of the evil done to them, they should suffer enmity, hatred, and revenge, to be enkindled, for these things avert protection. — *A. E.* 556.

True Liberty.

1987. When man becomes regenerate, then he first enters upon a state of liberty, having been previously in slavery, for he is in slavery whilst under the dominion of lusts and falsities, and at liberty when governed by the affections of good and truth. How this is, man never perceives, in any degree, so long as he remains in a state of servitude, first beginning to recognize it when entering on a state of liberty. Whilst he continues a slave, that is, so long as lusts and falsities have the dominion, he supposes himself to be in freedom; but it is a gross falsity, since he is then carried away by the delight of his lusts, and of the pleasures thence derived, that is, by the delight of his loves, and in consequence of this being agreeable to him, he appears to himself to be free. Every one under the guidance of any particular love, whilst he follows whithersoever it leads him, supposes himself free; but the truth is, he is at such times associated with and carried along, as it were, by a torrent of diabolical spirits, who hurry him away. Man never comes into a state of liberty, so as to be under the guidance of the love of good and truth from the Lord, previous to his regeneration. When in this state he is then first enabled to know and perceive what freedom is, because he then knows and perceives what life is, and the nature of true delight, and of happiness; for before this he is not even conscious of what is good, sometimes calling that the greatest good which is the greatest evil. When those who are in a state of liberty from the Lord see, and especially when they feel, the life of lusts and falsities, they shrink away from it, as though they saw hell open before their eyes: as, however, the nature of a life of liberty is utterly unknown to the generality of persons, it may be expedient here briefly to state that it consists solely in being led by the Lord. — *A. C.* 892.

Man must act as of himself.

1988. Such is the law of order, that man ought to do good as of himself, and therefore not to hang down his hands, under the idea that, because he cannot, of himself, do any thing that is good, he

ought to wait for immediate influx from above, and so remain in a passive state; for this is contrary to order: but he ought to do good as of himself; and when he reflects upon the good which he does, or has done, he should think, acknowledge, and believe, that it was the Lord with him who wrought it. For when a person hangs down his hands under the above-mentioned idea, he is not a subject on which the Lord can operate, since the Lord cannot operate by influx on any one who deprives himself of every thing into which the requisite power can be infused. He would then be like a man who should refuse to learn any thing unless taught it by immediate revelation; or who should refuse to teach any thing, unless he was immediately prompted what to say; or who should refuse to attempt any thing, unless he was impelled to it, as one without will; when yet, if what he requires were granted, he would be still more indignant, to find himself as something inanimate, when, nevertheless, what is animated by the Lord with man is that which appears as if it was from man. Thus, that man does not live from himself, is an eternal truth: yet unless he appeared to live from himself, it would be impossible for him to live at all. — *A. C.* 1712.

A gentle Quarrel of the virgin Sex with the Evil.

1889. Early in the morning I observed above the head that the attempts and insults of the evil were repelled, and by those too that were of the virgin sex; but their quick resistances, made in an instant, and their modest rejections of the evil assaults, I cannot describe. They were as quick as a flash, and yet with such modest gentleness, that they seemed unwilling to hurt those who threatened them. This hasty resistance was without any premeditation, and was as if they foresaw what was threatened, and would immediately remove it; yet in the manner described, and at the same time with such exquisite tact, that they seemed as if unwilling to do any thing against their assailants, while still meeting every attempt with a resistance exactly adapted to the menacing intentions. The thing cannot be described; it was not so much a contention as a decent, instantaneous, and perfectly fit removal or turning aside, on the part of these virgins, of all the evil assaults made against them. — *S. D.* 4377.

Trust in the Lord and Trust in One's Self.

1900. They who put their trust in the Lord, continually receive good from Him, for whatsoever befalls them, whether it appear as prosperous or unprosperous, is still good, for as a medium it conduces to their eternal felicity: but they who put their trust in themselves, continually induce evil upon themselves, for whatsoever befalls them, although it appears as prosperous and happy, is nevertheless evil, and hence as a medium conduces to their eternal unhappiness. — *A. C.* 8480.

Every Man may see spiritual Truths who desires it.

1991. Every man, whose soul desires it, is capable of seeing the truths of the Word in light. There does not exist an animal which does not know the food proper to its life when it sees it; and man is a rational and spiritual animal who sees the food of his life, not that of his body but of his soul, which is the truth of faith — provided he hunger after it, and seek it from the Lord. — *A. R.* 224.

Why Man is born in Ignorance.

1992. If man were not tainted with any hereditary evil, the rational principle would be born immediately from the marriage of the celestial things of the internal man with its spiritual things, and through the rational principle would be born the scientific, so that man would have with him all the rational principle, and all the scientific, at the instant of his coming into the world; for this would be according to the order of influx, as may be concluded from the fact, that all other animals whatsoever are born into all the scientific faculty which is necessary and conducive to their sustenance, their protection, their habitation, and their procreation, because their nature is according to order: how much more would this be the case with man, had not order been destroyed in him; for he alone is born into no science! The cause of his being so born is, the hereditary evil derived from father and mother, in consequence of which all his faculties are in a contrary direction in respect to what is true and good, and cannot be reduced into forms corresponding to them by an immediate influx of celestial and spiritual things from the Lord. This is the reason that the rational principle of man must necessarily be formed after a manner, or in a way, altogether different, viz., by scientifics and knowledges insinuated by the senses, thus flowing in by an external way, and, consequently, in inverted order. Man thus is miraculously rendered rational by the Lord. — *A. C.* 1902.

The Flood.

1993. That by a flood is signified the inundation of evil and falsity, is evident from what was said above respecting the posterity of the Most Ancient Church, that they were possessed with filthy lusts, had immersed therein the doctrinals of faith, and hence were infected with false persuasions which extinguished all truth and good, and at the same time closed up the way against remains so as to prevent their operation, and consequently that they could do no other than destroy themselves; for when the way is closed up against remains, then man is no longer man, because he can no longer be protected by angels, but has become entirely possessed by evil spirits, whose sole study and desire is to extinguish in him every vestige of manhood. Hence came the death of the antediluvians, which is described by a flood, or universal inundation; and indeed the influx of fantasies and lusts from evil spirits is not unlike a deluge, and is therefore called a flood or inundation, in various parts of the Word.

1994. That by destroying all flesh, wherein is the breath of lives, from under the heavens, is denoted that the posterity of the Most Ancient Church would destroy themselves, is proved by what has been just now observed, and also by the description given above, of their successively and hereditarily deriving from their parents such a genius as to be infected far above all others with dire persuasions. This proceeded chiefly from their immersing the doctrinals of faith in their filthy lusts; whereas those who have no doctrinals of faith, but live altogether in ignorance, cannot do as those most ancient people did, — profane holy things, and thereby close up the way against remains, and expel from themselves the angels of the Lord. Remains, as has been previously remarked, are the all of innocence, charity, mercy, and the truth of faith, which man from his infancy has received from the Lord, or has acquired from

bis teachers. All and each of these are carefully stored up; for if man were not in possession of them, it would be impossible for any thing of innocence, charity, and mercy, to be in his thoughts and actions, consequently there could be nothing of goodness and truth in them, and hence he would be worse than the wild beasts. This would also happen if, having such remains, he yet, by filthy lusts and direful persuasions of what is false, should stop up the way against them, and prevent their operation; for such were the antediluvians who destroyed themselves, and who are here understood by all flesh wherein was the breath of lives under the heavens.

1995. That by every thing which is in the earth dying, those are signified who, being of that church, had become thus affected, is evident from this consideration, that the earth does not mean the whole habitable globe, but only those who are of the church, as was shown above. Hence no particular flood is here intended, still less a universal deluge, but only the expiration or suffocation of those who, being of the church, had separated themselves from remains, and thereby from what appertained to the understanding of truth and the will of good, consequently from the heavens. — *A. C.* 660-662.

1996. By all the fountains of the great abyss being broken up, is signified the extreme of temptation as to the will. By the abyss, in ancient times, was signified hell; and fantasies and false persuasions were likened to waters and streams, and also to the vapor proceeding from them. Some of the hells also appear as abysses and seas; thence come the evil spirits who devastate and tempt man, and the fantasies which they infuse and the desires with which they inflame him, are like inundations and exhalations issuing thence. Such then is the representation of all the fountains of the great abyss being broken up. That hell is called an abyss, and the filthy things thence issuing streams, is plain from Ezekiel: "Thus saith the Lord Jehovah: In the day when he went down to hell I caused him to mourn; I covered the *abyss* above him, and I restrained the *streams* thereof, and the *great waters* were stayed" (xxx. 15). Hell is also denominated an abyss in John (Rev. ix. 1, 2, 11; xi. 7; xvii. 8; xx. 1, 3).

1997. By the cataracts of heaven being opened, is denoted the extreme of temptation as to the understanding. — *A. C.* 756, 757.

1998. That by "the waters prevailed very exceedingly upon the earth," is denoted the increase of false persuasions, is clear from what has been previously asserted and demonstrated of the waters of a flood or inundation signifying falses, and from its being said in the present passage, that "the waters prevailed very [*exceeding*] *exceedingly*," this being the superlative form of the original tongue. Falses are the principles of what is false and the persuasions of what is false; and that these increased immensely amongst the antediluvians, is evident from what has been said above concerning them. Persuasions of what is false increase immensely when men immerse truths in their lusts, or cause them to favor self-love and the love of the world; for in such a case they pervert truths, and by a thousand methods force them to agreement with their desires.

1999. That by "all the high mountains that were under the whole heaven were covered," is meant that all the goods of charity were extinguished, is evident from the signification of *mountains* amongst the most ancient people. Mountains with them

represented the Lord, in consequence of their worshipping him upon mountains, because these are the highest parts of the earth. On this account mountains denoted celestial affections, which they also regarded as the highest, consequently love and charity, and thus the goods of love and charity, which are celestial. Hence it is plain that by the waters covering the mountains, is signified that false persuasions had extinguished all the good of charity. — *A. C.* 794-797.

2000. From experience it has been given to learn, what an inundation or flood is in the spiritual sense, and that it is twofold, one being an inundation of lusts, and the other of falsities; an inundation of lusts is of the voluntary part, and is of the right part of the brain, whereas an inundation of falsities is of the intellectual part, in which is the left part of the brain. When a man, who had lived in good, is remitted into his proprium, thus into the sphere of his own life, there then appears as it were an inundation: when he is in that inundation, he is indignant, is angry, thinks restlessly, desires vehemently; in one way when the left part of the brain is inundated, where falses are, and in another way when the right is inundated, where evils are. But when man is kept in the sphere of life, which he had received from the Lord by regeneration, he is then altogether out of such an inundation, and is as it were in serenity and sunshine, and in gladness and happiness, thus far from indignation, anger, restlessness, lusts, and the like; this latter is the morning or spring of spirits, the former is their evening or autumn. It has been given me to perceive, that I was out of the inundation, and this for a considerable length of time, when I saw that other spirits were in it; but afterwards I was immersed, and then I perceived the similitude of an inundation. In such an inundation are they who are in temptations. Hence also I was instructed what is signified in the Word by the flood, namely, that the last posterity of the most ancient people, who were of the Lord's celestial church, were altogether inundated in evils and falses, and so perished. — *A. C.* 5725.

The Dragon's Significancy.

2001. By the dragon in general are understood those who are natural, more or less, and yet in the science of things spiritual from the Word: the reason why those are so signified is, because by serpents in general are signified the sensual things of man, and thence sensual man; wherefore by the dragon, which is a *flying* serpent, it signifies the sensual man, who yet flies towards heaven, in that he speaks and thinks from the Word, or from doctrine derived from the Word. — *A. E.* 714.

Peculiarity of Self-Intelligence.

2002. This is wonderful, that the more any one thinks himself superior to others in learning and judgment, the more readily he embraces and appropriates to himself ideas concerning the Lord, that He is a man, and not God. — *T. C. R.* 380.

Why Fishermen were chosen to be Christ's Disciples.

2003. There was a disquisition amongst spirits respecting the disciples, for the purpose of instructing those who were from the planet Jupiter, on what account men of inferior condition, as fishermen, were chosen, and not any from among the learned: and because I heard such their inquiry, it may here be remarked, that at that time many [of the learned] were immersed in [mere] trifles,

and the like, so that they could not [so well] receive or believe those things which belong to faith, as the unlearned can; hence it was that they were chosen in preference to the learned. — *S. D.* 1216. See also *Life of Swedenborg*, No. 220.

The Good more readily believe the Truth.

2004. The truths of faith can never be conjoined to any one, unless he be in the genuine good of charity; thus they can be conjoined only to good. Every one may see this confirmed by daily experience, namely, that they who are in evil do not believe, but they who are in good. — *A. C.* 4368.

Removing of the Veil.

2005. So long as man does not shun evils as sins, the concupiscences of evils close up the interiors of the natural mind on the part of the will, being like a dense veil there, and as a dark cloud beneath the spiritual mind, and preventing it from being opened: but as soon as man shuns evils as sins, then the Lord flows in out of heaven, and removes the veil, and disperses the cloud, and opens the spiritual mind, and thereby introduces him into heaven. — *D.* 86.

Spiritual Fermentations.

2006. Spiritual fermentations take place in many ways, as well in the heavens as in the earths; but they are not known in the world, what they are, and how they take place; for there are evils and at the same time falsities, which being let into societies do the like as ferments put into meal and new wine, by means of which heterogeneous things are separated, and the homogeneous things are conjoined, and it becomes pure and clear: these things are what are understood by these words of the Lord: "The kingdom of the heavens is like leaven [ferment.] which a woman taking hid in three measures of meal, until the whole was leavened [fermented.]" *Matt.* xiii. 33, *Luke* xiii. 21. — *D. P.* 25.

2007. The understanding of man is the recipient as well of good as of evil, and as well of truth as of falsity; but not the will itself of man: this will be either in evil or in good; it cannot be in both; for the will is the man himself, and there is his life's love: but good and evil in the understanding are separated like internal and external; hence man can be interiorly in evil and exteriorly in good: but still, when man is being reformed, good and evil are let together, and then there exists conflict, and combat; which, if it is severe, is called temptation; but if it is not severe, it takes place as wine or liquor ferments: if good then conquers, evil with its falsity is removed to the sides, comparatively as sediment falls to the bottom of a vessel; and good becomes as generous wine after fermentation, and clear liquor: but if evil conquers, then good with its truth is removed to the sides, and becomes turbid and foul, like unfermented wine and unfermented liquor. — *D. P.* 284.

Laughter.

2008. The origin of laughter is no other than the affection of truth, or the affection of falsity; thence is derived hilarity and joy, which expand themselves in the face, in laughter: the essence of laughter is no other than this. Laughter, indeed, is something external which belongs to the body, for it appears in the face; but, in the Word, things interior are expressed and signified by

things exterior; as by the face are signified all the interior affections of the mind, by the ear interior hearing or obedience, by the eye internal sight or understanding, by the hand and arm power and strength; — in the same manner, by laughter is signified the affection of truth. In the rational principle of man there is truth, which is its chief attribute; there is also in it the affection of good, but this is within the affection of truth, as its soul. The affection of good, which is in the rational principle, does not put itself forth by laughter, but by a kind of joy, and thence by a pleasant delight, which does not laugh, for in laughter, generally, there is also something which is not altogether good. That laughter signifies the affection of truth, may appear from this, that it is here mentioned that Abraham laughed, and in like manner Sarah, both before and after the birth of Isaac; and also that Isaac was named from laughter, for "Isaac" signifies "laughter." These circumstances would never have been mentioned in the Word, unless such things were implied by laughing, and by the name of Isaac, which signifies laughter.

2009. Thus laughter is an affection of the rational principle, and indeed an affection either of the true or of the false in the rational; hence comes all laughter. So long as such an affection is in the rational as puts itself forth by laughter, so long there is something corporeal or worldly, thus merely human. Celestial and spiritual good does not laugh, but expresses its delight and cheerfulness in the countenance, in the speech, and in the gestures, in a different manner; for in laughter there are many principles contained, and for the most part something of contempt, which although it does not appear, still lies concealed underneath, and is easily distinguished from cheerfulness of mind, which also produces something similar to laughter. — *A. C.* 2072, 2216.

Tears.

2010. "And God shall wipe away all tears from their eyes." (*Rev.* vii. 17.) That hereby is signified a state of beatitude from the affection of truth, after falsities are removed by temptations, appears from the signification of wiping away all tears from their eyes, as denoting to take away grief of mind on account of falsities and from falsities; and inasmuch as when that grief ceases, after the temptations which they have undergone, beatitude succeeds by truths from good, therefore this also is signified; for all the beatitude which the angels enjoy is by truth from good, or by the spiritual affection of truth, the spiritual affection of truth being derived from good, because good is the cause of such affection. The reason why all the beatitude of angels is from this origin is, because divine truth proceeding from the Lord is what constitutes heaven in general and in particular, wherefore they who are in divine truths are in the life of heaven, consequently in eternal beatitude. The reason why tears from the eyes signify grief of mind on account of falsities and from falsities is, because by the eye is signified the understanding of truth; and hence tears from the eyes signify grief on account of there being no understanding of truth, consequently, on account of falsities. The same is also signified by tears in the following passage in *Isaiah*: "He will swallow up death in victory, and the Lord Jehovah will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for Jehovah hath spoken it" (*xxv.* 8).

By these words is signified that the Lord by his coming shall remove evils and falsities with those who live from him, so that there shall be no grief of mind on account of them or from them. Death signifies evil, because evil is the cause of spiritual death; and tears are predicated of what is false. It is to be observed, that the shedding of tears and weeping, signify grief on account of falsities and from falsities, but shedding tears, grief of mind, and weeping denote grief of heart, on account of falsities. Grief of mind is grief of the thought and understanding, which are of truth, and grief of heart is grief of the affection or will, which are of good; and as every where in the Word there is the marriage of truth and good, therefore both weeping and tears are mentioned in the Word when grief is expressed on account of the falsities of doctrine or of religion. That weeping is grief of heart, may appear from this consideration, that it bursts forth from the heart, and breaks out into lamentations through the mouth; and that shedding of tears is grief of mind, may appear from this consideration, that it issues forth from the thought through the eyes. In the act both of weeping and of shedding tears water comes forth, but bitter and astringent, and this is occasioned by the influx from the spiritual world into the grief of man, where bitter water corresponds to the defect of truth because of falsities, and to grief on account thereof. — *A. E.* 484.

Propriety at the Table.

2011. Speaking with spirits (it was remarked) that when a man is sitting in conversation at the table, he ought to eat slowly and long, that the salivary ducts may be opened, and that his food may serve better for the purpose of nutrition; because such is the correspondence of spiritual food, which is thus according to the genius and nature of every one, as in the world of spirits, which food is that of instruction, by means of discourse. Thus also those who are spiritual, whose minds are at the same time delighted, and they are spiritually nourished; and those who are natural, naturally; for in such things consists the life of minds. Moreover, because there are spirits with every man, and they know not that spirits are ever separated from man, they enjoy their food with the spirit of man, when the body of man (enjoys) his. Wherefore because angels are present, it is preferable that they should delight in those things which are spiritual and celestial. — *S. D.* 3566.

Dignities and Riches of the Most Ancient Men.

2012. Dignities and riches in the most ancient times were altogether different from what they successively became afterwards: in the most ancient times dignities were no other than such as there are between parents and children, which dignities were the dignities of love, full of respect and veneration, not on account of nativity from them, but on account of instruction and wisdom from them, which is a second nativity, in itself spiritual, because it was of their spirit: this was the only dignity in the most ancient times, because then tribes, families and houses dwelt separately, and not under empires as at this day: it was the father of the family, with whom that dignity was: these times were called by the ancients, the golden ages. But after those times the love of ruling from the sole delight of that love successively invaded; and because there then invaded at the same time enmity and hostility against those who

were not willing to submit themselves, tribes, families and houses from necessity congregated themselves into communities, and set over themselves one whom in the beginning they called a judge, and afterwards chief, and at length king and emperor: and they then began also to fortify themselves by towers, ramparts and walls. From the judge, chief, king and emperor, as from the head into the body, the lust of ruling entered into many like a contagion: hence arose degrees of dignities, and also honors according to them; and with them the love of self, and the pride of one's own prudence. The like took place with the love of riches: in the most ancient times, when tribes and families dwelt distinct from each other, there was no other love of riches, than that they might possess the necessities of life, which they procured to themselves by flocks and herds, and by fields, plains and gardens, from which they had food: among their necessities of life were also hand-some houses, furnished with utensils of every kind, and also clothes: in study and work upon all these things were the parents, children, servants, and maids, who were in the house, engaged. But after the love of ruling invaded and destroyed this commonwealth, the love too of possessing wealth beyond necessities invaded, and grew to the height that it wished to possess the wealth of all others. These two loves are as blood relations, for he who wishes to rule over all things, wishes also to possess all things; for thus all are made slaves, and they alone lords: this is clearly manifest from those in the pontifical class, who have exalted their dominion even into heaven to the throne of the Lord, upon which they have placed themselves, that they may also rake together the wealth of the whole earth, and heap up treasures without end. — *D. P.* 215.

The ancient Style of Writing.

2013. The most ancient manner of writing was representative of things, by the mention of persons and the use of words, by which were understood things altogether different from those expressed. Even profane writers in those early times used this method of framing historical relations, extending it even to things appertaining to civil and moral life, composing them in such a manner, that nothing contained in them was true exactly as it was written, but under the things literally mentioned something else was understood. This they carried so far as to represent certain affections as gods and goddesses, to whom the heathens afterwards paid divine worship. That this was the case may be known to every person of literature, since such ancient books are still extant. This method of writing they derived from the most ancient people who lived before the flood, and who represented to themselves things celestial and divine by such as are visible on the earth and in the world, and thus filled their minds and souls with joyous and delightful perceptions when they beheld the objects of the universe, especially such as were beautiful by virtue of their form and order. Hence all books of the church, in those times, were thus written. Such is the book of Job, and, in imitation of those books, such is Solomon's Song: such, also, were the two books mentioned by Moses, (Numb. xxi. 14, 27;) besides several which are lost. This style of writing in succeeding times became venerable on account of its antiquity, both amongst the Gentiles and amongst the posterity of Jacob, insomuch that they regarded nothing as divine but what was written in this manner;

wherefore when they were under the influence of the prophetic spirit, as in the case of Jacob, (Gen. xlix. 3-17;) of Moses, (Exod. xv. 1-21; Deut. xxxiii. 2 to the end;) of Balaam, who was of the sons of the east from Syria, where the ancient church then was, (Numb. xxiii. 7-10, 19-24; xxiv. 5-9, 17-24;) of Deborah and Barak, (Judges v. 2 to the end;) of Hannah, (1 Sam. ii. 2-10;) and several others, they spoke in the manner above mentioned, and this for several secret reasons: and although very few understood, or knew, that the things spoken signified the celestial things of the Lord's kingdom and church, still they were touched and struck with a wonderful awe, under a sense of the divinity and sanctity contained in such compositions. But that the case is similar in respect to the historical parts of the Word, and that these are representative and significative of the celestial and spiritual things of the Lord's kingdom, as to every individual name and word, is not as yet known to the learned world; all that is known is, that the Word was written by inspiration, and that all its contents, both generally and particularly, involve heavenly arcana. — *A. C.* 1756.

Why the Words of the Angels fell into natural Expressions with the Prophets.

2014. It was told me, that prior to the Lord's advent into the world, there was no other heaven but what was exterior; for, as yet, no one in this earth could understand interior things (*intimiora*), still less inmost things (*intima*); and inasmuch as knowledges must precede, therefore no other heaven could then exist. The exterior heaven is such, that a natural [principle] is adjoined to the spiritual; wherefore the words of angels, who formerly spoke with men, and through the prophets, could not but instantly fall into natural things [or expressions]. Hence was the prophetic style, which also, in part, the Lord was willing to employ; for otherwise exterior spiritual things could not be understood, and still less interior spiritual things, wherefore the Lord also spoke by parables. I have conversed concerning these subjects with those in heaven, who appeared to affirm that it was so; namely, that such a heaven existed for the inhabitants of this earth; but that there was an interior and inmost heaven from other earths in the universe.* — *S. D.* 672.

Ideas of Spirits fall into different Languages.

2015. Ideas among spirits are not as our words or expressions; as may also be concluded from this circumstance, — that the ideas of spirits fall into the expressions or words of every language; so that, if it were permitted spirits of any idea or speech, to influence men who were of a different language, all would perceive in their own language, or idiom, the sense of the spirit who spoke, although he spoke only in one manner. — *S. D.* 1305. [*Query: — Was it in this manner that the hearers from nearly every nation understood Peter and the rest of the disciples? Acts, ii. 1-11.*]

* The author, it is presumed, must be understood here as not intending to include the inhabitants of the most ancient church, whom he uniformly describes as interior men of the highest order, and whose heavens are the highest, or most interior; but we apprehend that he means those races of mankind who existed after the fall of the most ancient and the ancient churches, when all perception and knowledge of interior or spiritual things were lost, and when the church became merely representative; in such an external state of mind and of worship, mankind could not become internally spiritual, but only externally so. — *TR.*

Truth rooted in the Mind by doing it.

2016. All truth is sown in the internal man, and is rooted in the external; wherefore, unless the truth, which is inseminated, take root in the external man, which is effected by doing it, it becomes like a tree planted not in the ground, but upon it, which withers on exposure to the heat of the sun. The man who has acted up to the truth, takes this root with him after death; but not the man who has only known and acknowledged it. — *A. R.* 17.

Offending in one Commandment, thus in all.

2017. It is affirmed that no one can fulfil the law, especially since he who offends against one precept of the decalogue, offends against all. But this form of speaking is not just as it sounds; for it is to be understood in this manner, that he, who, from purpose or confirmation, acts against one precept, acts against the rest, since to act from purpose and confirmation, is utterly to deny that it is sin; and if it is said that it is sin, to reject it as of no moment: and he who thus denies and rejects sin, makes light of every thing that is called sin. — *T. C. R.* 523.

Man's Tendency to Evil.

2018. Few, if any, know that all men whatever are withheld from evils by the Lord, and this with a more forcible power than man can believe: for there is in every man a perpetual endeavor [*conatus*] to evil, and this as well from the hereditary evil into which he is born, as from the actual evil which he has brought upon himself, inasmuch that, unless he were withheld by the Lord, he would rush headlong every moment towards the lowest hell: but the mercy of the Lord is so great, that he is elevated every moment, yea every smallest part of a moment, and withheld from rushing thither; this is even the case with the good, but with a difference according to their life of charity and faith. Thus the Lord continually fights with man, and for man with hell, although it does not so appear to man. That so it is, has been given me to know by much experience. — *A. C.* 2406.

How little Man knows of interior Things.

2019. Every one may be convinced of this from [his consciousness in regard to] all things presented to his external sight, which sight, however acute it may appear to us, is yet dull and obscure to the greatest degree, as is too manifest to admit of doubt from the experience of that sense in relation to external objects. Our interior sight, which we think so subtle, is yet so gross, that, as I have often said to spirits, who imagined themselves capable of thinking so acutely as to baffle all attempts to apprehend their thoughts, if they should see what was comprised in a single idea — if its interior could be fully laid open — they would perceive whole cohorts of elephants and armies and regiments of serpents, representatively exhibited. This, however, the spirits cannot believe, as they, like many persons on the earth, regard their most acute perceptions as having relation to the most minute things [instead of objects so large]. — *S. D.* 1641.

Self-Love and mutual Love contrasted.

2020. There is in self-love, and in its lusts, a kind of inflammatory principle, with a delight thence derived, which so affects the life, that it almost appears to the person under its influence as

if eternal happiness itself consisted in it; accordingly, many make eternal happiness to consist in becoming great after the life of the body, and in being served by others, even by angels; when yet they themselves are unwilling to serve any, except with a secret view to themselves that they may be served. When they say that at that time they shall be willing to serve the Lord alone, they say what is false: for they who cherish self-love would have even the Lord himself serve them; and in proportion as this is not done, they recede from their professions. Thus the desire of their hearts is, that they themselves may be lords, and govern the universe. It is easy to conceive what kind of government this would be, where such a desire has a general, nay, a universal influence. Would it not be an infernal government, where every one loves himself above all others? Yet this is inseparably included in self-love. Hence may appear what is the nature and quality of self-love; as also from this consideration, that it conceals in its bosom hatred against all who do not subject themselves to it as slaves: and as it carries hatred in its bosom, so, consequently, does it include all sorts of revenge, cruelty, deceit, and other abominable dispositions. But mutual love, which alone is celestial, consists in this; that whosoever is influenced by it, not only says, but also acknowledges and believes, that he is most unworthy, that he is somewhat vile and filthy, and that the Lord, out of an infinite mercy, is continually drawing and keeping him out of hell, into which he is continually attempting, nay desiring, to plunge himself. The ground of such his acknowledgment and belief is, because it is the truth; not that the Lord, or any angel, desires such acknowledgment and belief from any one, with a view to receive homage by his abasement, but to prevent his being puffed up with pride, when in reality he has so little to be proud of: for this would be as if dung should call itself pure gold, or as if a fly on a dunghill should call itself a bird of Paradise. In proportion, therefore, as man acknowledges and believes his nature and quality to be such as it really is, he recedes from self-love and its lusts, and regards self with abhorrence; and so far as this is the case with him, he receives from the Lord heavenly love, that is mutual love, which consists in a desire to serve all others. These are they who are understood by the least, who become greatest in the kingdom of God. — *A. C.* 1594.

2021. They who are under the influence of self-love and the love of the world cannot by any means believe that they are in such filthiness and uncleanness as they really are; for there is a certain pleasurable and delight which soothes, favors, and flatters them, and causes them to love that life, and to prefer it to every other; the consequence of which is, that they think there is no evil in it. For whatever favors any one's love and consequent life, is believed to be good. Hence also the rational principle consents, and suggests falsities which confirm that conclusion, and which cause such a degree of blindness, that the nature of heavenly love is not at all seen, or if it is seen, they in heart say that it is something miserable, or a thing of nought, or a mere imaginary existence, which keeps the mind in a state like that of sickness or disease. But that the life of self-love and the love of the world, with its pleasures and delights, is filthy and unclean, may appear to every one who will be at the pains to think according to the rational faculty with which he is endowed. It is

from self-love that all evils come which destroy civil society; all kinds of hatred, all kinds of revenge, all kinds of cruelty, yea, all adulteries, flow thence as so many several streams from a filthy pit. For whoever loves himself, either despises, or abuses, or hates, all others, who are not subservient to him, or who do not pay him respect, or act in his favor: and where there is hatred, there must of necessity be revenge and cruelty; all in proportion to the degree of self-love. Thus that love is destructive of society, and of the human race. — *A. C.* 2045.

2022. Mutual love, which reigns in heaven, consists in this, that each loves his neighbor more than himself; hence the whole heaven constitutes, as it were, a single man, all being thus consociated by mutual love from the Lord. Hence too it is, that the felicities of all are communicated to each individual, and those of each individual to all: and hence the heavenly form is such, that every one is, as it were, a kind of centre, whence he is a centre of the communications, consequently, of the felicities, proceeding from all; which take place according to all the differences of that love, which are innumerable: and as they who are principled in that love perceive the highest happiness in this circumstance, that they are capable of communicating to others what they receive by influx themselves, which they do from the heart, the communication is thus rendered perpetual and eternal; in consequence of which the happiness of each increases in proportion to the increase of the Lord's kingdom. The angels, as dwelling in distinct societies and mansions, do not think of this: but the Lord thus disposes all things of his kingdom, both collectively and individually. Such is the kingdom of the Lord in the heavens. Nothing attempts to destroy this form and this order but self-love; consequently, all in the other life who are under the influence of self-love, partake more profoundly than others of the infernal character. For self-love communicates nothing to others, but extinguishes and suffocates the delights and felicities of others. Whatever delight flows from others into those who are in self-love, they take to themselves, centre it in themselves, turn it into the defilement of self, and prevent its further propagation: thus they destroy every thing that tends to unanimity and consociation, whence result disunion and consequent destruction. As, also, each of them is desirous to be served, worshipped, and adored by others, and loves none but himself, there hence results dissociation, which is determined, or puts itself forth, into lamentable states, so that they perceive no greater delight than in torturing others, by dreadful contrivances and fantasies, from a principle of hatred, revenge, and cruelty. When such spirits approach any society where mutual love dwells, they are cast down of themselves, like impure and dead weights in a pure and living atmosphere, by reason that the delight which flows in terminates in themselves: and as they exhale a filthy idea of self, their own delight is there turned into a cadaverous stench, whereby they are made sensible of the hell of self; beside which they are seized with terrible agonies. Hence may appear what is the nature and quality of self-love, viz., that it is not only destructive of the human race, as was shown above, but that it is also destructive of heavenly order, and, consequently, that there is in it nothing but impurity, defilement, profaneness, and hell itself, how different soever the appearance may be to those who are principled in it. — *A. C.* 2057.

Why the Lord wills to be worshipped.

2023. It is the essence of spiritual love to do good to others, not for the sake of self, but for the sake of others: infinitely more is this the essence of Divine love. This is like the love of parents towards their children, for they do them good not for their own sakes, but for their children's, as is especially manifest in the love of a mother towards her infant. It is believed, that the Lord, because He is to be adored, worshipped, and glorified, loves adoration, worship, and glory for His own sake: but He loves it for the sake of man, since man thereby comes into such a state, that the Divine can flow in and be perceived; for in a state of worship man removes his proprium, which hinders influx and reception, — his proprium, which is the love of self, serving to harden and shut the heart. This is removed by the acknowledgment that from himself comes nothing but evil, and from the Lord nothing but good; hence comes a softening of the heart and humiliation, from which flows forth adoration and worship. Let not any one therefore believe, that the Lord is with those who only adore Him, but that He is with those who do His commandments, thus who perform uses: with the latter He has His abode, but not with the former. — *D. L. W.* 335.

Love to the Lord, and Love to the Neighbor, distinguished.

2024. The Divine principle abiding with those who have faith in the Lord, is love and charity: and by love is meant love to the Lord; and by charity love towards our neighbor. Love to the Lord cannot possibly be separated from love towards our neighbor; for the Lord's love is towards the whole human race, which he desires to save eternally, and to adjoin entirely to himself, so as for none of them to perish; wherefore whosoever has love to the Lord, has the Lord's love, and thus cannot do otherwise than love his neighbor. But they who are principled in love towards their neighbor, are not all, on that account, principled in love to the Lord; as the upright Gentiles who are in ignorance concerning the Lord; with whom, nevertheless, the Lord is present in charity. It is the same with others who belong to the church: for love to the Lord is love in a superior degree. They who have love to the Lord are celestial men; but they who have love towards their neighbor, or charity, are spiritual men. The most ancient church, or that before the flood, which was a celestial church, was principled in love to the Lord; but the ancient church, or that after the flood, which was a spiritual church, was principled in neighborly love, or in charity. — *A. C.* 2023.

The Lord's Favor to Man's varied Conscience.

2025. There does not exist with man any pure intellectual truth, that is, truth divine; but the truths of faith, which are with man, are appearances of truth, to which the fallacies appertaining to the senses join themselves, and to these the falsities which originate in the lusts of self-love and the love of the world. Such are the truths which exist with man; and how impure these are may appear from the circumstance of their being attended with such adjuncts. Nevertheless the Lord conjoins himself with man in those impurities, for he animates and quickens them with innocence and charity, and thus forms conscience. The truths of conscience are various, being according to every one's religion; and these, pro-

vided they are not contrary to the goods of faith, the Lord is not willing to violate, because man is imbued with them, and attaches sanctity to them. The Lord never breaks any one, but bends him. This may appear from this consideration, that within the church there are some of all denominations who are endowed with conscience; though their conscience nevertheless is more perfect in proportion as the truths which form it approach nearer to the genuine truths of faith. — *A. C.* 2053.

Temporary Quiescence of Evils.

2026. There are two loves, so called, and their lusts, which obstruct the influx of heavenly love from the Lord; for those loves, whilst they have rule in the interior and external man, and take possession of it, either reject or suffocate the heavenly love in its influx, and also pervert and defile it, being altogether contrary to such heavenly love. But in proportion as those loves are removed, heavenly love, entering by influx from the Lord, begins to appear, yea, to shine bright in the interior man; and in the same proportion man begins to see that he is in evil and falsity, yea, afterwards, that he is in uncleanness and defilement, and, lastly, that this was his proprium. These are they who are regenerate, with whom those loves are removed. It may also be perceived by the unregenerate, with whom, when the lusts of those loves are quiescent, (as is the case at times whilst they are in holy meditation, or whilst their lusts are laid asleep, as happens under great misfortunes, or in times of sickness, and chiefly at the hour of death,) they perceive somewhat of heavenly light, and of comfort for it; in consequence of corporeal and worldly things being then laid asleep, and in a manner dead: but with such there is not any removal of those lusts, but only a suspension of their activity, as in sleep; for they instantly relapse into them on their recovery of their pristine state. — *A. C.* 2041.

Sleep of Spirits.

2027. Spirits have a state of sleep and of wakefulness. When a spirit was sleeping, I was awake, and attended a little to his sleep. There was then exhibited another spirit who was in sleep, and who represented what that spirit experienced. There were also angels, who are always watchful, and who insinuated this dream. — *S. D.* 778, 779.

2028. Being afterwards awakened, and remaining so for an hour, the spirits around me were in the mean time asleep; from which it appears that while man is awake, spirits may be sleeping around him. — *S. D.* 4284.

Effect of certain Sciences.

2029. I was discoursing with spirits concerning different sciences, as to the [various] manner in which they form human minds; thus, concerning philosophy, and other like [studies]. As concerns philosophy, its every department has had no other effect than to darken men's minds,* and thus to

* Swedenborg does not of course mean to say that there are no true philosophical studies which can improve and elevate the mind, especially those based upon the laws of nature and of the human mind and body, and the connection between things spiritual and material, as they are getting to be understood in our day; but he here has reference to the more unsubstantial and unreal philosophies of the metaphysicians and others, who, in his day, and for so many ages, have blinded the mind with learned follies, and with "science falsely so called." Any other understanding of his words would be contrary to what is further stated in this article, also to the genius of the author himself, who was the very prince of philosophers, and was led from natural science to spiritual. — *Compiler.*

close the way to the intuition of interior things, at the same time also, of universal [truths], for it stops short (*consistit*) in mere terms, and in disputes concerning them; besides rational philosophy [so called], which so confines the ideas (*alios*), that the mind cleaves only to materialisms; thus to mere dust; besides which, it not only [in like manner] obstructs the way to interior things, but also blinds the mind, and utterly banishes faith, so that in the other life, a philosopher who has dwelt much on, or indulged in such [studies], becomes stupid, and, beyond all others, ignorant.

2030. As respects mechanical [science], when one indulges too much in mechanical praxis, he then [so] forms his mind as to believe that not only all nature consists of nothing but what is mechanical, but also spiritual and celestial things; which, if he cannot reduce to mechanical principles and their powers, he believes nothing, so that he becomes merely corporeal and earthly.

2031. As respects geometry and the like, even this [science], as it were, concentrates the mind, and impedes it from advancing into universals, besides that it supposes nothing to exist but what is [according to] geometric or mechanic [principles], whereas geometry extends not beyond terrestrial and corporeal forms.

2032. As relates to historical [studies], they are such as not to injure [the mind], provided they be not [made] merely things of memory.

2033. The man who indulges the memory only, or who cultivates such studies as belong to the memory, or other subjects, for the sake of the memory only, understands, in the other life, but very little in respect to spiritual truth, and still less in respect to celestial truth; he remains in his merely natural ideas (*particularibus*), which form, as it were, a callosity, by which his brain is surrounded as though with a bony substance or with a skull; which callosity must be shaken off before the truth can penetrate, and before spiritual and celestial knowledges can have any place [in his mind]. Such a callosity is dissipated with difficulty, and indeed with pain; and if it can be haply dissipated in another manner [thus without such pain], it must, through a long period of time, become, as it were, soft;—such a [callosity] has been shown to me by much experience, and I have often wondered at the representation of this callosous or hard substance.

2034. [To devote the mind to] natural experience or science, as horticulture and the like, does not prevent the [reception] of spiritual knowledges; because such persons can, in like manner as those who are not learned, be perfected [after death], as I have observed in the case of a certain [spirit] who was of this character.

2035. All kinds of knowledge are not injurious or detrimental, provided a man does not place every thing therein, but regards an ulterior end. For knowledges are spiritual riches, on which the understanding of things can be founded; they are like [natural] riches or treasures, and powers, which, if esteemed for their own sake only, in that case such a man becomes, in the other life, most perverse (*pessimus*); but if esteemed only for the sake of ulterior ends, so that they be only means thereto, and thus be considered of no value, if without an end, in that case they are injurious to no one. — *S. D.* 767–773.

To desire and seek Honor on Earth is not heavenly.

2036. I have conversed with some who died not

very many years ago, and who are still amongst good spirits, thus not yet admitted into heaven. They still interiorly desired honor in the world, or to have their names celebrated amongst men on earth. I was permitted to perceive this desire which actuated them, and I conversed with them concerning it, saying, that this was something worldly which still remained with them, and that what is heavenly desires nothing of the kind, but rather holds it in aversion.

2037. Moreover I said that in heaven, where all are assembled together from the first creation, exists the greatest and most honorable society, to whom they might be known, and with whom, indeed, they might converse with joy and delight; that there is not a single individual there, who by any means wishes to be greater than another, but, in his own estimation, less: and that there is no comparison between a name in heaven and a name on earth,—especially amongst such as know nothing of what is good and heavenly—as there is no comparison between glory in the world and glory in heaven. — *S. D.* 780, 781.

Harmonic Hymns of the Angels.

2038. This day I heard many angels of the interior heaven who were forming in concert, a hymn, which was clearly heard by me; but what they said I could not understand, because they were angels [that is, in a sphere higher than that in which I was]; nor could the spirits around me perceive what it was; I could only know from a certain variety of interior affection, that there was a heavenly principle in it. The angels clearly perceived those hymns; they appeared to me like a continuous infantile sound, like the sound of a flute, and they proceeded in a heavenly gyre [or circle] which many were forming, and were at the same time both saying or chanting, and representing the same thing. I was afterwards informed what they said; namely, they were forming, by their hymns [as representations], a golden crown with diamonds around the head of our Savior, which was effected both by celestial representations and by distinct ideas, which are the principles of human words, and which are intelligible to no spirit or man. It is wonderful that very many together can say or chant this hymn, and represent it at the same time; nor does one command another, so that no one leads the choir, but all, at the same time, mutually lead each other; yea, the more numerous they are, the more easily is this done, because they are ruled by God Messiah. That harmony is incredible to man; such, however, is the nature of spiritual and celestial harmony. Moreover, they flow in spiritual and celestial gyres, and thus circumsolve, which gyres are of innumerable variety. I was also admitted into some of the grosser gyres, and I could follow them. But he who desires to act from himself, and to command others, and is not willing to allow himself rather to be led, can by no means be [present in these gyres], except it be by compulsion. Souls are by degrees introduced into these harmonies and agreements (*convenientias*), so that at length they can be amongst angels. — *S. D.* 489.

2039. There was one choir consisting of very many, and acting, at the same time, as a one, without confusion from one another; so that there was one within another, and also without another. It is in this manner that the universal angelic heaven is accustomed to devote itself to the praise and glory of the Savior. Hence musical harmony, and

singing, are so delightful to the angels, when the thoughts of man are concordant with their ideas — a fact which I have often experienced in churches, when the angelic choirs agreed [with the psalms sung] with an interior perception of gladness, credible to none, and thus ineffable. — *S. D.* 491.

All Things tend to Conjunction by Love.

2040. Whatever happens in the other life, such as punishments, vastations, and many things of that kind, tends, even to the smallest particulars, to the end that societies may be formed, which may be in concord together as one man, which is effected solely by the love of the Lord, and thus of one's neighbor. This love can by no means be, when one desires to be greater than another, for hence is disunion and rejection. — *S. D.* 693.

The Inmost Heaven.

2041. When I was afterwards thinking concerning the angels of the inmost heaven, and [the question] occurred to me, whether they were holy, and thus whether a holy spirit [can be predicated of them], there came a voice to me from the inmost heaven, by intermediate spirits, saying from them, that they were not holy, but that the Lord alone is holy, Who is their Holiness Itself, and that no one is holy from himself but the Lord alone, and that consequently they are averse to be called holy, because in themselves they are filthy.

2042. The voice thus sent forth, came from on high, and, indeed, above the upper part of the forehead, because from inmost principles.

2043. It was also given me to think, whether any who are born in the present time can be admitted into the inmost heaven, inasmuch as hereditary evils have become so multiplied; but in thought I seemed to have this reply, — that those who are born at the present day, upon this earth, cannot be admitted into the inmost heaven, but that on this earth they were admitted, who were of the most ancient Church, and also from other earths, for they are innocences. In the interior and exterior heaven there are (*dantur*) also innocences, but not of [so high] a nature. These innocences constitute, as it were, their inmost principle; but, of these [latter] it should be said, that innocence constitutes their centre, as an axis or nucleus. Nor can any heaven subsist, unless its centre or its inmost principle be innocence, and other things be considered as the peripheries into which innocence from the centre or midst can flow; for no one can be in the heavens unless he have somewhat of innocence. The inmost heaven also communicates with the interior, by its centre or midst, that is, by its innocences; and thus the inmost, by the interior, communicates with the exterior; hence it may be understood of what nature the communication is from inmost things, and from the Lord, according to the order instituted by Him.

2044. It is the inmost heaven through which the Lord insinuates true conjugal love; for, the principle or origin of this love is from the inmost heaven; and then, through the medium of the inferior heavens. Hence also comes the affection for children, called *storgé*; for thus the celestial angels of the inmost heaven love infants much more than parents — even than mothers. They attend upon infants, and have charge of them [Matt. xviii. 10]; yea, it was told me that they are present with them in their mother's womb, and are careful that they be nourished, — thus they preside over that region during gestation, (*uteris gestantibus*). — *S. D.* 1198-1201.

The Inmost of Evil.

2045. The inmost with the good is love to the Lord and love towards the neighbor, but the inmost with the evil is self-love and the love of the world; this latter inmost is what is here meant. The things which encompass the inmost, and constitute as it were the circumferences, are the evils with the falses which favor; and these are arranged in the order in which they favor. In the other life these things are unfolded according to the order in which they are arranged: first come forth those things which occupy the ultimate circumferences, next those which occupy the interior circumferences, and at length is manifested the inmost: hence it is, that man in the other life passes through several states, and that the evil by degrees, successively incur plagues, before they are cast into hell, according to what has been said just above. The inmost, at which they finally arrive, is hell itself with them, for it is the evil itself which had been of their love, thus the end for the sake of which they had done all things, and which in the world they had inmostly concealed. — *A. C.* 7542.

Quality of Man's Life evident in Sickness and impending Death.

2046. Whatever a man loves, that he fears to lose; and therefore in diseases, when death is impending, it may be especially known, what things the man had loved, or what ends he had in view during his lifetime; as [for example], if he has been ambitious to obtain honors, and if he has placed his delights in such acquisition; in that case he very much dreads to die, and even on his death bed he will speak of such things as had delighted him; he will not even then abstain from such business [as promotes his ends], provided such conversations do not detain him from actually engaging in the same — so as to have still the same devoted affection in favor of self. The like is the case with him who has [his chief] delight in possessions, gains, and other worldly things — even in that season he clings in thought to such things, and at the point of death he makes disposal, by will and testament, concerning the same. Whereas the man to whom these things are of no concern, considers them of little account, and only thinks of eternal salvation, esteeming all other things as inconsiderable, and as not worthy of being named, even though it were the whole world.

2047. But for the sake of one's children, to be unwilling to die is natural, both in the good and the evil; for the evil also love their children, but on account of the ends which prevail in themselves, as, that they may be eminent in honors, &c.

2048. The evil, also, at the point of death, can hold worldly things and the things belonging to them, as of no account, and think only of eternal things; but this happens when life is despaired of, or when he no longer has any hope or chance of life left; then he can also speak piously, and despise worldly things; but this is rarely the case with those who are led by the love of self.

2049. But those who, from the love of self, are reckless of death, in order that they may become celebrated after the life of the body, and who, at the same time, equally disregard worldly things; — in such, a different cause is [operative], namely, that that they wish to be considered as heroes; thus it is that they desire to die. — *S. D.* 1235-1238.

It is better to have Faith without understanding it by the Sciences.

2050. It is manifest that those are more happy who believe, and yet do not see [John xx. 29], than those who do not believe except they can see [by the sciences]; besides, faith without sight is of such a nature, that it disregards and rejects all demonstration, just as one who sees an object, refuses to have it demonstrated to him that he does see it; so it is with faith. For that an object which one sees, should seem to become a subject of demonstration only, is to have it called in question; for demonstration involves that disadvantage. — Demonstrations, therefore, are only for those who will believe nothing, except they [are enabled, as it were, to] see it. Lest, therefore, such should still continue in their blindness, and be still more blinded [as to what is spiritual], those things must be demonstrated, which ought not to be demonstrated; — as, for example, that there is a God; — a truth which every one ought to believe, without arguments in demonstration; whereas, it is frequently the case, that when such a truth is being demonstrated, somewhat of doubt adheres to every argument and gives rise to objections, and thus to scandals. — *S. D.* 1291.

Works of Art and Nature compared.

2051. It is surprising, that men in general have not yet been struck with the fact, that all things made by man, such as works of art, statues, pictures, and numberless other things of the kind, — which on the outside appear beautiful, and are esteemed of great value, — are nevertheless interiorly nothing but clay and mud, and devoid of beauty: it is only the external surface which the eye admires. But those things which grow from seed begin from an internal principle, and increase and put on an external: — such things are not only beautiful to the sight, but the more interiorly they are examined, the more beautiful they appear. It is the same with the life of man. Those things which begin from what is external, thus which proceed from man himself, may be compared to artificial works, whose external form is esteemed and admired, but whose internals are of no value. But the things which proceed from the Lord are formed from inmost principles, and may be compared to the things in nature, which are beautiful from within. This is what is meant by what the Lord says in Matthew concerning the lilies of the field, that “Solomon, in all his glory, was not arrayed like one of these.” — *S. D.* 252.

Four solar Atmospheres.

2052. There are four natural spheres which arise from the sun; the atmosphere which causes hearing is known. A purer atmosphere, separate from the aerial, is that which produces sight, or causes things to be seen, by the reflections of light (*nimbi*) from all objects: how far this atmosphere penetrates into the natural mind, and whether it presents material ideas, as they are called, or fantasies and imaginations, cannot yet be clearly stated, but it appears probable, from various considerations. This, then, will be the first atmosphere, which reigns in the natural mind. Another atmosphere, which is a still purer ether, is that which produces the magnetic forces (*vires magnetum*), which reign not only about the magnet in particular, but also round the whole globe; but to what extent, it is not necessary to describe; it produces there the situation of the entire terraqueous globe,

according to the poles of the world, and also many things which are known respecting the elevations and inclinations of the magnet. This sphere, in the natural mind, appears to produce reasonings (*ratiocinia*), in which, however, a spiritual principle must needs be present, that they may live, as in the sight, and in every other sense [there must be a spiritual principle], that they may perceive. The purest ethereal sphere, is that universal sphere in the entire world which is presented [or is active] about the ratiocinations of the same mind; hence that mind is called the natural mind, and its interior operations, when perverse, are called ratiocinations, but when according to order, they are called simply reason, and is a species of thoughts on account of [or arising from] spiritual influx. These spheres arise from the sun, and may be called solar, and are consequently natural. In the interior mind, however, there is nothing natural, but all is spiritual, and in the inmost mind is the celestial principle. These [spheres] are produced by God Messiah alone, and are living, and are to be called spiritual and celestial spheres. Concerning these spheres I conversed this morning with an angel, and was confirmed. — *S. D.* 222.

Spiritual Persuasion and Perception.

2053. As those who are led by the Lord, perceive what they ought to do, and, indeed, in a manner not intelligible by others; thus, also, they are persuaded what they ought to know, and this also in a spiritual manner, not intelligible by others; wherefore, although things apparently most true are presented to them, so that there is scarcely any thing contradictory, but all things affirmatory, still they are not persuaded [that they are true] until a spiritual persuasion, which arises from faith, is added.

2054. So long as any man thinks that he leads himself, and that he understands [truth] from himself, he cannot have that perception and that persuasion, and so long also he considers those perceptions and persuasions [in others] to be fables; and probably will prejudice them to be enthusiasts [who enjoy the same]; for what such persons cannot themselves know, this, they think, can have no existence.

2055. A most manifest perception was given to me for weeks, yea, for months, that I was led by spirits through ways and streets in gyres according to their will, without their saying any thing as to whither I should go, or suggesting any thing into my thought, but only [a perception] that they thus manifestly led me, — consequently, that an interior perception could be experienced (*percepti*), which was not so manifest. — *S. D.* 1405–1407.

Continual Reflection, and continual Presence of the Lord.

2056. It was perceived how the case is with continual reflection, that it is not innate with man, but that it is imbued by habit from infancy, so that at length it becomes as if natural. Thus is it, for instance, as I have before remarked, with reflection upon the things that one meets with in walking, upon the motions of his body and limbs, upon his gait, into all which he is led by habit; for unless he had previously learned it, he would not even know how to walk upon his feet, and of such things there are a great many with man that are at once acquired and yet naturalized. So also is it with his speech whether vernacular or foreign; the sense falls into words, while the man does not think of it, from custom, although it is the result

of previous training; so also is it with those who practise upon musical instruments. All things of the external body are thus imbued, the muscles being wonderfully taught, and also the sight and hearing. When one speaks then the sight is present, as also the hearing in various manner; especially when one speaks with a person of dignified rank, there is a sentiment of respect in every single item of his behavior which is in like manner acquired. The same thing holds likewise with the man who is regenerated, as was perceived; thus in regard to matters of conscience, conscientiousness is present in every particular of the man's thought and action, though he is not aware of it; with the pious man, piety is in every thing; with the obedient, obedience; with the charitable, charity; with the conjugal, conjugal love. In all these cases the ruling principle is perpetually present (in the minutest particulars), though the man is not conscious of it. In like manner is the presence of the Lord with the celestial angels; they do not know it, still it is the Lord's presence. Consequently when it is said that the Lord is continually to be thought of, this that I have now described is what is meant by it; not that man is to hold his thoughts perpetually and sensibly on that one theme, which may, however, be done in the outset (and be persisted in) until such a habit of unconscious continuity is acquired. — *S. D.* 4226.

The whole World of Spirits may and has become worse and worse.

2057. Under the guidance of the angels I thought concerning a particular evil which had befallen me, and which spirits, with almost one consent, attributed to me. I thought with myself how this could be, as I was of the opinion that some misfortune was likely to result to me from it, and yet I was greatly nonplussed to see how it could come from this source and how I could be the cause of it, when, at the same time, I knew that I was not in the least particular led by myself, but that I was led to evil by evil spirits, and to good by the Lord through the angels, and that too in the minutest things, so that nothing so insignificant can be named that I am not thus led in it, as I have learned by the multiplied experience of many years. In this I have been the more confirmed from the fact that prior to this occurrence many societies, consisting of from 30 to 50, or 100 or 200 spirits, have assured me that it was they who thus thought, willed, did, and inflowed; and this was asserted by societies round about me one after another. To this I may add, that some of the very worst spirits were present with me, of some of whom it was said that there could not be worse, and yet of whom the angels said through spirits that they could not resist their influence nor compel me in a contrary direction; such being the equilibrium, and every one being kept in it, so that the balance shall not incline on either side. When I reflected upon all this, and that yet the cause of the evil should be charged upon me, rendering me unhappy, it was given me to ponder how this could be, whether it were possibly owing to the life I had formerly led, which prevented its being otherwise, or whether it were foreseen and thus, as it were, predestinated, and yet that I was led in the mean time, as all men and spirits are wont to be, through delights and through hope, to a kind of felicity which may endure for a considerable time in the other life, when yet it is foreseen that such may be eventually unhappy — all this, I say, I weighed, but at length it was given

me to see that the Lord turns every thing to good, but that the world of spirits is so bad that it turns every thing to evil, and becomes itself worse and worse, so that the equilibrium preponderates on their side; and seeing the world of spirits is such, it cannot be but that man himself should become worse by means of its influx; for so much as the world of spirits is worse, so much less avails the influent good from the Lord, and so much less can man be bent to good. — *S. D.* 4285.

Necessity for having the Degrees of the Mind well terminated.

2058. The interiors with man are distinguished into degrees, and in every degree are terminated, and by termination separated from the inferior degree, thus from the inmost to the outermost: The interior rational constitutes the first degree; in that degree are the celestial angels, or in that degree is the inmost or third heaven; the exterior rational makes another degree; in that degree are the spiritual angels, or in that degree is the middle or second heaven; the interior natural, makes a third degree; in that degree are good spirits, or the ultimate or first heaven; the exterior natural or the sensual makes a fourth degree, and in this degree is man, these degrees with man are most distinct. Thence it is that man as to his interiors, if he lives in good, is a heaven in the least form, or that his interiors correspond to the three heavens; and thence it is that man after death, if he has lived the life of charity and love, can be translated even into the third heaven; but that he may be such, it is necessary that all the degrees with him be well terminated, and thus by terminations be distinct among themselves; and when they are terminated or by terminations are made distinct among themselves, then every degree is a plane, in which the good which flows in from the Lord rests, and where it is received: without those degrees, as planes, good is not received, but flows through, as through a sieve or through a perforated basket, even to the sensual, and then, inasmuch as it is without any direction in the way, it is changed into what is filthy, which appears to those who are in it as good, namely, into the delight of self-love and the love of the world, consequently into the delight of hatred, of revenge, of cruelty, of adultery, of avarice, or into mere voluptuousness and luxuriousness; this is the case if things voluntary with man are without termination any where in the middle, or if they are perforated. Whether there are terminations and consequent planes, may also be known; the perceptions of good and truth, and of conscience indicate this; with those who have perceptions of good and truth, as the celestial angels, the terminations are from the first degree to the last, as without the terminations of each degree, such perceptions cannot be given. With those who have conscience, as the spiritual angels, there are terminations also, but from the second degree, or from the third to the last, the first degree being closed to them: it is said from the second degree, or the third, because conscience is twofold, interior and exterior; interior conscience is that of spiritual good and truth, exterior conscience is that of justice and equity; conscience itself is the interior plane, in which the influx of the divine good terminates. But they who have not conscience, have not any interior plane which receives influx, and with them good flows through even to the exterior natural or natural sensual, and is there turned, as was said, into filthy delights; there

appears to them sometimes a pain as of conscience, but it is not conscience; it is a pain from the privation of their delight, as of honor, of gain, of reputation, of life, of pleasures, of the friendship of such as themselves, and this is because the terminations are in such delights. From these things it may be evident, what is signified in the spiritual sense by the perforated baskets. (Gen. xl. 16.) In the other life especially it is discerned whether with man things voluntary have been terminated or not terminated; with those in whom they have been terminated, there is a zeal for spiritual good and truth, or for what is just and equitable, for they had done good for the sake of good or for the sake of truth, and had acted justly for the sake of what is just or equitable, not for the sake of gain, honor, and the like. All they, with whom the interior things of the will have been terminated, are elevated to heaven, for the Divine flowing in can lead them; but all they with whom the interior voluntary things have not been terminated, convey themselves into hell, for the Divine flows through, and is turned into the infernal, as when the heat of the sun falls into filthy excrements, whence comes an offensive stench: consequently all they who have had conscience, are saved, but they who have had no conscience, cannot be saved. Things voluntary are then said to be perforated or not terminated, when there is no affection of good and truth, or of what is just and equitable, but when these things are held respectively as vile or as naught, or are esteemed only for the sake of securing gain or honor. The affections are what terminate and what close, wherefore also they are called bonds, the affections of good and truth internal bonds, and the affections of evil and the false external bonds: unless the affections of evil and the false were bonds, man would be insane, for insanities are nothing else than the loosenings of such bonds, thus they are non-terminations therein; but inasmuch as in these bonds there are no internal bonds, therefore they are insane within as to the thoughts and affections, but are moderated by external bonds, which are the affections of gain, of honor, of reputation for the sake of these, and the consequent fears of the law and of the loss of life. This was represented in the Jewish church by "that every open vessel in the house of a dead person, over which there was a piece of cloth for a covering, should be unclean," Numb. xix. 15. Like things are also signified by works full of holes in Isaiah; "They shall be ashamed who make thread of silk, and who weave works full of holes; and the foundations thereof shall be bruised; all that make the ponds of the soul a reward," xix. 9, 10: and by holes in Ezekiel; "The spirit introduced the prophet to the gate of the court, where he saw, and behold one hole in the wall; and he said to him, come bore through the wall, therefore he bored through the wall, when lo one door; then the spirit said to him, enter in and see the abominations which they do here; when he entered in and saw, behold every effigy of creeping thing and beast, an abomination, and all the idols of the house of Israel depicted upon the wall round about," viii. 7-10. — *A. C.* 5145.

Borrowing, and spoiling the Egyptians.

2050. Inasmuch as it is treated in these two verses (Exod. iii. 21, 22), concerning the spoiling of the Egyptians, by the women of Israel borrowing from the Egyptian women silver, gold, and garments; and whereas it cannot be known how this case is, except from revelation concerning those things which are

doing in the other life, for the internal sense involves such things as are doing amongst angels and spirits, therefore something is to be told on the subject. That the inferior place of heaven before the Lord's coming was occupied by evil genii and spirits, and that afterwards they were expelled thence, and that region was given to those who are of the spiritual church, may be seen above; so long as the evil genii and spirits were there, they were under the continual view of the angels of the superior heaven; hence they were restrained from doing evils openly. At this day also some, who are more deceitful than others, inasmuch as they deceive under the covering of innocence and charity, are beneath the view of the celestials, and are so long withheld from their wicked deceits: they are directly above the head, and the celestial angels, under whose view they are, are still higher. From which circumstances it has been given to know, what was the state of the evil genii and spirits, who before the coming of the Lord occupied the inferior region of heaven, namely, that at that time they were withheld by the angels of the superior heaven from the open commission of evils. But how they were withheld from the open commission of evils, it has also been given to know: they were kept in external bonds, namely, in fear for the loss of honor and reputation, and in fear lest they should be deprived of possessions in that region of heaven, and lest they should be thrust down into hell. And then there were adjoined to them simple good spirits; as is the case with men in the world, who, although they are inwardly devils, are still kept by those external bonds in a pretended regard for what is honest and just, and in well doing; and that they may be so kept, there are adjoined to them spirits who are in simple good. This was the case with the evil who were in the lower region of heaven before the Lord's coming: and then also they could be driven to speak truth and to do good by their own proper loves; in like manner as evil priests, yea even the worst, who inwardly are devils, who can preach the doctrinals of their own church with such ardor and pretended zeal, as to move the hearts of their hearers to piety; nevertheless at the time they are in self-love and the love of the world; for the thought respecting honor and gain is what universally rules in them, and from that fire they are excited so to preach; the evil spirits with whom they are in association, and who are in like love, and thence in like thought, are what lead them, and to these are adjoined simple good spirits: from these things it may be manifest what the state of heaven was before the Lord's coming. But after his coming, the states of heaven and hell were altogether changed, for then the evil genii and spirits, who occupied the inferior region of heaven, were cast down, and in their place, they who were of the spiritual church, were elevated thither. The evil, who were cast down, were then deprived of the external bonds which, as was said above, were the fears of the loss of honor and reputation, and of the deprivation of possessions in that region: thus they were left to their interiors, which were merely diabolical and infernal, and so they were consigned to the hells. The deprivation of external bonds is effected in the other life by the removal of the good spirits who were adjoined to them: when these are removed, they cannot any longer be in any pretence of what is good, just, and honest, but they are such as they were inwardly in the world, that is, such as they were in thought and will.

which last they had in the world concealed from others: and then they desire nothing else but to do evil. These simple good spirits, who were removed from them, were given or adjoined to those who were of the spiritual church, to whom that region of heaven was given for a possession: hence it is that these latter were enriched with the truths and goods, which were before in the possession of evil genii and spirits; for enrichment in truths and goods in the other life is effected by the adjunction of spirits who are in truth and good, for by these communication is opened. These are the things which are signified by the sons of Israel not going empty from Egypt, and by a woman borrowing of her who was near her, and of her that dwelt in her house, vessels of silver, and vessels of gold, and garments, and thus spoiling the Egyptians. Every one may see, that unless such things had been represented, the Divine would never have commanded that the sons of Israel should use such artifice against the Egyptians, for every thing of the sort is at the utmost distance from the Divine. But whereas the Israelitish people were altogether representative, it was permitted them by the Divine to do so, because it was so done with the evil in the other life: it is to be known that very many things, which are commanded by Jehovah or the Lord, in the internal sense do not signify that they were commanded, but that they were permitted. — *A. C.* 6914.

Destruction of Children by the Bears.

2060. "When Elisha went up to Bethel, as he was going in the way, there came little children out of the city and mocked him, and said to him, go up thou bald head, go up thou bald head; and he looked back behind him, and saw them, and cursed them in the name of Jehovah; and there came two bears out of the forest, and tore in pieces forty-two children of them" (ii. 23, 24): why the little children were cursed by Elisha and therefore torn in pieces by two bears, because they called him bald head, cannot be known, unless it be known what Elisha represented, and what a bald head signifies, and what also is signified by the bears: that this was not done by Elisha from immoderate anger and without just cause, may be evident from this consideration, that he could not be so cruel to little children for only saying, go up thou bald head; it was indeed a reproach against the prophet, but not a sufficient cause for them to be torn in pieces by bears; but this circumstance took place, because Elisha represented the Lord as to the Word, thus the Word which is from the Lord: by bald head was signified the Word deprived of the natural sense, which is the sense of the letter, and by the bears out of the wood is signified the power derived from the natural and literal sense of the Word, as was said above; and by those children were signified those who blaspheme the Word on account of its natural sense being such as it is; by forty-two is signified blaspheming; hence then it is evident, that by those things was represented, and thence signified, the punishment of the blaspheming of the Word, for all the power and sanctity of the Word resides collected in the literal sense, for if this sense was not, there would not be any Word, inasmuch as without it the Word would be like a house without a foundation, which would vibrate in the air, and thence fall to pieces and be destroyed; it would be also like a man without a skin, which covers and contains the enclosed viscera in their situation and order; and whereas baldness has

such a signification, and by Elisha was represented the Word, therefore the children were torn in pieces by bears, by which was signified the power derived from the natural sense of the Word, which is the sense of the letter, as well with the good as with the bad. From these considerations also it is evident, that the historical parts of the Word, as well as the prophetic parts, contain a spiritual sense. — *A. E.* 781.

Jonah and the Whale.

2061. "The waters compassed me about, even to the soul: the depths closed me round about; the weeds were wrapped about my head: I went down to the *cuttings off of the mountains*; the earth with her bars was about me forever: yet thou hast brought up my life from the pit, O Jehovah my God," (Jonah ii. 5, 6:) the temptations of the Lord in his combats against the hells are thus prophetically described by Jonah, when he was in the belly of the great fish; as they are also described in other parts of the Word, particularly in the Psalms of David: a person in temptation is in the hells; this depending, not upon place, but upon state. — *A. C.* 1691.

2062. Whales or great fishes are sometimes mentioned by the prophets, and are used to signify the common principles of scientifics, or scientifics in general, as in Ezekiel: "Behold, I am against thee, Pharaoh, king of Egypt, the great *whale* that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself" (xxix. 3). And in another place: "Take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art as a *whale* in the seas, and thou camest forth with thy rivers, and troubledst the seas with thy feet" (xxxii. 2); by which are signified such persons as desire to enter into the mysteries of faith by scientifics, that is, of themselves. Again, in Isaiah: "In that day the Lord, with his sore and great and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent, and he shall slay the *whale* that is in the sea" (xxvii. 1): by slaying the *whale that is in the sea*, is signified that such persons are ignorant of common principles of truth. So in Jeremiah: "Nebuchadnezzar, the king of Babylon, hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a *whale*, he hath filled his belly with my delicacies, he hath cast me out" (li. 34): whereby is signified that he had swallowed up the knowledges of faith, here called *delicacies*, as the whale did Jonah; a *whale* signifying those who possess the common or general knowledges of faith, as scientifics, and apply them to such evil purposes. — *A. C.* 42.

2063. To the left, at some distance from that place, on the left bank, there appear huge fishes, called whales; they are monstrous, and swallow up men, and lacerate them with their jaws, while in the act of swallowing them, and [afterwards] they vomit them up. — *S. D.* 1382.

2064. When the same spirit was in the lower earth, enveloped in the coarse cloth, or woollen veil, there suddenly appeared a table with great fishes, one of which, with a [monstrous] gorge, swallowed him while crying out; — [this appearance] signified the natural things which he loved in preference to spiritual things. — *S. D.* 1387.

2065. Representations in the other life, such as the punishments of the miserable, appear indeed as fantasies, but still they are actual, — because those who suffer punishments, have sensation; they —

feel them, and are tormented altogether as though they were in the body, and sustained them in the body, — a fact which is abundantly evident.

2066. Moreover, similar [things] exist also in the world, for all those things actually exist [even] upon earth; so that it cannot but be, that they signify [spiritual things], as that Jonah was swallowed by a whale, which actually happened in the world; as also did the miracles of Egypt, and many other [necessary effects] called miracles. — S. D. 1390, 1391.

Boring the Ear with an Awl.

2067. "Then his lord shall bring him to God, and shall bring him to a door or to a post, and his lord shall bore his ear with an awl, and he shall serve him forever." Exod. xxi. 6. Who cannot see that this ritual concerning men servants who were to remain, contains in it an arcanum, and indeed a Divine arcanum, for it was dictated and commanded by Jehovah from mount Sinai. They who do not believe that there is any thing more holy or Divine in the Word, than what appears in the letter, must needs wonder, that these and several things besides, which are contained in this chapter and in the following, were dictated *viva voce* by Jehovah; for they appear in the letter to be such things as are contained in the laws of nations; as this concerning men servants, that such of them as were not willing to go forth from service, should be brought to a door or to a post and should have an ear bored through with an awl by their Lord. This in the sense of the letter does not savor of any thing Divine, but still it is most Divine; nevertheless this does not appear except by the internal sense; the internal sense is, that they who are in truths alone, and not in correspondent good, but still in the delight of the remembrance of spiritual goods, have some communication and conjunction with spiritual good: this was represented by the ear of the man servant being bored through at a door or at a post by his Lord, for a door denotes communication, a post denotes conjunction, the ear denotes obedience, and to bore it through with an awl is representative of the state in which he was to remain; thus the angels who are with man whilst he reads this Word, perceive these things; for the angels do not think of a door, nor of a post, nor of an ear nor its boring, nor even of a man servant, but instead thereof they think of the aforesaid communication and conjunction: for the angels are in the intelligence of such things, because they are in light; and the things presented to them are spiritual and celestial, but not natural and worldly, such as are the things contained in the sense of the letter of the Word, for the sense of the letter of the Word is natural and worldly; but its internal sense is spiritual and celestial; the former is for men, the latter for angels; hence by the Word there is communication and conjunction of heaven with man. That the arcana, which are contained in this process of the men servants remaining with their Lord, may be further manifested, it is to be told whence it is that door and post signify communication and conjunction. Angels and spirits have habitations, which appear altogether as those which are in the world; and what is an arcanum, all and single things which appear in their habitations, are significative of spiritual things; they flow forth also from the spiritual things which are in heaven, and which are thence in their minds: the communications of truth with good are presented there by doors, and conjunctions by posts, and other things by the

rooms themselves, by the courts, by the windows, and by the various decorations. That this is the case, is incredible to man at this day, especially if he be a mere natural man, because such things are not manifested before the senses of the body, nevertheless that such things were seen by the prophets, when their interiors were open into heaven, is evident from the Word; they have also been apperceived and seen by myself a thousand times; I have also frequently heard them say, that the doors of their apartments were open when their thoughts were communicated with me, and that they were shut when they were not communicated. Hence it is that mention is made of doors in the Word, where it is treated concerning communication, as in Isaiah; "Go away my people, enter into thy chambers, and shut thy door after thee, hide thyself as for a little moment, until anger passeth away," xxvi. 20; where to shut the door after them, until anger passeth away, denotes non-communications with evils, which are anger. And in John; "Verily, verily, I say unto you, he that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; but he who entereth in by the door is the shepherd of the sheep: I am the door, by Me if any one enter in, he shall be saved," x. 1, 2, 9: to enter in by the door denotes by the truth which is of faith to the good of charity and love, thus to the Lord, for the Lord is good itself; He is also the truth which introduces, thus likewise the door, for faith is from Him. That by door is signified communication appears like a metaphorical way of speaking or comparison, but in the Word no metaphorical speech or comparison is used, but real correspondences; even the comparisons are there made by such things as correspond, as may be manifest from what has been said concerning a door, namely, that doors actually appear in heaven to angels and spirits, and their opening and shutting are according to communications; so also in other cases.

2068. That the boring of the ear with an awl by his lord is a representative of obedience, is evident also from this, that to fix the ear to a door is to cause attention to be had to those things which his lord, who is in the chamber, commands, thus it denotes to hear continually, consequently to obey, here in the spiritual sense the things which good wills and commands, for by the lord of the servant is represented spiritual good. Inasmuch as the ear signifies hearing which is of obedience, hence from an origin out of the spiritual world has flown into human speech [the expression] to pluck the ear, denoting to cause a person to be attentive and to remember; in like manner the expression of hearing and hearkening to any one, denoting to obey; for the interior sense of a great number of expressions has flowed from correspondences out of the spiritual world; in like manner as when mention is made of spiritual light and the sight thence, to denote the things which are of faith; also of spiritual fire and the life thence as denoting the things which are of love. — A. C. 8088-8091.

Apparent Contradiction, as to the Number of Years which the Israelites dwelt in Egypt.

2069. It is said that the dwelling of the sons of Israel, which they dwelt in Egypt, was thirty years and four hundred years; and further, that at the end of thirty years and four hundred years, in this same day, all the armies of Jehovah went forth from the land of Egypt: when yet the dwelling of the sons of Israel, from the going down of Jacob

into Egypt to the departure of his posterity at this time, was not more than half that time, namely, 215 years, as is very manifest from the chronology of the sacred scriptures. For Moses was born of Amram, Amram of Kehath, and Kehath of Levi, and Kehath together with his father Levi came into Egypt, Gen. xlv. 11: the age of the life of Kehath was a hundred and thirty-three years, Exod. vi. 18, and the age of the life of Amram, from whom came Aaron and Moses, was 137 years, verse 20 of the same chapter; and Moses was a man of eighty years, when he stood before Pharaoh, Exod. vii. 7: it is not mentioned in what year of the age of Kehath Amram was born, nor in what year of the age of Amram Moses was born; but that there were not 430 years, may be manifest, for the years of their ages do not amount to 430, but three hundred and fifty, as is plain, if the years of the age of Kehath, 133, be added to the years of the age of Amram, 137; and these to the 80 years of Moses when he stood before Pharaoh: still less if the years from their naticities be added; that they were 215 years may be seen from chronologists. But from the descent of Abraham into Egypt to the departure of the sons of Israel were four hundred and thirty years, see also chronology. Hence now it may be manifest, that by 430 years is here meant the entire period of time from Abraham, and not from Jacob. That these years were designed, and were called the years of the dwelling of the sons of Israel in Egypt, is on account of the internal sense, in which by them is signified a full state and duration of the vastation of those who were of the spiritual church, and were detained in the lower earth even to the Lord's coming, and were then liberated.—*A. C.* 7985.

Four different Styles of the Word.

2070. There are four different styles in which the Word is written. The first was in use in the Most Ancient Church, whose method of expressing themselves was such, that when they mentioned earthly and worldly things, they thought of the spiritual and celestial things which they represented, so that they not only expressed themselves by representatives, but also reduced their thoughts into a kind of series, as of historical particulars, in order to give them more life; and in this they found their greatest delight. This style is meant when Hannah prophesied, saying, "Speak ye what is high, high, let what is ancient come forth from your mouth" (1 Sam. ii. 3). Such representatives are called by David, dark sayings of old, Psalm lxxviii. 2, &c. From the posterity of the Most Ancient Church, Moses received what he wrote concerning the creation, the garden of Eden, &c., till the time of Abram. The second style is the historical, occurring in the books of Moses from the time of Abram, and afterwards in Joshua, Judges, Samuel, and the Kings, in which the historical facts actually occurred as they are related in the letter, although all and each of them contains things altogether different in the internal sense, whereof, by the divine mercy of the Lord, we shall speak in its place and order. The third style is the prophetic, which took its rise from that which was esteemed so highly in the Most Ancient Church. This style, however, is not continuous, and in appearance historical, like the most ancient, but broken and interrupted, being scarcely ever intelligible except in the internal sense. In this are contained the greatest arcana,

succeeding each other in a beautiful and orderly connection, and relating to the internal and external man, to the various states of the church, to heaven itself, and in their inmost sense to the Lord. The fourth style is that of the Psalms of David, which is intermediate between the prophetic style and that of common speech. Here, under the person of David as a king, the Lord is treated of in the internal sense.—*A. C.* 66.

Education of Virgins in the other Life and in Heaven.

2071. They are kept three, four, or five together, and each has her own chamber, and her own bed; adjoining which is a small chamber for their clothes, and for utensils. They have also perfume given unto them; as also boxes, or drawers, with which they are much delighted, and in which they keep such articles as they esteem.

2072. They are always kept occupied in their proper work, that is, needlework. This often consists of embroidery upon white linen, whereon they work nose-gays and similar things; and they apply the articles they produce, either to their own use, or to make presents to others: they never sell them.

2073. They have clothes for their common use, and better clothes for festival days, given them gratis, without their knowledge of how, or from whence, they came.

2074. They have likewise a little garden, in which, as long as they continue maids, there are many sorts of flowers, but not fruits, until they become wives.

2075. When they see spots on their dress, it is a sign that they have thought something amiss, and done something that they ought not to have done. The spots cannot be washed out, as from garments in the world. In consequence of seeing these spots, they are induced to examine themselves, to discover the cause: and when they have found out what they have thought and done amiss, and thus have discovered their faults and their evils, if they repent of them, the spots vanish from their garments of themselves. In like manner, when they find some of their garments wanting in their chamber, they immediately know that they have done something wrong, and their minds ponder upon it, in order to find what it is: and if they cannot obtain the knowledge themselves, there is a married female who informs them. If they find a new garment in their chamber, they inwardly rejoice, because they hereby know that they have done well.

2076. Moreover, when they see that the flowers in their little garden have become faded, or changed into an inferior sort, they apply their minds to ascertain the cause. If they should be changed into better and more beautiful flowers, they are glad, because it is a sign that they have well employed their thoughts.

2077. Likewise they have pieces of money given them, both of silver and of gold; these they take great care of, because they are signs of diligence and virtue. They have also the written Word, and a Psalm or Hymn Book, which they take with them to the place of worship. They also occupy themselves in reading them; and if they neglect to do so, or if they have acted passionately towards others, or practised arts of allurement, the Word vanishes.

2078. They are, at times, visited and examined by the preachers.—*Manuscripts of Swedenborg.* 5660-5667.

Habit of naming the Devil.

2079. There was a certain spirit well disposed, but who, when he saw any thing disagreeable or shameful (*turpe*), was excited by other spirits and said, that what he saw was more ugly and abominable than the devil. Thus this form of speech, which consisted in naming the devil, had become familiar to him. The spirits [with whom he was associated] were indignant that he should so frequently use this mode of expression, when he indeed restrained himself for a time; but still he continued to speak in this manner, wherefore he was let into the veil [a mode of punishment] as into a sack, where he suffered anxiety. When he was delivered, he came to me, and I perceived the anxiety and terror which he had suffered; he told me, that when he was in the veil, he despaired of ever being delivered.* — *S. D.* 4056.

How the Angels do not know us.

2080. For a long time I thought that the more interior angels knew what I did, and thought, because I considered that the evil intentions and false persuasions of wicked spirits were restrained by them. But sometimes when it was, of the Lord's divine mercy, permitted me to speak with others who transferred their intellectual operations to me, they said, that they knew not in the least, nor did they see, what I was doing, as the spirits nearest to me did. But, they said, that they were continually reacting against the endeavors and acts of evil spirits, or of their sphere, which they exquisitely knew, but from which cause and from what man they knew not. Thus it is only the Lord who sees and knows every particular, and who acts by the angels, and who thus disposes all human endeavors; this is what is meant when it is said: "Abraham doth not know us." To-day, by a certain abstract thought, something ascended to the angels, by which they were moved, at which they were surprised, and thus they spake with me through others. Nor are the angels willing to know what is transacted upon earth, because they know that every thing [as to the Church] is perverted and devastated, wherefore they desire that the Lord's kingdom may come, hoping that thus a communication may be opened between them and mankind. — *S. D.* 206.

Origin of the Love of Infants.

2081. It appears as if mothers had the love of infants from the nourishing of them in the womb from their own blood, and thence from the appropriation of their own life, and thus from sympathetic union; but still this is not the origin of that love, since if, without the mother's knowledge, another infant should be substituted after birth in the place of the genuine one, it would be loved with equal tenderness as it would if it were her own; besides, infants are sometimes loved by nurses more than by mothers. From these things it flows, that this love is from no other source than from the conjugal love implanted in every woman, to which is adjoined the love of conceiving, from the delight (*jueundo*) of which the wife is prepared for reception; this is the first of this love, which, with its delight, after the birth, fully passes over to the child born. — *C. L.* 393.

* From this we learn how sinful and dangerous it is to contract any profane habits of speech, since all our words and habits follow us into the other life. "Every ill word, (says the Lord,) that men shall speak, they shall give account thereof in the day of judgment." — [Matt. xii. 36.] — T. R.

2082. The sphere of innocence flows into infants, and through them into the parents, and affects them. The innocence which flows in is from the Lord, because He is innocence itself. This innocence of the Lord flows into the angels of the third heaven, where all are in the innocence of wisdom, and passes through the inferior heavens, but only through the innocences of the angels there, and thus immediately and mediately into infants; these are scarcely otherwise than as sculptile forms, but still receptive of life from the Lord through the heavens. But unless the parents also received the influx into their souls, and in the inmosts of their minds, in vain would they be affected by the innocence of infants. There must be something adequate and homogeneous in another, by means of which communication may be effected, and which will make reception, affection, and thence conjunction. Thence now it is, that innocence, flowing into the souls of parents, conjoins itself with the innocence of infants. That this conjunction is effected through the medium of the senses of the body, but especially by means of the touch, with parents, experience may teach; as that the sight is inmostly delighted from beholding them, the hearing from their speech, the smell from their odor. That communication, and thence conjunction, of innocences is especially effected by means of the touch, is evidently seen from the pleasantness of carrying them upon the arms, from embracing and kissing them, more particularly with mothers, who are delighted with the resting of their mouth and face upon their bosoms, and at the same time from the touch of the palms of their hands there; in general from the suction of the breasts and the yielding of milk; besides from the stroking of their naked body, and from the unwearied pains of swathing and cleaning them upon their knees. That by the sense of touch communications of love and its delights between consorts are effected, has been several times demonstrated above; that by it are also effected communications of the mind, is because the hands are the ultimates of man, and his firsts are simultaneously in the ultimates; by means of this all things of the body and all things of the mind, which are intermediate, are also held together in an unsevered connection; thence it is that Jesus touched infants, Matt. xvii. 6; Mark x. 13, 16; and that He healed the sick by the touch; and that they were healed who touched Him; thence also is it, that inaugurations into the priesthood are at this day performed by the laying on of hands. From these things it is manifest, that the innocence of parents and the innocence of infants meet each other by means of the touch, especially of the hands, and thus they conjoin themselves as it were by kisses. — *C. L.* 395, 396.

Recession of infant Innocence, and hence of parental Love.

2083. In that degree in which innocence with infants recedes, affection and conjunction are also remitted, and that successively, even to separation. That the love of infants, or *storge*, recedes from parents, according to the recession of innocence from them, and that it recedes even to a separation of the children from the house, with men, and even to a rejection from presence and to a forgetfulness that they are of their stock, with beasts and birds, is known. From this, as from a confirmed indication, it may also be evident, that innocence, flowing in on each side, produces the love called *storge*. — *C. L.* 398.

Quality of the Love of Infants and Children, with the spiritual and the natural.

2084. The love of infants with spiritual consorts is, as to appearance, like the love of infants with natural consorts; but it is more internal, and thence more tender, because that love exists from innocence, and from the more immediate reception, and thus more present perception, of it with themselves; for the spiritual are so far spiritual as they partake of innocence. But indeed the spiritual fathers and mothers, after they have tasted the sweetness of innocence with their infants, love their children altogether otherwise than natural fathers and mothers: the spiritual love the children from their spiritual intelligence and moral life; thus they love them from the fear of God, and from actual piety or the piety of life, and at the same time from the affection for, and application to, uses which are of service to society, thus from the virtues and good morals with them; from the love of these principally they provide for and supply their necessities; wherefore, if they do not see such things in them, they alienate the mind (*animum*) from them, and only from duty do any thing for them. With natural fathers and mothers, the love of infants is indeed also from innocence; but this, when received by them, is wrapped around their proper love, and thence from the latter, and at the same time from the former, they love the infants, by kissing, embracing, carrying, bringing them to their bosoms, and caressing them above all measure, and regard them as one heart and one soul with themselves; and then, after the state of their infancy, even to youth, and beyond it, while innocence no longer operates any thing, they love them not from any fear of God, and actual piety or piety of life, nor from any rational and moral intelligence with them; and but little, and scarcely at all, do they look at their internal affections, and thence at their virtues and good morals, but only at the externals, which they favor; to these they adjoin, affix and agglutinate their love; thence also they shut the eyes to their vices, excusing and favoring them: the reason is, because with them the love of their progeny is also the love of themselves, and this adheres to the subject on the outside, and does not enter into it, as neither does the love itself into themselves.

2085. Of what quality the love of infants is, and the love of children, with the spiritual, and what with the natural, is evidently seen from them after death; for most fathers, when they come thither, recollect their children, who had deceased before them, and also they become present, and recognize each other. The spiritual fathers only look at them, and inquire in what state they are, and rejoice if it is well with them, and grieve if it is ill; and after some conversation with them, instruction and admonition concerning a heavenly moral life, they separate themselves from them, and before separation teach them, that they are no longer to be remembered as fathers, because the Lord is the sole Father to all in heaven, according to His words, Matt. xxiii. 9, and that they never remember them as children. But natural fathers, as soon as they observe themselves living after death, and recall to their memory the children who had deceased before them, and also become present according to their longing desire, are forthwith conjoined, and cohere as bundles of rods tied together; and then the father is continually delighted from the sight of them, and from conversation with them. If it is said to the father, that some

of those children of his are satans, and that they have done injuries to the good, he nevertheless holds them together in a globe around him, or in a company before him; if he himself sees that they commit mischief and do evils, still he does not at all attend to those things, nor dissociate any one from himself; wherefore, lest such a mischievous cohort should continue, they are from necessity sent away together into hell, and there the father, in presence of the children, is shut up in confinement, and the children are separated, and each is sent away to the place of his life. — C. L. 405, 406.

Concerning Dippel. Remarkable Coincidence.

2086. A certain one was for some time at my left side, who attempted wicked things; I did not know who he was, because he acted with much subtlety, so that I was scarcely aware of his influence, but yet it was given me to perceive it. He was also, as it were, within me on the left side, and I called him a most vile devil. He then receded to a station in front a little higher up, and spake, but he induced a common (or general) sphere of ideas, which cannot be described. It was however such that there was no idea of particulars, and yet he spake as if from particulars, for all discourse is of particulars. A similar sphere I do not recollect of having perceived before, that is, of one's speaking in such a general kind of sphere. His sphere therefore was the sphere of his nature, the nature of one who was bound to no principles, but was in general opposed to all, whoever they might be, of whatever principle or whatever faith. He therefore arrayed himself against all, and could ingeniously refute and vilify them, while he himself knew nothing of truth and good. I afterwards wondered that such a genius (or character) should exist — one that could refute others with so much dexterity, and sting them so keenly, when yet it was not from the knowledge of truth.

2087. He afterwards approached nearer, and appeared at first black in the face. At length advancing still nearer, and being in a certain light, he took an earthen flask, of a grayish white appearance, and came up to me with the flask in his hand, that he might offer it to me to drink from, at the same time insinuating that it (contained) excellent wine, so that I began to be almost persuaded to comply, for I knew not who he was; but I was presently informed that it was Dippel, and that he displayed this flask of wine because he formerly practised the same stratagem, when in consequence of his becoming angry with any one for contradicting him, he would give him wine containing some poisonous mixture, that he might destroy his understanding, and cause him to know no more what he said than if he had been an infant. He was moreover of such a character in respect to those whom he deceived, from whom he took away, as it were, all understanding of truth and good; and even those who adhered to him (seemed to know nothing) except his own opinion. I had myself been among those who adhered to him, and had heard the various things collected from his writings, but could not retain in memory the least item, nor know what I thought, nor even help thinking things absurd. Such was his contrariety even to those who adhered to him, as to take away all their intelligence of truth and good, and leaving them in a kind of delirium, not knowing what they were about; yet still they adhered to him.

Whether therefore he gave such a poisonous draught to any one, or whether by the flask and the wine was signified such a quality in himself which he imparted to others who adhered to him, I know not; it might be both.

2088. His quality was represented to me by a great hurdle (or crate) of teeth of a yellowish hue, like teeth indeed, but so large as to be monstrous, so that the entire face was apparently nothing but teeth. — *S. D.* 3485–3487.*

* It will be observed that this personage is introduced by Swedenborg without any note of his character or profession while living, but ^{having recently met with a sketch of his history (says one) in Jung Stilling's Theobald, or the Fanatic, we here insert it, together with the article from the Diary, that the reader may judge of the points of coincidence between the character of the man in this world, and his state in the next.}

Stilling, having described the extremely depressed state of religion in Germany, and other countries of Europe, at about the middle of the last century, goes on to say: — "In this exceedingly low state of the church, two men made their appearance, essentially different in character, who proved a severe scourge to the clergy. The one was the well-known Hochman, whose name was familiar throughout the Netherlands; and the other was the distinguished Dr. Dippel, or as he terms himself in his writings, Christian Democritus. These two men were the chief promoters of enthusiasm, pietism, separatism, and I may add of the religion, in Germany." After devoting several pages to a graphic account of the life and labors of Hochman, he continues: — "I have thus far endeavored to portray the character of one of the founders of separatism; I now proceed to describe the other, the fore-mentioned Dr. Dippel. This man, if I mistake not, was a Saxon by birth; he studied at Strasburg, but having fallen in with the writings of Paracelsus and Behmen, and other mystics, he fully adopted their principles. His design was to become a professor of theology, but he was disappointed in his hopes of promotion. He was a man of a powerful mind, stern of purpose, haughty in demeanor, aspiring in disposition, and withal possessed of a talent of most biting sarcasm, that made him proof against every thing like fear. He would have been a clergyman, and I fully believe that had he taken orders, he would soon have risen from the lowest to the very highest degree of promotion. The spirit of reform was deeply imbedded in his character; and his perpetual efforts to reduce the power of the clergy, drew upon him universal hatred. He thereby lost all hopes of promotion, and accordingly betook himself to the study of medicine, in which he made wonderful proficiency. During the celebrated visit of the Czar Peter to Germany, Dippel was induced by some means to accompany him to Russia, and was there soon promoted to the office of chief physician. It is well known that the Czar with all his great talents, was often disposed to exceed the bounds of moderation under him. We ought not however to judge him by the same rules that we would a ruler of a highly civilized people. He had a rude nation to govern, which, as obstinate children, often needed the rod, when milder and more rational methods were unavailing. Dippel could not endure the perpetual hanging and knocking which he was caused to witness, and proceeded to remonstrate with the emperor, but as that was useless, he undertook to reprimand him, and the consequence was that he was soon cashiered from his service. Dippel went from Moscow to Stockholm, in Sweden, where he remained for some time, and performed many wonderful cures, for he was in fact a highly capable physician.

"There is one amusing instance of his ingenuity which I must here undertake to describe, in order to illustrate the character of the man. A certain distinguished citizen of Stockholm became hypochondriacal, and was seized with the fancy that he must lie perpetually in bed. He had no rest either day or night, from the apprehension that whenever he opened his eyes he saw a ghost before him. The wretched man was reduced exceedingly low, and all the physicians who had attempted to cure him, were baffled and gave him up in despair. A number believed that he was bewitched. At length Dippel was consulted. He visited him, and without saying a word paced up and down the room with the utmost gravity, and ever, now and then cast a majestic glance toward the bed. He then sat down near the sick man; Dippel was a man of most dignified appearance, a certain majesty lay in his countenance that could be more easily seen than described; he also went very richly dressed. 'I understand,' said he, 'that you are vexed by a ghost?' 'O, yes, it has tormented me so long that I fear I shall die, and then God only knows what will become of me.' 'That is a most dreadful calamity — but where is it, I do not see it?' 'There it presses itself up close to the wall; O, I wish somebody could once see it — look there at its horrible countenance — how it grins; it is dressed in a gray coat, and glides along there toward the corner.' Dippel pretended to look for it, and then said, 'Now I will open my eyes, and then I think I shall see it.' He accordingly anointed his eyes and went through certain ceremonies. Now he professed to see the ghost as well as the man himself. 'Yes,' said he, 'it is a monstrous fellow, but I will soon drive him by his own abode, that he shall never be permitted to set foot upon earth again.' He then described the ghost minutely to the man, and showed him where it moved so accurately that the sick man cried out with joy. 'There now am I not right; and you, sir, I believe, are the only man that can help me.' Dippel then returned home, and masked one of his servants in a form exactly

The People of France.

2089. "The ten horns which thou sawest, are ten kings who have received no kingdoms as yet," (Rev. xvii. 12.; signifies, the Word as to its power derived from divine truths among those who are in the kingdom of France, and are not so much under the yoke of the popish dominion, with whom, nevertheless, there is not as yet a church altogether separated from the Roman Catholic religion.

. . . It is said that there is not as yet among those who are in the kingdom of France a church altogether separated from the Roman Catholic religion, because they adhere to that religion in its externals, but not so much in internals. Externals are formalities, and internals are essentials. The reason why they still adhere to it, is, because there are so many monasteries there, and because the priesthood there is under the pope's jurisdiction, and these are guided in every formality according to papal edicts and statutes, from which circumstance many do still continue in the essentials of that religion, wherefore the church there is not yet separated. This is what is signified by their having received no kingdom as yet. — *A. R.* 740.

The Priesthood.

2090. The clergy, because they are to teach doctrine from the Word concerning the Lord, and concerning redemption and salvation by Him, are to be inaugurated by the covenant [or promise, *sponsorium*] of the Holy Spirit, and by the representation of its translation; but it is received by the clergy according to the faith of their life.

2091. The Divine (Proceeding), which is understood by the Holy Spirit, proceeds from the Lord through the clergy to the laity, by preachings, according to the reception of the doctrine of truth thence derived. And also by the sacrament of the Holy Supper, according to repentance before receiving it. — *Canons of the New Church*, p. 30.

2092. With respect to priests, they ought to teach men the way to heaven, and also to lead them; they ought to teach them according to the doctrine of their church derived from the Word, and they ought to lead them to live according to it. Priests who teach truths, and thereby lead to

corresponding to the ghost described to him by his patient. In the evening he went with his servant, and placed him near the foot of the bed behind the curtain, so that the sick man might not see him. He then commenced his conjurations, and the servant softly slipped out along the wall. When the sick man opened his eyes he saw the ghost more plainly than ever; and Dippel began to exorcise the ghost with a whip, and to conjure it, until he induced it to promise to take its departure, and nevermore trouble his patient. He then used tonic medicines, and restored the sick man to the perfect enjoyment of health.

"His rancor against the clergy found full nourishment in Sweden, where ignorance, stupidity and spiritual arrogance, flourished in a still greater degree than in Germany itself. He spoke and wrote against the clergy, and was so extremely caustic in his satires, that he was apprehended, and imprisoned in the isle of Bornholm. How long he remained there I am not able to state, nor indeed the mode of his release. Suffice it to say that he returned to Germany, and after many wonderful trials and persecutions, which he drew upon himself by his haughty and censorious disposition, he eventually took refuge at Berlinberg. In this and the neighboring regions, he acquired an astonishing influence, spreading far and wide the principles of the most rigid separatism. His writings all show an overbearing, imperious, and satirical character; and his admirers and followers were persons of the same unpleasant and unendurable disposition. Dippel's religious principles were a mixture of Socinianism and Naturalism. Towards the end of life he viewed Christ as an indifferent being. He united the morality of the mystics with the doctrines of the later theologians, and with certain other fanatical sentiments. His whole system, if it may be termed such, was a singular Lougepodge. I can certify to the truth of what I say in relation to his character, for he resided in my own immediate vicinity, and all that I state is what I know personally, or have derived from undoubted authority." — *Stilling's Theobald*, p. 25–28.

the good of life, and so to the Lord, are the good shepherds of the sheep; but they who only teach, and do not lead to the good of life, and so to the Lord, are the evil shepherds.

2093. Priests ought not to claim to themselves any power over the souls of men, inasmuch as they do not know in what state the interiors of a man are; still less ought they to claim the power of opening and shutting heaven, since that power belongs to the Lord alone.

2094. Dignity and honor ought to be paid to priests on account of the sanctity of their office; but they who are wise give the honor to the Lord, from whom all sanctity is derived, and not to themselves; whilst they who are not wise attribute the honor to themselves, whereby they take it from the Lord. They who attribute honor to themselves, on account of the sanctity of their office, prefer honor and gain to the salvation of souls, which they ought to provide for; but they who give the honor to the Lord, and not to themselves, prefer the salvation of souls to honor and gain. The honor of any employment is not in the person, but is adjoined to him according to the dignity of the thing which he administers; and what is adjoined does not belong to the person himself, and is also separated from him with the employment. All personal honor is the honor of wisdom and the fear of the Lord.

2095. Priests ought to teach the people, and to lead them by means of truths to the good of life, but still they ought to force no one, since no one can be forced to believe contrary to what he thinks from his heart to be truth. He who believes otherwise than the priest, and makes no disturbance, ought to be left in peace; but he who makes disturbance ought to be separated; for this also is agreeable to order, for the sake of which the priesthood is established. — *H. D.* 315–318.

Baptism.

2096. Baptism is an introduction into the Christian church, and was instituted in the place of circumcision. As circumcision was a sign that they were of the Israelitish church, so baptism is a sign that they are of the Christian church. Circumcision signified the rejection of the lusts of the flesh, and thus purification from evils; baptism also signifies the like. . . . The reason why John baptized in the Jordan, was because the entrance into the land of Canaan was through that river; and by the land of Canaan was signified the church, because it was there; and thence, by the Jordan, introduction into it.

2097. In the heavens infants are introduced by baptism into the Christian heaven, and angels are there assigned to them by the Lord, to take care of them. Wherefore, as soon as infants are baptized, angels are appointed over them, by whom they are kept in a state of receiving faith in the Lord; and as they grow up, and come to the exercise of their own right and their own reason, the guardian angels leave them, and they associate to themselves such spirits as make one with their life and faith. Whence it is manifest, that baptism is an insertion among Christians also in the spiritual world.

2098. That not only infants, but also all, are inserted by baptism among Christians in the spiritual world, is because people and nations in that world are distinguished according to their religions; Christians are in the middle, Mahometans around them, idolaters of various kinds behind them, and Jews at the sides. Moreover, all of the same re-

ligion are arranged into societies in heaven according to the affections of love to God and towards the neighbor; in hell into congregations according to the affections opposite to those two loves, thus according to the lusts of evil. On the distinct arrangement there, the preservation of the whole universe depends, and this distinction cannot be effected, unless every one, after he is born, be known by some sign, indicating to what religious assembly he belongs; for without the Christian sign, which is baptism, some Mahometan spirit, or some one of the idolaters, might apply himself to Christian infants newly born, and also to children, and infuse into them an inclination for his religion, and thus draw away their mind and alienate them from Christianity, which would be to distort and destroy spiritual order. — *T. C. R.* 674, 677, 678.

2099. From what has been said before and now, it may be seen, that the three uses of baptism cohere as one; in like manner as the first cause, the mediate cause, which is the efficient, and the ultimate cause, which is the effect, and the end itself for the sake of which the former were. For the first use is, that one may be named a Christian; the second, following from this, is, that he may know and acknowledge the Lord the Redeemer, Regenerator and Savior; and the third is, that he may be regenerated by Him, and when this is done, he is redeemed and saved. Since these three uses follow in order, and join themselves together in the last, and thence, in the idea of the angels, cohere as one, therefore, when baptism is performed, read in the Word, and named, the angels who are present do not understand baptism, but regeneration; wherefore by these words of the Lord, "Whosoever believeth and is baptized, shall be saved, but whosoever believeth not shall be condemned," Mark xvi. 16, this is understood by the angels in heaven, that he who acknowledges the Lord and is regenerated is saved. — *T. C. R.* 685.

2100. As to what concerns the baptism of John, it represented the cleansing of the external man; but the baptism which is at this day with Christians, represents the cleansing of the internal man, which is regeneration: wherefore it is read, that John baptized with water, but that the Lord baptizes with the Holy Spirit and fire; and therefore the baptism of John is called the baptism of repentance. — *T. C. R.* 690.

2101. Since baptism is for a sign and for a memorial of those things, therefore a man may be baptized when an infant, and if he be not baptized then, he may be baptized when he is an adult.

2102. Let it be known therefore to those who are baptized, that baptism itself gives neither faith nor salvation, but that it testifies that they will receive faith, and that they will be saved, if they are regenerated. — *H. D.* 206, 207.

The Holy Supper.

2103. Baptism is an introduction into the church, but the Holy Supper is an introduction into heaven. Those two sacraments, baptism and the holy supper, are as it were two gates to eternal life. Every Christian man by baptism, which is the first gate, is admitted and introduced into the things which the church teaches from the Word concerning another life; which all are means by which man may be prepared for and led to heaven. The other gate is the holy supper, through which every man who has suffered himself to be prepared and led by the Lord, is admitted and introduced into heaven. — *T. C. R.* 721.

2104. The Holy Supper was instituted by the Lord, that by means thereof there may be a conjunction of the church with heaven, thus with the Lord; it is therefore the most holy thing of worship.

2105. But in what manner conjunction is effected by it is not apprehended by those who do not know any thing concerning the internal or spiritual sense of the Word, for they do not think beyond the external sense, which is the sense of the letter. From the internal or spiritual sense of the Word it is known what is signified by body and blood, and what by bread and wine, also what is signified by eating.

2106. In that sense, the body or flesh of the Lord, is the good of love, as is the bread likewise; and the blood of the Lord is the good of faith, as is the wine likewise; and eating is appropriation and conjunction. The angels, who are attendant on man when he receives the sacrament of the supper, understand those things in no other manner; for they perceive all things spiritually. Hence it is that a holy principle of love and a holy principle of faith then flow in with man from the angels, thus through heaven from the Lord; hence there is conjunction.

2107. From these considerations it is evident, that when man takes the bread, which is the body, he is conjoined to the Lord by means of the good of love to Him from Him; and when he takes the wine, which is the blood, he is conjoined to the Lord by means of the good of faith in Him from Him. But it is to be noted, that conjunction with the Lord by means of the sacrament of the supper is effected solely with those who are in the good of love to, and faith in, the Lord from the Lord; with these there is conjunction by means of the holy supper; with others there is presence, but not conjunction.

2108. Besides, the holy supper includes and comprehends all the divine worship instituted in the Israelitish church; for the burnt offerings and sacrifices, in which the worship of that church principally consisted, were called, in a single word, bread; hence also the holy supper is its completion. — *H. D.* 210–214.

2109. Those come to the Holy Supper worthily, who are in faith in the Lord, and in charity towards the neighbor, thus who are regenerate. — *T. C. R.* 722.

2110. The Holy Supper is to those who come to it worthily, as a signing and seal that they are the sons of God, because the Lord is then present as to his Human.

2111. But those who die in infancy or childhood, and thus do not attain such an age that they can worthily come to the Holy Supper, are introduced by the Lord by means of baptism.

2112. The Holy Supper is, therefore, as it were a signing, a seal, a ticket, and the witnessing of a commission, even before the angels, that they are the sons of God, and moreover as a key to the house in heaven where they will dwell to eternity. — *T. C. R.* 728–730.

The Ten Commandments.

2113. There is not a nation in the whole world which does not know, that it is evil to kill, to commit adultery, to steal, and to testify falsely; and also, unless these evils were guarded against by laws, that kingdom, republic, and any established society whatever, would be done with. Who, then, can suppose, that the Israelitish nation was so stupid above others, that it did not know that

those things were evils? On which account one may wonder that those laws, universally known in the world, were promulgated with so great a miracle from mount Sinai by Jehovah himself. But hear; they were promulgated with so great a miracle, that they might know, that those laws were not only civil and moral laws, but also divine laws; and that to do contrary to them, was not only to do evil against the neighbor, that is, a fellow-citizen and society, but was also to sin against God. Wherefore those laws, by promulgation from mount Sinai by Jehovah, were made also laws of religion. It is evident, that whatever Jehovah commands, He commands, that it may be of religion, and thus that it is to be done for the sake of salvation. But before the commandments are explained, something is to be premised concerning their holiness, that it may be manifest that religion is in them.

2114. The commandments of the decalogue, because they were the first fruits of the Word, and thence the first fruits of the church about to be instituted with the Israelitish nation, and because they were, in a short summary, an assemblage of all things of religion, by which conjunction of God with man and of man with God is given, therefore they were so holy, that nothing is holier. That they were most holy, is evidently manifest from these things following: That the Lord Jehovah himself descended upon mount Sinai in fire and with angels, and thence promulgated them with a living voice, and that the mountain was hedged around, lest any should draw near and die. That neither the priests nor the elders approached, but Moses alone. That those commandments were written upon two tables of stone, by the finger of God. That when Moses brought down those tables the second time, his face beamed. That the tables were afterwards laid up in the ark, and the latter inmost in the tabernacle, and over it was set the propitiatory, and upon this were placed cherubs of gold; that this inmost in the tabernacle, where the ark was, was called the holy of holies. That without the veil, within which that ark was, were arranged many things, which represented the holy things of heaven and the church, which were the table overlaid with gold, upon which was the bread of faces: the golden altar, upon which incense was burned; and the golden candlestick with seven lamps; also the curtains round about, of fine linen, purple and scarlet. The holiness of the whole of this tabernacle was from nothing else, than from the law which was in the ark. On account of the holiness of the tabernacle, from the law in the ark, all the Israelitish people by command encamped around it, in order, according to the tribes, and marched in order after it; and then a cloud was over it by day, and a fire by night. On account of the holiness of that law, and the presence of Jehovah in it, Jehovah spoke with Moses upon the propitiatory between the cherubs, and the ark was called Jehovah there. That it was not lawful for Aaron to enter within the veil, except with sacrifices and incense, lest he should die. On account of the presence of Jehovah in that law and around it, miracles also were done by the ark in which that law was; as that the waters of the Jordan were divided; and, while the ark rested in the middle of it, the people passed over on dry ground. That by its being carried around, the walls of Jericho fell down. That Dagon, the god of the Philistines, first fell on his face before it, and afterwards, being severed from the head with the two palms

of the hands, lay upon the threshold of the temple. That on account of it, the Bethshemites were smitten, to several thousands. That Uzzah, because he touched it, died. That this ark was introduced by David into Zion, with a sacrifice and jubilations; and afterwards by Solomon into the temple at Jerusalem, where it made its secret recess, besides many other things; from which it is manifest, that the decalogue was holiness itself in the Israelitish church. — *T. C. R.* 282, 283.

2115. So great holiness and so great power were in that law, because it was a summary of all things of religion; for it was written upon two tables, one of which contains, in a summary, all things which regard God; and the other, in a summary, all things which regard man: therefore the commandments of that law are called **THE TEN WORDS**, Ex. xxxiv. 28: Deut. iv. 13; ix. 4. They were so called, because ten signifies all, and words signify truths; for there were more than ten words.

2116. From a sight of the two tables, it is manifest, that they were so conjoined, that God from his table may look to man, and that man from his may look to God, reciprocally; and thus that there is a reciprocal looking, which is such, that God, on his part, never ceases to look at man, and to work such things as are of his salvation; and if man receives and does those things which are in his table, reciprocal conjunction is effected. — *T. C. R.* 286, 287.

2117. That the decalogue, in the spiritual and celestial sense, contains, universally, all the precepts of doctrine and of life, thus all things of faith and charity, is because the Word, in the sense of the letter, in every and each thing of it, or in the whole and in every part, contains two interior senses; one which is called spiritual, and another which is called celestial; and because, in these senses, divine truth is in its light, and divine goodness in its heat. Now, because the Word, in the whole and in every part, is such, it is necessary that the ten commandments of the decalogue be explained according to those three senses, which are called natural, spiritual, and celestial. — *T. C. R.* 289.

The First Commandment.

2118. "There shall not be to Thee another God before my faces." The *natural sense*, which is the sense of the letter, is, that idols are not to be worshipped. It is also meant, that no man, dead or alive, is to be worshipped as a god; which also was done in Asia and around it, in various places. It is also meant, that not any one, except God, and not any thing, except that which proceeds from God, is to be loved above all things, for he who and that which is loved above all things, is to the lover a god and divine; as, whosoever loves himself above all things, or also the world, to him himself or the world is his god.

2119. The *spiritual sense* of this commandment is, that no other God than the Lord Jesus Christ is to be worshipped, because He is Jehovah, who came into the world and made redemption, without which, not any man, nor any angel, could have been saved.

2120. The *celestial sense* of this commandment is, that Jehovah the Lord is Infinite, Immense and Eternal; that He is Omnipotent, Omniscient and Omnipresent; that He is the First and the Last, the Beginning and the End; who Was, Is, and Will Be; that He is Love itself, and Wisdom itself, or Good itself and Truth itself; consequently,

Life itself; thus the Only One, from whom are all things. — *T. C. R.* 291–295. (See also 16–18.)

The Second Commandment.

2121. Thou shalt not take the Name of Jehovah thy God in vain; because Jehovah will not hold him guiltless, who taketh His name in vain." The *natural sense* of this is, the name itself, and the abuse of it, in various conversations, especially in falsehoods or lies, and in oaths without cause, and for the purpose of exculpation in evil intentions, which are execrations, and in tricks and incantations. Also, false swearing.

2122. In the *spiritual sense*, by the name of God, is meant all that which the church teaches from the Word, and by which the Lord is invoked and worshipped; all those things are the name of God, in the complex; wherefore by taking the name of God in vain, is meant, to take any thing thence in frivolous conversation, falsehoods, lies, execrations, tricks and incantations; for this is also to revile and blaspheme God, thus his name.

2123. In the *celestial sense*, by taking the name of God in vain, is meant that which the Lord said to the Pharisees: "All sin and blasphemy shall be remitted unto man, but the blasphemy of the Spirit shall not be remitted," Matt. xii. 31. By the blasphemy of the Spirit, is meant blasphemy against the divinity of the Lord's Human, and against the holiness of the Word. — *T. C. R.* 297–299.

2124. Inasmuch as by the name of God is understood that which is from God, and which is God, and this is called divine truth, and with us the Word, this being in itself divine, and most holy, is not to be profaned, and it is profaned when its sanctity is denied, as is the case when it is contemned, rejected, and opprobriously treated; when this is the case then heaven is shut and man is left to hell; for the Word is the only medium of conjunction of heaven with the church, wherefore when it is rejected from the heart, that conjunction is loosed, and then man, being left to hell, no longer acknowledges any truth of the church. There are two things by which heaven is shut to the men of the church, one is the denial of the Lord's Divine [principle], and the other is the denial of the sanctity of the Word; the reason is, because the Lord's Divine [principle] is the all of heaven, and divine truth, which is the Word in the spiritual sense, makes heaven: hence it is evident, that he who denies the one or the other, denies that which is the all of heaven, and from which heaven is and exists, and that hereby he deprives himself of all communication and thence of conjunction with heaven. To profane the Word is the same with blaspheming the Holy Spirit, which is not remitted to any one, wherefore also it is said in this precept, that he shall not be left unpunished, who profanes the name of God. — *A. E.* 960.

2125. Forasmuch as by the name of God is understood divine truth or the Word, and by the profanation thereof is understood the denial of its sanctity, and thence contempt, rejection, and blasphemy, it follows that the name of God is interiorly profaned by a life against the precepts of the decalogue, for there is a profanation interior and not exterior, and there is a profanation interior and at the same time exterior, and there may be also somewhat of a profanation exterior and not at the same time interior: interior profanation is effected by the life, exterior by the speech: the interior profanation which is by the life, becomes also exterior, or by the speech after death, for then every

one thinks and wills, and, as far as is permitted, speaks and acts, according to his life, thus not as in the world; for in the world man is accustomed to speak and act otherwise than what he thinks and wills, on account of the world, and to acquire fame; hence it is that, as was said, there is a profanation interior and not at the same time exterior. That there may be also somewhat of profanation exterior and not at the same time interior, is in consequence of the style of the Word, which is not at all the style of the world, and may be thence somewhat contemned from an ignorance of its interior sanctity.

2126. Whoso abstains from profaning the name of God, that is, from profaning the sanctity of the Word, by contempt, rejection, or any kind of blasphemy, he has religion, and according to the quality of the principle from which he abstains, such is his religion; for no one can have religion, except from revelation, and revelation with us is the Word. To abstain from profaning the sanctity of the Word, must be from the heart, and not from the mouth only; they who abstain from the heart live from religion, but they who abstain only from the mouth, do not live from religion, for these latter abstain either for the sake of self, or for the sake of the world, because the Word serves them as a medium to acquire honor and gain, or they abstain from some kind of fear, but the generality of these are hypocrites, who have no religion. — *A. E.* 962, 963.

The Third Commandment.

2127. "Remember the Sabbath Day, that thou keep it holy; six days thou shalt labor and do all thy work; but the seventh day is a Sabbath to Jehovah thy God." The *natural sense* is, that six days are for man and his labors, and the seventh for the Lord, and for man's rest from Him. Sabbath, in the original tongue, signifies rest. The Sabbath, among the sons of Israel, was the sanctity of sanctities, because it represented the Lord; the six days, his labors and combats with the hells; and the seventh, his victory over them, and thus rest; and because that day was representative of the close of the whole redemption of the Lord, therefore it was holiness itself. But when the Lord came into the world, and thence the representations of Him ceased, that day became a day of instruction in divine things, and thus also a day of rest from labors, and of meditation on such things as are of salvation and eternal life; as also a day of love towards the neighbor.

2128. By this commandment, in the *spiritual sense*, is signified the reformation and regeneration of man by the Lord; by the six days of labor, the combat against the flesh and its concupiscences, and, at the same time, against the evils and falses which are with him from hell; and by the seventh day, is signified his conjunction with the Lord, and thereby regeneration. The reason why the reformation and regeneration of man are signified by this commandment, in the spiritual sense, is, because they coincide with the labors and combats of the Lord with the hells, and with the victory over them, and rest then; for the Lord reforms and regenerates man, and renders him spiritual, in the same manner in which He glorified his Human, and made it Divine.

2129. In the *celestial sense*, by this commandment, is meant conjunction with the Lord, and then peace, because protection from hell; for by the Sabbath, is signified rest, and in this highest sense, peace. — *T. C. R.* 301-303.

2130. The third and fourth precepts of the decalogue contain those things which are to be done, viz. that the sabbath is to be sanctified and that parents are to be honored. The rest of the precepts contain what are not to be done, viz. that other gods are not to be worshipped, that the name of God is not to be profaned, that man is not to steal, nor to kill, nor to commit adulteries, nor to bear false witness, nor to covet the goods of others. The reason why these two precepts are precepts to be done, is, because the sanctification of the rest of the precepts depends upon them; for the sabbath signifies the union of the Divine [principle] itself, and the Divine Human [principle] in the Lord, likewise His conjunction with heaven and the church, and thence the marriage of good and truth with the man who is regenerated. Inasmuch as the sabbath signifies those things, therefore it was the principal representative of all things appertaining to worship in the Israelitish church, as is evident in Jerem. chap. xvii. 20-27, and elsewhere: the reason of its being the principal representative of all things appertaining to worship, was, because the primary of all things of worship is the acknowledgment of the Divine [principle] in the Human of the Lord; for without that acknowledgment man cannot believe and do except from himself, and to believe from himself is to believe falses, and to do from himself is to do evils, as is also evident from the words of the Lord Himself in John: "Then said they unto Him, what shall we do that we might work the works of God? Jesus said this is the work of God, that ye believe on Him whom God hath sent" (vi. 28, 29); and again: "He who abideth in Me, and I in Him, the same bringeth forth much fruit, because without Me ye cannot do any thing" (xv. 3). — *A. E.* 965.

The Fourth Commandment.

2131. "Honor thy father and thy mother, that thy days may be prolonged, and that it may be well with thee upon the earth." By honoring thy father and thy mother, in the *natural sense*, which is the sense of the letter, is meant, to honor parents, to obey them, to be attentive to them, and to be grateful to them for benefits, which are, that they feed and clothe their children, and introduce them into the world, that they may act in it as civil and moral persons; and also into heaven, by the precepts of religion; thus they consult for their temporal prosperity, and also for their eternal felicity; and they do all these things from the love in which they are from the Lord, whose office they perform. In a respective sense, is meant, the honor of guardians from wards, if the parents are dead. In a wider sense, by this commandment, is meant, to honor the king and magistrates, since they provide things necessary for all in common, which parents do in particular. In the widest sense, by this commandment, is meant, that men should love their country, because this nourishes them and protects them; wherefore country [*patria*] is called from father [*pater*]. But honors should be paid by parents to their country, king and magistrates, and implanted by them in their children.

2132. In the *spiritual sense*, by honoring father and mother, is meant, to adore and love God and the church. In this sense, by father, is meant God, who is the Father of all; and by mother, the church. Infants and angels in the heavens know no other father and no other mother, since they are born there anew of the Lord by the church; wherefore the Lord says, "Call no one your father on the earth; for one is your Father, who is in the

heavens," Matt. xxiii. 9. These things were said for infants and angels in heaven, but not for infants and men on the earth. The Lord teaches the same in the common prayer of Christian churches: "Our Father, who art in the heavens, hallowed be thy name." That by mother, in the spiritual sense, is meant the church, is, because, as a mother on the earth feeds her children with natural food, so the church feeds them with spiritual food; wherefore, also, the church is every where in the Word called mother, as in Hosea: "Contend with your mother; she is not my wife, and I am not her husband," ii. 2, 5; in Isaiah: "Where is your mother's bill of divorcement, whom I have put away?" i. 1; and Ezek. xvi. 45; xix. 10. And in the evangelists: "Jesus, stretching out his hand to the disciples, said, My mother and my brethren are those who hear the Word of God and do it," Matt. xii. 48, 49; Mark iii. 33-35; Luke viii. 21; John xix. 25-27.

2133. In the *celestial sense*, by father, is meant our Lord Jesus Christ; and by mother, the communion of the saints, by which is meant his church, spread over all the world. — *T. C. R.* 305-307.

The Fifth Commandment.

2134. "Thou shalt not kill." — By this commandment, *Thou shalt not kill*, in the *natural sense*, is meant, not to kill a man, and not to inflict on him any wound of which he may die, and also not to mutilate his body; and moreover not to bring any deadly evil upon his name and fame, since fame and life with many go hand in hand. In a wider natural sense, by murders, are meant enmity, hatred, and revenge, which breathe death; for murder lies concealed within them, like fire in wood under ashes; infernal fire is nothing else; wherefore one is said to be *inflamed with hatred*, and to *burn with revenge*. These are murders in intention, but not in act; and if the fear of the law, and of retaliation and revenge, were taken from them, they would burst forth into act; especially if there be treachery or ferocity in the intention. That hatred is murder, is evident from these words of the Lord; "Ye have heard, that it was said by the ancients, Thou shalt not kill; and whosoever shall kill, shall be obnoxious to the judgment. But I say unto you, that whosoever is angry with his brother rashly, shall be obnoxious to the fire of hell," Matt. v. 21, 22. The reason is, because all that is of the intention, is also of the will, and thus in itself of the deed.

2135. In the *spiritual sense*, by murders, are meant all methods of killing and destroying the souls of men, which are various and manifold; as to turn them away from God, religion, and divine worship, by injecting scandals against them, and by advising such things as create aversion and also abhorrence.

2136. In the *celestial sense*, by *killing*, is meant, to be angry, rashly, with the Lord, to hate Him, and to wish to blot out his name. These are they concerning whom it is said, that they crucify Him; which also they would do, in like manner as did the Jews, if He should come into the world, as he did before. This is meant by the *Lamb standing as it were slain*, Rev. v. 6; xiii. 8, and by *one crucified*, Rev. xi. 8; Heb. vi. 6; Gal. iii. 1. — *T. C. R.* 309-311.

2137. Inasmuch as all who are in hell are in hatred against the Lord, and thence in hatred against heaven, for they are against goods and truths, therefore hell is the very homicide or murderer itself, or whence homicide or murder itself proceeds;

the reason is, because man is man from the Lord, by the reception of good and truth, wherefore, to destroy good and truth is to destroy the human [principle] itself, thus to kill the man. That they are such who are in hell, is not as yet known in the world, by reason that with those who are of hell, and therefore come into hell after death, there does not appear any hatred against good and truth, nor against heaven, and still less against the Lord; for every one whilst he lives in the world is in externals, which are taught and imbued from infancy to counterfeit such things as are honest and decorous, such as are just and equitable, and such as are good and true; but nevertheless hatred lies concealed in their spirit, and this according to the degree of the evil of their life; and whereas hatred is in the spirit, therefore it breaks out when the externals are laid down, as is the case after death. This infernal hatred against all who are in good, because against the Lord, is deadly hatred; as may especially appear from their delight in doing evil, which is such as to exceed in degree every other delight, for it is a fire burning with the lust of destroying souls: it was also explored, that this delight is not from hatred against those whom they attempt to destroy, but from hatred against the Lord Himself. Now inasmuch as that man is man from the Lord, and the human [principle] which is from the Lord is good and truth, and inasmuch as they who are in hell, from hatred against the Lord, lust to kill the human [principle] which is of good and truth, it follows, that it is hell from whence homicide or murder itself proceeds. — *A. E.* 1013.

2138. When man abstains from hatred, and holds it in aversion, and shuns it as diabolical, then there flows in by or through heaven from the Lord, love, charity, mercy, clemency, and then first the works which he does are works of love and charity, whereas the works which he did before, however good they might appear in the external form, were all the works of the love of self and of the world, in which lay concealed hatred in case of their not being rewarded. So long as hatred is not removed, so long man is merely natural, and a man merely natural remains in all his hereditary evil, nor can he become spiritual, before hatred, with its root, which is the love of ruling over all, is removed; for the fire of heaven, which is spiritual love, cannot flow in so long as the fire of hell, which is hatred, opposes and precludes. — *A. E.* 1017.

The Sixth Commandment.

2139. "Thou shalt not commit adultery." In the *natural sense*, by this commandment, is meant not only to commit adultery, but also to will and do obscene things, and thence to think and speak lascivious things. That only to lust is to commit adultery, is evident from these words of the Lord; Ye have heard that it was said by the ancients, Thou shalt not commit adultery. But I say unto you, that if any one shall look upon a woman, belonging to another, so as to lust after her, he hath already committed adultery with her in his heart, Matt. v. 27, 28.

2140. In the *spiritual sense*, by committing adultery, is meant to adulterate the goods of the Word, and to falsify its truths. — *T. C. R.* 313, 314.

2141. That these things are signified by committing adultery and whoredom in the spiritual sense, is known scarcely to any one at this day, by reason that at this day within the church few know what the spiritual is, and in what respect it differs from the natural, and scarcely any one knows, that there is a correspondence between each, and in-

deed of such a nature, that the image of the one is presented in the other, that is, the spiritual is represented in the natural; consequently that the spiritual is as a soul, and the natural as its body, and thus by influx, and thence conjunction, they constitute one, as in the regenerate man his internal man which is also called spiritual, and the external which is also called natural. Inasmuch as such things are at this day unknown, it cannot therefore be known what committing adultery signifies any further than to be illegitimately conjoined as to the body. Since those things, as was said, are at this day unknown, it is allowed to declare the reason why to commit adultery in the spiritual sense signifies to pervert those things which are of the doctrine of faith and charity, thus to adulterate goods and falsify truths: the reason is, which is at this day an arcanum, that conjugal love descends from the marriage of good and truth, which is called the heavenly marriage; the love which flows in from the Lord, which is between good and truth in heaven, is turned into conjugal love on earth, and this by correspondence; hence it is that the falsification of truth is scortation, and the perversion of good is adulteration in the internal sense; hence also it is that they who are not in the good and truth of faith, cannot be in genuine conjugal love; likewise, that they who take the delight of life in adulteries, cannot any longer receive any thing of faith: I have heard it said by the angels, that as soon as any one commits adultery on earth, and takes delight in it, heaven is closed to him, that is, he refuses any longer to receive thence any thing of faith and charity. That at this day, in the kingdoms where the church is, adulteries are made light of by very many persons, is because the church is at its end, and thus there is no longer any faith, because no charity, for one corresponds with the other: where there is no faith, the false is in the place of faith, and evil in the place of good, and hence it flows, that adulteries are no more reputed as crimes; for when heaven is closed with man, such things flow in from hell: see what has been said and shown before on this subject. That to commit whoredom and adultery in the internal or spiritual sense is to falsify and pervert the truths and goods of faith and charity, consequently also to confirm the false and evil by perverse applications from the Word, may be manifest from each of the passages in the Word, where mention is made of committing adultery, whoredom, and scortation, as will evidently appear from the following; as in Ezekiel, "Son of man, make known to Jerusalem her abominations; thou hast committed scortation, because of thy name, and hast poured forth thy scortations upon every one that passed by. Thou hast taken of thy garments, and hast made to thyself variegated high things, and hast committed scortation upon them. Thou hast taken the vessels of thy adorning from my gold and my silver which I had given thee, and hast made to thyself images of a male. Thou hast committed scortation with them. Thou hast taken thy sons and thy daughters, whom thou hast brought forth to Me, and hast sacrificed; is it a small thing concerning thy scortations? Thou hast committed scortation with the sons of Egypt, thy neighbors, great in flesh, and hast multiplied thy scortation, to irritate Me. And thou hast committed scortation with the sons of Ashur when thou wast not satisfied, with whom also thou didst commit scortation, and yet thou wast not satisfied. And thou hast multiplied thy scortation even to Chaldea the land of trading, and

yet in this thou wast not satisfied. An adulterous woman beneath her own man [vir] receives strangers. They give a reward to all harlots, but thou hast given thy rewards to all thy lovers, and hast recompensed them, that they might come to thee from the circuit in thy scortations. Therefore O harlot, hear the Word of Jehovah, I will judge thee with the judgments of adulterous [women], and of them that shed blood," xvi. 1 and the following verses. Who cannot see, that by scortations are here signified the falsifications of truth and the adulterations of good; and who can understand a single word of the passage, unless he knows that scortation has such signification, also unless he knows what is meant by the sons of Egypt, the sons of Ashur, and Chaldea, with whom Jerusalem is said to have committed scortation? that she did not commit scortation with those people themselves, is evident. — *A. C.* 8904.

2142. Since Babylon, above all others, adulterates and falsifies the Word, therefore she is called **THE GREAT WHORE**, and these things are said concerning her in the Revelation; Babylon hath made all nations drink of the wine of the anger of her whoredom, xiv. 8. The angel said, I will show thee the judgment of the great Whore, with whom the kings of the earth have committed whoredom, xvii. 1, 2. He hath judged the great WHORE, who hath corrupted the earth with her whoredom, xix. 2. Since the Jewish nation had falsified the Word, therefore it was called by the Lord, **AN ADULTEROUS GENERATION**, Matt. xii. 39; xvi. 4; Mark viii. 38; and **THE SEED OF THE ADULTERER**, Isaiah lvii. 3; besides in many other places, where, by adulteries and whoredoms, are meant adulterations and falsifications of the Word.

2143. In the *celestial sense*, by committing adultery, is meant to deny the holiness of the Word, and to profane it. That this is meant, in this sense, follows from the former spiritual sense, which is to adulterate its goods and to falsify its truths. Those deny and profane the holiness of the Word, who in heart laugh at every thing of the church and of religion: for all things of the church and of religion, in the Christian world, are from the Word. — *T. C. R.* 314, 315.

2144. Who at this day can believe that the love of adultery is the fundamental love of all diabolical and infernal loves, and that the chaste love of marriage is the fundamental love of all celestial and divine loves; consequently, that in proportion as man is in the love of adultery, in the same proportion he is in every evil love, if not in act, yet in effort; on the other hand, in proportion as man is in the chaste love of marriage, in the same proportion he is in every good love, if not in act, yet in effort? Who at this day can believe, that he who is in the love of adultery, does not believe any thing of the Word, consequently not any thing of the church, yea, that in his heart he denies a God; and on the other hand, that he who is in the chaste love of marriage, is in charity and in faith, and in love to God; likewise that the chastity of marriage makes one with religion, and the lasciviousness of adultery makes one with naturalism? The reason why these things are at this day unknown, is because the church is at its end, and devastated as to truth and as to good, and when the church is such, then the man of the church, by an influx from hell, comes into the persuasion that adulteries are not detestable, nor abominations; and hence also he comes into a belief that marriages and adulteries do not differ in their essence, but only as to order: when nevertheless

the difference between them is such as is between heaven and hell: that there is this difference between them, will be seen in what follows: hence it is that in the Word, in the spiritual sense, heaven and the church are understood by nuptials and marriages, and that hell and the rejection of all things of heaven and the church are understood by adulteries and whoredoms. — *A. E.* 981.

2145. That adultery is hell, and thence abomination, any one may conceive from the idea of a commixtion of diverse semens in the womb of one woman; for it is the semen of man in which lies the inmost [principle] of his life, and thence the commencement of a new life, and from this circumstance it is holy; to make this common with the inmost principles and commencements of others, as is done in adulteries, is profane: hence it is that adultery is hell; and that hell in common is called adultery. Inasmuch as from such commixtion nothing but putridity, also from a spiritual origin, can exist, it follows, that adultery is abomination. From thence in the brothels which are in hell, there appear fetid things of every kind, and when light out of heaven is let into them, adulteresses with adulterers are beheld as swine, lying in their own filth, and what is wonderful, like swine they are in their delights whilst in the midst of filth. But those brothels are kept shut, because when they are opened, a stench is exhaled from them, exciting vomiting. It is otherwise in chaste marriages; in these the life of the man, by the semen, adds itself to the life of the wife, whence is the intimate conjunction from which they are not two, but become one flesh; and according to such conjunction the conjugal love increases, and therewith every good of heaven.

2146. It is however to be observed, that there are adulteries more or less infernal and abominable: the adulteries arising from the more grievous evils and falses thence derived, are also more grievous, and those arising from the more mild evils and falses thence derived, are mild: for adulteries correspond to the adulterations of good and falsifications of truth thence derived, adulterations of good being in themselves evils, and falsifications of truth being in themselves falses, and according to correspondences therewith the hells are arranged into genera and into species: cadaverous hells are the portion of those whose delights were violations of wives; excrementitious hells of those whose delights were the deflorations of virgins; direful slimy hells of those whose delights were varieties and changes of harlots; and dirty or filthy hells of the rest: sodomitical hells are the portion of those who were in evils originating in the love of ruling over others from the sole delight of rule, and in no delight of use. From those who have separated faith from good works, both in doctrine and life, there exhale adulteries as of a son with a mother, or with a mother-in-law: from those who have studied the Word only for the sake of glory, and not for the sake of spiritual uses, there exhale adulteries as of a father with a daughter-in-law: from those who believe that sins are remitted by the holy supper, and not by penitence of life, there exhale adulteries as of a brother with a sister: from those who altogether deny what is divine, there exhale abominations with beasts; and so on. The reason why such hells are the portion of such persons, is grounded in the correspondence of their adulteries with the adulterations or defilements of good and truth.

2147. In fine, from every conjunction of evil and false in the spiritual world, there issues forth a

sphere of adultery, but only from those who are in falses as to doctrine and in evils as to life, and not from those who are in falses as to doctrine but in goods as to life, for with the latter there is not conjunction of the evil and the false, but only with the former. That sphere indeed flows principally from the priests who have taught falsely and lived in evil, for these have both adulterated and falsified the Word. From such, although they were not adulterers in the world, adultery is nevertheless excited, but an adultery which is called sacerdotal adultery, which is yet distinguishable from other adulteries. Hence it is manifest, that the origin of adulteries is the love and consequent conjunction of evil and the false. — *A. E.* 1005–1007.

2148. Thus far concerning adulteries; it shall now also be said what adultery is. Adulteries are all the whoredoms which destroy conjugal love: the whoredom of a husband with the wife of another, or with any woman, whether she be a widow, or a virgin, or a harlot, is adultery, whilst this is done from disgust, or from aversion to marriage: so likewise the whoredom of a wife with a married man, or with a single man, when this is done from a similar cause. Also the whoredoms of any man not married with the wife of another, and of any woman not married with the husband of another, are adulteries, because they destroy conjugal love, by averting their minds from marriage to adultery. The delights of varieties, although with harlots, are also the delights of adultery, for the delight of variety destroys the delight of marriage. The delight of the defloration of virgins without the end of marriage, is also the delight of adultery, for they who are in that delight afterwards desire marriage only for the sake of defloration, which being accomplished, they loathe marriage. In a word, all whoredom which destroys the conjugal principle, and extinguishes its love, is adultery, or of adultery. What however does not destroy the conjugal principle, nor extinguish the love thereof, is fornication bubbling up from a certain instinct of nature towards marriage, which from various causes cannot yet be entered into. — *A. E.* 1010.

[NOTE. — For more concerning the abominable and damnable sin of adultery, see 1391, 1392, 1400–1404.]

The Seventh Commandment.

2149. "Thou shalt not steal." In the *natural sense*, by this commandment, is meant, according to the letter, not to steal, to rob, or to act the pirate, in time of peace; and, in general, not to take away from any one his goods secretly, or under any pretext. It also extends itself to all impostures, illegitimate gains, usuries and exactions; and also to fraudulent practices in paying duties and taxes, and in discharging debts. Workmen offend against this commandment, who do their work unfaithfully and dishonestly; merchants who deceive in merchandise, in weight, measure and accounts; officers who deprive the soldiers of their just wages; judges who judge for friendship, bribes, relationship, affinity, and other causes, by perverting the laws or legal cases, and thus deprive others of their goods, which they rightfully possess.

2150. In the *spiritual sense*, by stealing, is meant to deprive others of the truths of their faith, which is done by false and heretical things. Priests who minister only for the sake of gain, or worldly honor, and teach such things as they see or may see from the Word, are not true, are spiritual thieves, since they take away from the peo-

ple the means of salvation, which are the truths of faith.

2151. In the *celestial sense*, by thieves, are meant those who take away divine power from the Lord, and also those who claim to themselves his merit and righteousness. These, although they adore God, still do not trust Him, but themselves; and also they do not believe in God, but in themselves. — *T. C. R.* 317-319.

2152. Man is so created, that he may be an image of heaven, and an image of the world; for he is a microcosm: he is born from his parents an image of the world, and he is born again that he may be an image of heaven: to be born again is to be regenerated, and he is regenerated from the Lord by truths from the Word, and by a life according to them. Man is an image of the world as to his natural mind, and he is an image of heaven as to his spiritual mind; the natural mind, which is the world, is beneath, and the spiritual mind, which is heaven, is above. The natural mind is full of all kinds of evils, as thefts, adulteries, murders, false witness, concupiscences, yea, of blasphemies and profanations of God; these evils, and many others, reside in that mind, for the loves of them are there, and thence the delights of thinking, willing, and doing them: these things are innate in that mind from the parents, for man is born and grows up into the things which are in that mind, only he is restrained by the bonds of civil law, and by the bonds of moral law, from doing them, and thereby from manifesting the tendencies of his depraved will. Who cannot see that the Lord cannot flow in from heaven with man, and teach him and lead him, before those evils are removed, for they withstand, repel, pervert, and suffocate, the truths and goods of heaven, which urgently press, powerfully apply, and endeavor to flow in from above: for evils are infernal and goods are celestial, and all that is infernal burns with hatred against all that is celestial. Hence now it is evident, that before the Lord can flow in from heaven, with heaven, and form man to the image of heaven, the evils must necessarily be removed which reside heaped up together in the natural man. Now whereas it is the primary thing, that evils be removed, before man can be taught and led by the Lord, the reason is manifest why in eight precepts of the decalogue the evil works are recounted which are not to be done, but not the good works which are to be done: good does not exist together with evil, nor does it exist before evils are removed, the way not being opened from heaven into man until this is done; for man, is as a black sea, the waters whereof are to be removed on either side, before the Lord in a cloud and in fire can cause the sons of Israel to pass through: the black sea also signifies hell, Pharaoh with the Egyptians the natural man, and the sons of Israel the spiritual man. — *A. E.* 969.

2153. He who abstains from thefts, understood in an extensive sense, nay, who even shuns them, from any other cause than from religion, and on account of life eternal, is not purified from them, for no other motive opens heaven; for the Lord by heaven removes the evils with man, as by heaven he removes the hells. For example, administrators of goods, inferior and superior, merchants, judges, officers of all kinds, and laborers, who abstain from thefts, that is from unlawful gains and usuries, and also shun them, on account of the acquisition of fame, and thence of honor and gain, or on account of civil and moral laws, in a word, from any natural love, or any natural fear, thus from ex-

ternal bonds alone, and not from religion, have still their interiors full of thefts and rapines, which also break out when the external bonds are taken away from them, as is the case with every one after death; the apparent sincerity and rectitude of such persons is nothing more than a mask, disguise, and craft.

2154. In proportion now as the genera and species of thefts are removed, and the more they are removed, in the same proportion the genera and species of goods, to which they oppositely correspond, and which in common have reference to what is sincere, right, and just, enter in and occupy their place: for whilst man shuns and is averse from unlawful gains acquired by fraud and craft, so far as he does so he wills what is sincere, right, and just, and at length begins to love what is sincere, because it is sincere, what is right, because it is right, and what is just, because it is just: the reason why he then begins to love those things, is, because they are from the Lord, and the love of the Lord is in them; for to love the Lord is not to love his person, but to love those things that proceed from the Lord, for these are the Lord with man; thus also it is to love what is itself sincere, what is itself right, what is itself just; and inasmuch as these things are the Lord, therefore in proportion as man loves them, and acts from them, in the same proportion he acts from the Lord, and in the same proportion the Lord removes things insincere and unjust, as to the very intentions and will, wherein their roots are, and always with less repugnance and combat, thus with easier labor than in the beginnings. Thus man thinks from conscience, and acts from integrity, not indeed man from himself, but as from himself; for he then acknowledges from faith, likewise from perception; he appears indeed as if he thought these things and did them from himself, when nevertheless they are not from himself, but from the Lord.

2155. When man begins to shun and to be averse from evils because they are sins, then all things which he does are good, and also may be called good works, with a difference according to the excellence of uses; for the things which man does before he shuns and is averse from evils as sins, are works from man himself, which, inasmuch as man's proprium is in them, which is nothing but evil, and also the world, for the sake of which they are done; therefore they are evil works: whereas those things which man does after he flees evils, and is averse from them as sins, are works from the Lord, which, inasmuch as the Lord is in them, and with the Lord heaven, are good works. The difference between works from man and works from the Lord with man, does not appear to the view of man, but manifestly to the view of angels: the works which are done from man are as sepulchres outwardly whitened, which within are full of bones of the dead; they are as plates and cups cleansed without, in which are unclean things of every kind; they are as fruits inwardly rotten, yet shining in the outward skin; or as nuts and almonds corroded by worms within, whilst the shell is untouched; or as a stinking harlot with a fair face: such are the good works from man himself, for however good they appear on the outside, they nevertheless abound within in impurities of every kind; for their interiors are infernal, whilst their exteriors appear as celestial. But after man flees and is averse from them as sins, then his works are not only outwardly, but also inwardly good, and the more interior they are the more good they are, for the more interior they are the more near they are

to the Lord; for they are then like fruits, which have a fine flavored pulp, in the midst of which are repositories of abundance of seeds, from which new trees, and thence even gardens may be produced: all and singular the things in his natural man are as eggs, from which swarms of flying creatures may be produced, and successively fill a great part of heaven. In a word, when a man shuns evils and is averse from them as sins, then the works which he does are alive, whereas those which he did before, were dead; for what is from the Lord is alive, and what is from man is dead. — *A. E.* 972-974.

2156. In confirmation of what has been said, take for example the case of merchants; their works are all evil so long as they do not regard and thence shun as sins all unlawful gains and illicit usuries, also frauds and crafts, for such works cannot be done from the Lord, but from man himself; and their works are so much the worse, the more they are skilled in cunningly and knavishly fabricating crafty subtleties from their internal, and in thereby circumventing their companions in trade: and their works are still worse the more they are skilled in bringing such things into effect, under the fallacious appearance of sincerity, of justice, and of piety; the more delight a merchant takes in such things, the more the origin of his works is derived from hell: but if he acts sincerely and justly, in order to gain fame, and by fame wealth, even so as to appear to act from the love of sincerity and justice, and does not act sincerely and justly from affection or from obedience to the divine law, he is nevertheless interiorly insincere and unjust, and his works are thefts, for under the fallacious appearance of sincerity and justice he is desirous to steal. That this is the case, is manifested after death, when man acts from his interior will and love, and not from the exterior; such a one then thinks and contrives nothing but cunning devices and robberies, and withdraws himself from the sincere, and betakes himself either into forests or into deserts, where he applies his mind to insidious stratagems: in a word, all such persons become plunderers or robbers. But the reverse is true of those merchants who shun as sins all kinds of thefts, especially such as are more interior and hidden, which are done by acts of cunning and deceit; their works are all good, because they are from the Lord; for the influx from heaven, that is through heaven from the Lord, given to operate those things, is not intercepted by the evils above mentioned. To these, riches do no harm, because riches are to them means conducive to uses, which are their tradings, whereby they serve their country and fellow-citizens; they are also by riches in a state of performing the uses to which the affection of good leads them.

2157. From what has been said above, it may now appear what is understood by good works in the Word, namely, all the works which are done by man, whilst evils are removed as sins, for the works which are afterwards done, are not done from man, otherwise than as it were from him, for they are done from the Lord, and the works which are done from the Lord are all good, and are called goods of the life, goods of charity, and good works: as, for instance, all the judgments of a judge, who has justice for his end, and venerates and loves this as divine, whilst he detests judications for the sake of rewards, for friendship, or from favor, as flagitious; for in so doing he consults the good of his country, by causing justice and judgment to reign

therein as in heaven, and thus he consults the peace of every harmless citizen, and guards them from the violence of evil doers: all which are good works. Also the offices of administrators, and the dealings of merchants, are all good works, when they shun illicit gains as sins against the divine laws. Whilst man shuns evils as sins, he then learns daily what a good work is, and grows in the affection of doing good, and the affection of knowing truths for the sake of good, for in proportion as he knows truths in the same proportion he can do works more fully and more wisely, whence his works become more truly good. Cease therefore to inquire in thyself, what are the good works which I shall do, or what good shall I do that I may receive life eternal: abstain only from evils as sins, and look to the Lord, and the Lord will teach and lead thee. — *A. E.* 978, 979.

The Eighth Commandment.

2158. "Thou shalt not bear false witness against thy neighbor." — By bearing false witness against the neighbor, or testifying falsely, in the *natural sense*, is first of all meant, to act as a false witness before a judge, or before others not in a court of justice, against any one who is rashly accused of any evil, and to asseverate this by the name of God or any thing holy, or by himself, and such things of himself as are of the reputation of any one's name. By this commandment, in a wider natural sense, are meant lies of every kind, and politic hypocrisies, which look to a bad end; and also to traduce and defame the neighbor, so that his honor, name and fame, on which the character of the whole man depends, are injured. In the widest natural sense, are meant unfaithfulness, stratagems, and evil purposes against any one, from various origins, as from enmity, hatred, revenge, envy, rivalry, &c.; for these evils conceal within them the testifying of what is false.

2159. In the *spiritual sense*, by testifying falsely, is meant, to persuade that the false of faith is the true of faith, and that the evil of life is the good of life, and the reverse; but to do this and that from purpose, and not from ignorance, thus to do them after one knows what is true and good, but not before.

2160. In the *celestial sense*, by testifying falsely, is meant to blaspheme the Lord and the Word, and thus to reject the truth itself from the church; for the Lord is Truth itself, and also the Word. On the other hand, by testifying, in this sense, is meant, to speak the truth; and by testimony, truth itself. — *T. C. R.* 321-323.

2161. In the inmost sense is signified to falsify the truth and good of the Word, and on the other hand to verify the false of doctrine, in confirming it by fallacies, appearances, fictions, scientifics falsely applied, sophistications, and the like; such confirmations and persuasions thence derived are themselves false testimonies, for they are false testifications. — *A. E.* 1019.

The Ninth and Tenth Commandments.

2162. "Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is thy neighbor's." These two commandments look to those commandments which precede, and they teach and enjoin that evils should not be done, as also that they should not be lusted for; consequently, that they are not only of the external man, but also of the internal; for he who does not do evils, and yet lusts to do

them, still does them. The internals are lusts for those things which are commanded not to be done, in the first, second, fifth, sixth, seventh and eighth commandments. That these two commandments may look to all those which precede, that they should not be lusted for, therefore *house* is first named, afterwards *wife*, and then *servant, maid, ox and ass*; and lastly, *all that is the neighbor's*; for the house involves all the things which follow; for in it are the husband, wife, servant, maid, ox and ass. The wife, who is afterwards named, then involves those things which follow; for she is mistress, as the husband is master, in the house; the servant and maid are under them, and the oxen and asses under them; and lastly, all things which are below or without, by its being said, *all that is thy neighbor's*; from which it is manifest, that all the preceding are looked to in these two commandments, in general and in particular, in a wide and in a strict sense.

2163. In the *spiritual sense*, by these commandments, are prohibited all lusts which are contrary to the spirit, thus which are contrary to the spiritual things of the church, which refer themselves, principally, to faith and charity; because, unless lusts were subdued, the flesh would rush, according to its liberty, into all wickedness; for it is known from Paul, that "the flesh lusteth against the spirit, and the spirit against the flesh." In fine, these two commandments, understood in the spiritual sense, look to all those things which have been before adduced in the spiritual sense, that they should not be lusted for; in like manner, to all the things which have been before adduced in the *celestial sense*; but to repeat them is unnecessary. — *T. C. R.* 326, 327.

2164. The ten precepts of the decalogue contain all things which are of love to God, and all things which are of love toward the neighbor.

2165. In eight precepts of the decalogue, in the first, second, fifth, sixth, seventh, eighth, ninth and tenth, there is not any thing said which is of love to God and of love towards the neighbor; for it is not said that God should be loved, nor that the name of God should be hallowed, nor that the neighbor should be loved, so not that we should deal sincerely and uprightly with him; but only, that Thou shalt have no other God before my faces; Thou shalt not take the name of God in vain; Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not testify falsely; Thou shalt not covet those things which are thy neighbor's. Thus, in general, that evil should not be willed, thought or done against God, nor against the neighbor. But the reason, why such things as are directly of love and charity are not commanded, but only such things as are opposite to them, that they should not be done, is, because as far as man shuns evils as sins, so far he wills the goods which are of love and charity. The reason is, because evils and goods are opposites, for evils are from hell, and goods from heaven; wherefore, as far as hell, that is, evil, is removed, so far heaven approaches, and man looks to good. That it is so, is very manifest from eight commandments of the decalogue, seen thus; as, I. As far as any one does not worship other gods, so far he worships the true God. II. As far as any one does not take the name of God in vain, so far he loves those things which are from God. III. As far as any one is not willing to kill, and to act from hatred and revenge, so far he wishes well to the neighbor. IV. As far as any one is not willing to commit adultery, so far he is willing to

live chastely with a wife. V. As far as any one is not willing to steal, so far he practises sincerity. VI. As far as any one is not willing to testify falsely, so far he is willing to think and speak truth. VII. and VIII. As far as any one does not covet those things which are the neighbor's, so far he is willing that the neighbor should enjoy his own. Hence it is evident, that the commandments of the decalogue contain all things which are of love to God, and of love towards the neighbor; wherefore Paul says, He that loveth another, hath fulfilled the law; for this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not be a false witness, Thou shalt not covet, and if there be any other commandment, it is comprehended in this word, Thou shalt love thy neighbor as thyself. Charity worketh no evil to the neighbor; therefore charity is the fulfilment of the law, Rom. xiii. 8-10. — *T. C. R.* 329, 330.

2166. The laws of spiritual life, the laws of civil life, and the laws of moral life, are also delivered in the ten precepts of the decalogue; in the first three the laws of spiritual life, in the following four the laws of civil life, and in the last three the laws of moral life. — *H. H.* 531.

2167. But as to what concerns *precepts* of life, such as are all things of the Decalogue, and many things in the law and the Prophets, these, inasmuch as they are servicable to man's life, are of use in each sense, both the literal and the internal; the things contained in the literal sense were for the people of that time, who did not comprehend internal things; and the things contained in the internal sense were for the angels, who disregard things external. Unless the precepts of the Decalogue also contained internal things, they would never have been promulgated in such a miraculous manner on Mount Sinai; for such things as are contained therein, as that parents ought to be honored, that theft, murder, and adultery, should not be committed, that another's property should not be coveted, were precepts known even to the Gentiles, and prescribed in their laws, and which the children of Israel, as being men, ought to have known without such promulgation. But inasmuch as those precepts were servicable to life in both senses, and were as external forms produced from internal, which correspond to each other, therefore they descended from heaven on Mount Sinai in so miraculous a manner, and in the internal sense were spoken and heard in heaven, but in the external sense were spoken and heard on earth. — *A. C.* 2609.

2168. The reason why the precepts of the decalogue are the all of the Word and the all of the church in a summary complex, is, because in each of the precepts there are three interior senses, each sense for its own heaven, for there are three heavens; the first sense is the spiritual moral sense, this is for the first or lowest heaven; the second sense is the celestial spiritual sense, which is for the second or middle heaven; and the third sense is the divine celestial, which is the third or inmost heaven. That the ten precepts of the decalogue are the all of the Word in a summary complex, cannot otherwise appear than from those precepts as to their three senses. — *A. E.* 1024.

The Lord's Prayer.

2169. In the Lord's prayer, all things follow in such a series, that as it were they constitute a column increasing from the highest to the lowest, in the interiors of which are the things which precede in the series; what is first therein, this is

inmost, and what succeeds in order, this adds itself to the inmost successively, and thereby increases. What is inmost reigns universally in those things which are round about, that is, in all and single things, for hence it is essential to the existence of all. — *A. C.* 8864.

2170. That innumerable things are contained in the ideas of thought, and that those things which are contained in order are from things interior, was also evident to me whilst I was reading the Lord's Prayer morning and evening. The ideas of my thought were then constantly opened towards heaven, and innumerable things flowed in, so that I observed clearly that the ideas of thought conceived from the contents of the Prayer were filled from heaven: and such things were also infused, as it is impossible to utter, and also impossible for me to comprehend, only I was sensible of the general affection thence resulting: and what is wonderful, the things which flowed in were every day varied. Hence it was given to know, that in the contents of that Prayer there are more things than the universal heaven is capable of comprehending; and that with man more things are in it, in proportion as his thought is more opened towards heaven; and on the other hand, that fewer things are in it, in proportion as his thought is more closed: for with those, who have the thought closed, nothing more appears therein than the sense of the letter, or that sense which is nearest to the expressions. — *A. C.* 6619.

2171. As often as I have been reading the Lord's prayer, so often I have manifestly perceived an elevation towards the Lord, which was like an attraction, and then the ideas were open, and hence was effected a communication with some societies in heaven; and I apperceived that there was influx from the Lord into each of the things of the prayer, thus into each of the ideas of my thought, which were from the meaning of the things contained in the prayer. The influx was effected with inexpressible variety, that is not the same at one time as at another; hence also it was made manifest how infinite things were in the expressions of the prayer, and that the Lord was present in each. — *A. C.* 6476.

2172. It was shown me of what quality certain spirits were, who were with me, by an influx of their perception into the Lord's prayer when I was reading it; for all spirits and angels, whatever be their number, may be known as to their quality from the Lord's prayer, and this by an influx of the ideas of their thought and of their affections into the contents of the prayer. — *A. C.* 4047.

2173. The Lord's prayer is repeated every day in heaven, as men repeat it on earth, and then the angels do not think of God the Father, because He is invisible, but they think of Him in His Divine Humanity, because in this He is visible, and in this Humanity He is called by them Lord, and thus the Lord is their Father in heaven. In that prayer it is said, "Hallowed be thy name, and thy kingdom come," and his Divine Humanity is the name of the Father, and the Kingdom of the Father then comes when the Lord is immediately approached, and not at all when God the Father is approached immediately; therefore the Lord commanded his disciples to preach the Kingdom of God, and this is the Kingdom of God. "Thy Kingdom come" means, that the Lord should reign. "Jehovah of hosts is His name, and thy Redeemer, the only One of Israel: the God of the whole earth shall He be called" (Isaiah liv. 5). Besides, it is a known thing in the church, that the Lord Jesus Christ reigns in heaven; He also said

that His Kingdom is there, therefore, when the Lord reigns in like manner in the church, then the Father's will is done on earth as it is in heaven. That by Kingdom is understood also the reception of Divine good and Divine truth which proceed from the Lord, and in which the Lord is with the angels of heaven, and with men of the church, is evident, for it follows, "Thy will be done, as in heaven so also in the earth," and the will of God is done when those things are received in the heart and the soul, that is, in love and faith. At this day, a new church is establishing by the Lord, which is meant by the New Jerusalem in the Apocalypse, in which the Lord alone is worshipped, as He is in heaven, and thus all will be accomplished that is contained in the Lord's prayer, from beginning to end, — *A. R.* 839, *A. E.* 683.

Prayer and Worship.

2174. Prayer, considered in itself, is speaking with God, and at such time a certain internal intuition of those things which are the objects of prayer, to which corresponds something like influx into the perception or thought of the mind of him who prays, so that there is a kind of opening of man's internals towards God; but this with a difference according to man's state, and according to the essence of the thing which is the object of prayer; if the prayer be from love and faith, and it be only celestial and spiritual things, concerning which and for which he prays, then in the prayer there exists somewhat resembling a revelation, which is manifested in the affection of the person praying, as to hope, consolation, or some internal joy; hence it is that to pray, in an internal sense, signifies to be revealed. — *A. C.* 2535.

2175. By praying, in a universal sense, is signified all the truth which a man thinks and speaks. Worship does not consist in prayers and in external devotion, but in a life of charity; prayers are only the externals thereof, for they proceed from the man by his mouth, wherefore, according to the quality of the man as to his life, such are his prayers: it matters not whether a man assumes a humble deportment, kneels and sighs when he prays; these are external things, and unless the externals proceed from internals, they are only gestures and sounds without life. In every thing which a man utters there is affection, and every man, spirit, and angel, is his own affection, for their affection is their life; it is the affection itself which speaks, and not the man without it; wherefore according to the quality of the affection, such is the prayer. Spiritual affection is what is called charity towards our neighbor; to be in that affection is true worship; prayer is what thence proceeds. Hence it is plain that the essential principle of worship is a life of charity, and the instrumental thereof is gesture and prayer; or that the primary constituent of worship is a life of charity, and its secondary is praying; from which it is evident that they who place all divine worship in oral piety, and not in actual piety, err exceedingly. Actual piety is to act in every work and in every function from what is sincere and right, and from what is just and equitable, and this because it is commanded by the Lord in the Word; for thus man in every work looks to heaven and to the Lord, with whom he is thus conjoined. The heart of man is his love, and the love of man is his very life, consequently his prayers have a quality according to his love, or according to the quality of his life; hence it follows that prayers signify the life of his love and charity, or that his life is understood by prayers, in the spirit-

ual sense. Moreover, man continually prays when he is in the life of charity, although not with the mouth, yet with the heart; for that which is of the love is continually in the thought, even when he is unconscious of it. — *A. E.* 695, 325.

2176. The Lord gives men to ask, and what to ask, therefore the Lord knows it beforehand, but still wills that man should ask first, to the end that he may do it as from himself, and thus that it should be appropriated to him. — *A. R.* 376.

2177. "All things whatsoever ye shall ask in prayer believing ye shall receive." (Matt. xxi. 22.) By these words is described the power of those who are in the Lord, these do not will any thing, and so do not ask any thing, but from the Lord, and whatsoever they will and ask of the Lord, the same is done, for the Lord says, without me ye can do nothing, abide in me and I in you; such power have the angels in heaven, that if they only will a thing, they obtain it; but yet, they do not will any thing but what has relation to use, and this they will as if from themselves, but still from the Lord. — *A. R.* 951.

2178 It is believed by those who are not acquainted with the arcana of heaven, that worship is from man, because it proceeds from thought and from affection, which appertain to him: but the worship which is from man is not worship, consequently the confessions, adorations, and prayers, which are from man, are not confessions, adorations, and prayers which are heard and received by the Lord; but they must be from the Lord Himself with man. That this is the case, is known to the church, for she teaches that from man there does not any good proceed, but that all good is from heaven, that is, from the Divine there; thence also all good in worship, and worship without good is not worship; hence the Church prays, when she is in a holy [principle], that God may be present, and lead her thoughts and discourse. The case herein is this: when man is in genuine worship, the Lord flows in into the goods and truths which are with the man; and He elevates them to Himself, and with them the man, so far and in such quality as he is in them: this elevation does not appear to the man if he be not in the genuine affection of truth and good, and in the knowledge, acknowledgment, and faith, that all good comes from above from the Lord. That the case is so, may be apprehended even by those who are wise from the world, for they know from their erudition, that natural influx, which is called by them physical influx, is not given, but spiritual influx; that is, that nothing can flow in from the natural world into heaven, but the reverse. From these things it may be manifest how it is to be understood, that the influx and operation of the Divine of the Lord is into all and single things of worship. That the case is so, it has also been given frequently to experience, for it has been given to perceive the influx itself, the calling forth of the truths which were with me, the application to the objects of prayer, the affection of good adjoined, and the elevation itself. But although this is the case, still man ought not to let down his hands and expect influx, for this would be to act the part of an image without life; he ought still to think, to will, and to act, as from himself, and yet to ascribe to the Lord all of the thought of truth, and of the endeavor of good; by so doing the faculty is implanted from the Lord of receiving Himself and influx from Himself. — *A. C.* 10,299.

2179. Every man, when he beholds the universe,

and particularly when he contemplates the order of the universe, is naturally led to acknowledge a supreme Being: there is, besides, an inward dictate leading to the same result; which is an effect of the Lord's influx by the angels that are attendant on every man: where this is not the case, man is under the dominion of infernal spirits, and does not acknowledge a God. — *A. C.* 1308.

2180. By worship, in the internal sense, is signified all conjunction by love and charity. Man is continually in worship when he is in love and charity, external worship being only an effect proceeding from the former. The angels are in such worship; wherefore with them there is a perpetual sabbath; whence also the sabbath, in the internal sense, signifies the kingdom of the Lord. Man, however, during his abode in the world, ought not to omit the practice of external worship; for by external worship things internal are excited; and by external worship things external are kept in a state of sanctity, so that internal things can enter by influx. Moreover, man is hereby initiated into knowledges, and prepared to receive things celestial. He also is gifted with states of sanctity, though he be ignorant thereof; which states are preserved by the Lord for his use in eternal life; for in the other life, all man's states of life return. — *A. C.* 1618.

2181. In all worship there must be humiliation, otherwise there is nothing of adoration, consequently nothing of worship. That a state of humiliation is essential to worship is hence, because in proportion as the heart is humbled, in the same proportion self-love and every evil thence ceases, and as far as this ceases, so far good and truth, that is charity and faith, flow in from the Lord; for what opposes the reception of these is chiefly self-love, for in this is contempt of others in comparison with itself, together with hatred and revenge if it be not worshipped. — *A. C.* 2327.

2182. In worship, the nature and quality of the disagreement between the internal and external man is especially discernible, even in the most minute particulars of worship; for when the internal man desires, in worship, to regard ends that look to the kingdom of God, and the external man to regard worldly ends, there hence arises a disagreement which manifests itself in the worship, and that so clearly, that the least of disagreement is observed in heaven. — *A. C.* 1571.

2183. By worship according to the order of heaven is meant all the exercises of good according to the precepts of the Lord. By the worship of God at this day is meant principally the worship of the mouth in a temple, both morning and evening; but the worship of God does not consist essentially in this, but *in a life of uses*; this worship is according to the order of heaven: The worship of the mouth is also worship, but it is altogether of no avail, unless there be worship of the life, for this latter worship is of the heart, and the former, that it may become worship, must proceed from this latter. — *A. C.* 7884.

2184. The man who is in good and truth is in genuine worship, for purification from evils and falses consists in desisting from them, and in shunning and holding them in aversion; and the implantation of good and of truth, consists in thinking and willing what is good and true, and speaking and doing them; and the conjunction of each consists in living from them; for when good and truth are conjoined with man, he has then a new will and a new understanding, consequently new life: when man is of such a quality, then in every work which

he does there is divine worship, for he then has respect to the Divine in every thing, he venerates it, and he loves it, consequently he worships it. That this is genuine divine worship, is unknown to those who place all worship in adoration and in prayers, thus in such things as are of the mouth and of the thought, and not in such as are of the work from the good of love and from the good of faith; when yet the Lord regards nothing else in the man, who is in adoration and in prayers, but his heart, that is, his interiors, such as they are as to love and the faith thence: wherefore if these things are not inwardly in adoration and in prayers, there is no soul and life in these latter, but only what is external, such as is the external of flatterers and pretenders, who, it is known, are not pleasing even to a wise man in the world. In a word, to act according to the precepts of the Lord is truly the worship of Him, yea it is truly love and truly faith; which may be manifest to every considerate person: for he who loves any one, and who believes any one, wishes for nothing more than to will and to do what the other wills and thinks, for he only desires to know his will and thought, thus his good pleasure. — *A. C.* 10, 143.

Piety.

2185. It is believed by many, that spiritual life, or the life which leads to heaven, consists in *piety*, in *external sanctity*, and in the *renunciation of the world*; but piety without charity, and external sanctity without internal sanctity, and a renunciation of the world without a life in the world, do not constitute spiritual life: but piety from charity, external sanctity from internal sanctity, and a renunciation of the world with a life in the world, constitute it.

2186. Piety consists in thinking and speaking piously, in spending much time in prayer, in behaving humbly at that time, in frequenting temples and attending devoutly to the preaching there, in frequently every year receiving the sacrament of the supper, and in performing the other parts of worship according to the ordinances of the church. But the life of charity consists in willing well and doing well to our neighbor, in acting in all our works from justice and equity, and from good and truth, and in like manner in every office; in a word, the life of charity consists in performing uses. Divine worship primarily consists in this life, but secondarily in the former; wherefore he who separates one from the other, that is, who lives the life of piety, and not that of charity at the same time, does not worship God. He thinks indeed of God, but not from God, but from himself; for he thinks of himself continually, and not at all of his neighbor; and if he does think of his neighbor, he regards him as vile, if he be not of such a quality also. He likewise thinks of heaven as a reward, whence his mind entertains the idea of merit, and also the love of self, together with a contempt or neglect of uses, and thus of his neighbor; and at the same time he cherishes a belief that he is blameless. Hence it may appear that the life of piety, separate from the life of charity, is not the spiritual life which should be in divine worship. Compare *Matt.* vi. 7, 8. — *H. D.* 123, 124.

2187. That heaven is insinuated by the Lord into the actual piety of man, and not into the oral or external piety separate therefrom, has been made manifest to me from much experience. I have seen many, who placed all worship in oral and external piety, while in their actual life they

thought nothing concerning the precepts of the Lord in the Word, or that what is sincere and right, just and equitable, should be done from religion, and thus from a spiritual origin, but only from regard to the civil and moral law, so that they might appear sincere and just for the sake of fame, and thus of honor and gain, believing that by this means they should come into heaven in preference to others; wherefore according to their faith they were elevated into heaven; but when it was perceived by the angels that they worshipped God with the mouth only, and not with the heart, and that their external piety did not proceed from actual piety, pertaining to the life, they were cast down from them, and afterwards associated with those who were in a similar life with themselves, and were there deprived of their piety and sanctity, inasmuch as it was interiorly defiled with the evils of life. Hence also it was made evident, that divine worship primarily consists in a life of charity, and secondarily in external piety, inasmuch as essential divine worship primarily consists in the life, and not in prayers. For the same reason the Lord taught that in praying much speaking and repetition should not be used; as in *Matthew*: "But when ye pray, use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them" (vi. 7, 8). — *A. E.* 325.

Conscience.

2188. The real spiritual life of man resides in a true conscience, for his faith, conjoined to his charity, is therein; wherefore, with those who are possessed of it, to act from conscience is to act from their own spiritual life, and to act contrary to conscience is, with them, to act contrary to their own spiritual life. Hence it is that they are in the tranquillity of peace, and in internal blessedness, when they act according to conscience, and in in tranquillity and pain, when they act contrary to it: this pain is what is called remorse of conscience.

2189. Man has a conscience of what is good, and a conscience of what is just: the conscience of what is good is the conscience of the internal man, and the conscience of what is just is the conscience of the external man. The conscience of what is good consists in acting according to the precepts of faith from internal affection, but the conscience of what is just consists in acting according to civil and moral laws from external affection. They who have the conscience of what is good, have also the conscience of what is just; and they who have only the conscience of what is just, are in a faculty of receiving the conscience of what is good; and they also do receive it when they are instructed.

2190. Conscience, with those who are in charity towards the neighbor, is the conscience of truth, because it is formed by the faith of truth; but with those who are in love to the Lord, it is the conscience of good, because it is formed by the love of truth. The conscience of these is a superior conscience, and is called the perception of truth from good. They who have the conscience of truth, are of the Lord's spiritual kingdom; but they who have the superior conscience, which is called perception, are of the Lord's celestial kingdom. — *H. D.* 133-135.

The Apocalypse.

2191. Not a single line of the Apocalypse could be revealed except by the Lord. — *C. L.* 532.

2192. The Apocalypse does not treat of the successive states of the church, much less of the successive states of Kingdoms, as some have hitherto believed, but from beginning to end it treats of the last state of the church in heaven and earth; and then concerning the last judgment, and after this the New Church, which is the New Jerusalem.

—*A. R. 2.*

2193. "Things which must shortly come to pass" (Rev. i. 1), signifies, that they will certainly be, lest the church perish. By coming to pass shortly, is not meant that the things which are foretold in the Apocalypse, will happen immediately and speedily, but certainly; and that unless they do happen the Church must perish. In the divine idea, and thence in the spiritual sense, there is no time, but instead of time, there is state; and because shortly relates to time, by it is signified certainly, and, that it will come to pass before its time; for the Apocalypse was given in the first century, and since that seventeen centuries have now elapsed, from which it is evident, that by shortly is signified that which corresponds to it, and that is, certainly. The like is also involved in these words of the Lord: "Except those days should be shortened, there should no flesh be saved; but for the elect's sake, those days shall be shortened" (Matt. xxiv. 22); by which also is understood, that except the church should come to an end before its time, it would totally perish; in that chapter the consummation of the age, and the Lord's coming are treated of; and by the consummation of the age is meant the last state of the old church, and by the Lord's coming, the first state of the new. It was observed, that in the divine idea there is no time, but a presence of all things past and future; wherefore it is said by David, "A thousand years in thy sight are but as yesterday" (Psalm xc. 4); and again: "I will declare the decree, Jehovah hath said unto me, Thou art my son, this day have I begotten thee" (Psalm ii. 7): this day denotes the presence of the Lord's advent. Thence also it is, that an entire period is called day in the Word, and its first state the dawning and the morning, and its last, evening and night. —*A. R. 4.*

2194. "John to the seven churches," (verse 4), signifies, to all who are in the Christian world where the Word is, and by it the Lord is known, and who accede to the church. By the seven churches are not to be understood seven churches, but all who are of the church in the Christian world; for numbers, in the Word, signify things, and seven, all things and all and thence, also, what is full and perfect, and it occurs in the Word, where any thing holy is treated of, and, in an opposite sense, where it treats of any thing profane; — consequently, this number involves what is holy, and, in an opposite sense, what is profane. The reason why numbers signify things, or rather resemble certain adjectives to substantives denoting some quality in things, is, because number is, in itself, natural; for natural things are determined by numbers, but spiritual things by things and their states: therefore, he who is ignorant of the signification of numbers in the Word, and especially in the Apocalypse, must be ignorant of many arcana which are contained therein. Now, since seven signifies all things and every thing, it may appear that by seven churches are meant all who are in the Christian world where the Word is, and where, consequently, the Lord is known: these, if they live according to the Lord's precepts in the Word, constitute the true church.

2195. "Which are in Asia" (verse 4), signifies, to those who are in the light of truth from the Word. Since, by all the names of persons and places in the

Word, things of heaven and the church are understood, as was before observed, so, therefore, Asia and the names of the seven churches therein, signify the same, as will appear from what follows. The reason why they who are in the light of truth from the Word, are understood by Asia, is, because the Most Ancient Church, and, after it, the Ancient, and then the Israelitish church, were established in Asia; also, because the Ancient Word, and, after it, the Israelitish Word, was among them; and all the light of truth comes from the Word. —*A. R. 10, 11.*

2196. "I was in the isle called Patmos" (verse 9), signifies, a state and place in which he could be illuminated. The reason why this revelation was made to John in Patmos, was, because it was an island in Greece, not far from the Land of Canaan, and between Asia and Europe; and by isles are signified, the nations more remote from the worship of God, but yet which will accede to it, because they are capable of being illuminated; the same is signified by Greece; but the church itself is signified by the Land of Canaan; by Asia, they of the church who are in the light of truth from the Word; and, by Europe, they to whom the Word is about to come; hence it is, that by the isle of Patmos, is signified a state and place in which he could be illuminated. —*A. R. 34.*

2197. "And what thou seest, write in a book;" (verse 11); that this signifies, that it may be revealed to posterity, is evident without explanation.

2198. "And send [it] to the churches, which are in Asia," signifies, for those in the Christian world, who are in the light of truth from the Word.

2199. "Unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea," signifies, specifically according to the state of reception of each. For John, when he received this command, was in a spiritual state, and in that state nothing is mentioned by name which does not signify some thing or state; therefore these things which were written by John, were not sent to any church in those places, but were told to their angels, by whom are understood those who receive. —*A. R. 39-41.*

Spiritual Sense of Numbers.

2200. Numbers, both simple and compound, have sometimes appeared to me visibly, once also in a long series, and I wondered what they signified, and it was said that they existed from angelic discourse, and that things likewise are wont sometimes to be expressed by numbers, which numbers do not appear in heaven, but in the world of spirits, where such things are presented to the sight. This was known to the most ancient, who were celestial men, and discoursed with angels, and hence they formed ecclesiastical computation by numbers, whereby they expressed universally those things, which by words they expressed singularly; but what each number had involved, did not remain with posterity, only what was signified by the simple numbers, namely, two, three, six, seven, eight, twelve; and hence twenty-four, seventy-two, and seventy-seven; especially that by seven was signified what is most holy, namely, in the supreme sense the Divine itself, and in the representative sense the celestial of love; hence it is, that the state of the celestial man was signified by the seventh day. That numbers signify things, is very manifest from many numbers in the Word, as from these in the Apocalypse; "He who hath intelligence, let him compute the number of the

beast, for as the number of a man, namely the number thereof is six hundred sixty-six," xiii. 18. And again in another place; "The angel measured the wall of the holy Jerusalem an hundred forty-four cubits, which is the measure of a man, that is, of an angel," Apoc. xxi. 17; the number 144 is from 12 multiplied into itself, and from the multiplication of this number comes 72. — *A. C.* 5265.

2201. Number and measure are mentioned in many passages in the Word, and it is supposed that in both cases nothing more is understood than number and measure; but by number and measure in the spiritual sense is understood the quality of the thing treated of. The quality itself is determined by the numbers which are expressed. The reason why number signifies the quality of the thing treated of, is because the Word is spiritual, and consequently all things, even the most particular, therein contained, are spiritual things, and spiritual things are not numbered and measured, but still they fall into numbers and measures as they descend out of the spiritual world, or heaven, where angels are, into the natural world, or earth, where men are; and in like manner when they descend out of the spiritual sense of the Word in which the angels are, into the natural sense of the Word in which men are. The natural sense of the Word is the sense of its letter: this is the reason why in this sense there are numbers, and that they signify things spiritual, or such as relate to heaven and the church. That the spiritual things of heaven, such as those which the angels think and speak, fall also into numbers, has been often shown to me. When they have been in conversation, their discourse has been determined into mere numbers, which were seen upon paper, and they afterwards said that it was their discourse determined into numbers, and that those numbers in a series contained all the things which they spake. I was also instructed what they signified, and how they were to be understood.

2202. There are simple numbers which are significative above all others, and from which the greater numbers derive their significations, namely, the numbers two, three, five, and seven; the number two signifies union, and is predicated of good; the number three signifies what is full, and is predicated of truths; the number five signifies much and some, and the number seven signifies what is holy; from the number two arise the numbers 4, 8, 16, 400, 800, 1600, 4000, 8000, 16,000, which numbers have the same signification as the number two has, because they arise from the simple number multiplied into itself, and by multiplication with 10; from the number three arise 6, 12, 24, 72, 144, 1440, 144,000, which numbers also have the same signification as the number three has, because they arise from this simple number by multiplication; from the number five arise 10, 50, 100 1000, 10,000, 100,000, which numbers also have the same signification as the number five has, because they arise thence by multiplication; from the number seven arise 14, 70, 700, 7000, 70,000, which also as arising thence have a similar signification. Inasmuch as the number three signifies what is full, and full denotes all, hence the number twelve derives its signification of all things and all persons; the reason of its being predicated of truths derived from good is, because it arises out of 3 multiplied into 4, and the number 3 is predicated of truths, and 4 of good, as was said above. He who does not know that the number

twelve signifies all things, and that the numbers thence multiplied have a similar signification, and who does not know that each tribe signifies some universal and essential principle of the church, cannot apprehend any thing further, than that only 12,000 out of every tribe of Israel were sealed, and consequently received, or to be received into heaven, when nevertheless by the 12,000 there mentioned are not understood 12,000, nor by the tribes there named the tribes of Israel; but by 12,000 are understood all, and by the tribes of Israel, those who are in truths derived from good, and thus all, in whatever part of the earth they may be, who constitute the church of the Lord. — *A. E.* 429, 430.

2203. The half and the double, as to numbers in the Word, involve the like, as twenty the like with ten, and four the like with two, six with three, twenty-four with twelve, and so forth; so also numbers further multiplied involve the like, as a hundred and also a thousand involve the like with ten, seventy-two, and also a hundred and forty-four, the like with twelve: what therefore the compound numbers involve, may be known from the simple numbers from which and with which they are multiplied. What also the more simple numbers involve, may be known from the integral numbers, as what five involve may be known from ten, and what two, with a half, from five, and so forth: in general it is to be known, that numbers multiplied involve the like with the simple numbers, but what is more full, and that numbers divided involve the like, but not so full. As to what concerns five specifically, this number has a double signification; it signifies a little and hence somewhat, and it signifies remains: that it signifies a little is from its relation to those numbers which signify much, namely, to a thousand and to a hundred, and thence also to ten: that five signify remains, is when it has relation to ten, for ten signify remains. He who does not know that there is any internal sense of the Word, which does not appear in the letter, will be altogether surprised that numbers in the Word also signify things, especially on this account, because he cannot form any spiritual idea from numbers; but nevertheless numbers flow from the spiritual idea which the angels have. What the ideas are, and what the things are, to which numbers correspond, may indeed be known, but whence that correspondence is, still lies hidden; as whence is the correspondence of twelve with all things of faith, and the correspondence of seven with things holy, also the correspondence of ten, and likewise of five, with goods and truths stored up in the interior man by the Lord, and so forth. But still it is enough to know that there is a correspondence, and that from such correspondence all the numbers in the Word signify something in the spiritual world, consequently that the Divine inspired in them lies stored up. For example, in the following passages where mention is made of five: as in the Lord's parable concerning the man who "went into a far country, and delivered to his servants his property, to one five talents, to another two, and to a third one; and he who received five talents, traded with them, and gained other five talents; in like manner he who received two, gained other two; but he who received one, hid his Lord's silver in the earth," Matt. xxv. 14, and the following verses. He who does not think beyond the literal sense, cannot know otherwise than that these numbers, namely five, two, and one,

were assumed merely for composing the history of the parable, and that they do not involve any thing further, when yet there is an arcanum also in these numbers themselves. For by the servant who received five talents, are signified those who have admitted goods and truths from the Lord, thus who have received remains; by him who received two, are signified those who in advanced age have adjoined charity to faith; and by him who received one, they who have received faith alone without charity: concerning this latter it is said, that he hid his Lord's silver in the earth, for by the silver, which is predicated concerning him, in the internal sense is signified the truth which is of faith; for faith without charity cannot make gain, or bear fruit: such are the things contained in those numbers. In like manner in these words of the Lord, "Think ye that I am come to give peace in the earth? I say to you nay, but division, for from henceforth there shall be five in one house divided, three against two, and two against three," Luke xii. 51, 52; and also in the historicals themselves, that the Lord fed five thousand men with five loaves and two fishes; and that he commanded them to sit down by hundreds and by fifties; and after they had eaten, that they gathered twelve baskets of fragments, Matt. xiv. 15-21; Mark vi. 38, and the following verses; Luke ix. 12-17; John vi. 5-13. In these passages, inasmuch as they are historical, it can scarcely be believed that the numbers are significative, as the number five thousand, which was that of the men, also the number five which was that of the loaves, and two which was that of the fishes, and likewise the number a hundred, and the number fifty, which was that of the companies which sat down, and lastly twelve, which was that of the baskets containing the fragments; when yet in each there is an arcanum: for each single circumstance happened of Providence, for the end that divine things might be represented. That the number five contains in it a heavenly arcanum, and the like arcanum with ten, is evident from the cherubs, concerning which in the first book of the Kings; "Solomon made in the holy place two cherubs of olive wood, ten cubits was the height of each; five cubits was the wing of one cherub, and five cubits was the wing of the other cherub: ten cubits was from the borders of its wings even to the borders of its wings; thus ten cubits was the cherub, both cherubs had one measure and one proportion," vi. 23, 27. It is also evident from the lavers about the temple, likewise from the candlesticks, concerning which in the same book, "that five bases of the lavers were set near the shoulder of the house to the right, and five near the shoulder of the house to the left: also that five candlesticks were set on the right, and five on the left before the holy place," vii. 39, 49. "That the brazen sea was ten cubits from laver to laver, and five cubits in height, and thirty cubits in circumference," chap. vii. 23, was with intent that holy things might be signified as well by the numbers ten and five, as by thirty, which number of the circumference does not indeed geometrically answer to the diameter, but still it spiritually involves that which is signified by the compass of that vessel. That all numbers signify things in the spiritual world, is very manifest from the numbers in Ezekiel, where the new earth, the new city, and the new temple are treated of, which the angel measured as to the single things, see chapters xl. xli. xlii. xliii. xlv. xlvi. xlvii. xlviii. xlix: a description of almost all the holy things therein is exhibited by numbers, wherefore he who does not know what those numbers involve, can know scarce-

ly any thing of the arcana contained therein. The numbers ten and five occur there, chap. xl. 7, 11, 48; chap. xli. 2, 9, 11, 12; chap. xlii. 4; chap. xlv. 11, 14; besides the multiplied numbers, namely, twenty-five, fifty, five hundred, five thousand: that the new earth, the new city, and the new temple there, signify the Lord's kingdom in the heavens, and hence his church in the earths, is manifest from the single things there.—*A. C.* 5291.

2204. A greater and lesser number, or a multiplied and divided number, involves the same with the simple numbers from which it is derived. This is very manifest from the number twelve, which has a similar signification, whether it be divided into six, or multiplied into seventy-two, or into 144; that is, twelve into twelve, or into 12,000, or into 144,000; as 144,000 in the Apocalypse: "I heard the number of them that were sealed, a hundred forty-four thousand, they were sealed out of every tribe of Israel; out of each tribe twelve thousand," vii. 4, 5, and the following verses. In this passage, by the sons of Israel are not meant the sons of Israel, nor by tribes tribes, nor by number number, but such things as are in the internal sense, namely, all the things of faith and charity, and thus specifically by every tribe one genus or one class, according to what has been explained at Genesis xxix. and xxx. In like manner in the Apocalypse again; "Lo, a Lamb standing upon mount Zion, and with Him 144,000 having his Father's name written upon their foreheads: they sung a new song before the throne, and no one could learn the song, but the 144,000 bought from the earth; these are they that follow the Lamb, whithersoever he goeth; these were bought from men the first fruits to God and the Lamb," xiv. 1, 3, 4. From this description it is evident, that they who are in charity are meant by 144,000; and it is also evident, that that number merely marks state and quality. That number marks the same with twelve, inasmuch as it results from 12,000 and 12 multiplied into each other, in like manner as the lesser number 144, which is twelve times twelve, in the following passage: "He measured the wall of the holy Jerusalem coming down from God out of heaven, 144 cubits, which is the measure of a man, that is of an angel," Apoc. xxi. 2, 17. The wall of the holy Jerusalem is not a wall in the spiritual sense, but is the truth of faith defending those things which are of the church, hence also it is said that it was 144 cubits: that this is the case is very manifest, for it is said that it is the measure of a man, that is, of an angel; for by a man and by an angel is signified the all of the truth and good of faith: and it is also evident from the twelve precious stones which formed the foundation of the wall, and from the twelve gates, each of which was a pearl, verses 19-21, of the same chapter, for by precious stones are signified the truths of faith which are from the good of charity: in like manner by a gate, and also by a pearl. Hence now it is manifest, that a lesser and greater number involves the like with the simple number from which it is formed. From these things it may now be seen, that the number of six hundred thousand men going forth out of Egypt, signifies also such things. That this number has such a signification, scarcely any one can believe, by reason that it is an historical fact, and every historical fact keeps the mind continually in the external sense, and withdraws it from the internal sense: nevertheless this number has also such a signification, for there is not even an expression ever so small, nor yet one iota or one

point in the Word, which is not in itself holy, because in itself it involves what is holy; that there is nothing holy in the mere historical fact, every one must see. — *A. C.* 7973.

Measures and Weights.

2205. "And he that sat on him had a pair of balances in his hand," (Rev. vi. 5), signifies, the estimation of good and truth, of what kind it was with these. By the pair of balances in his hand, is signified the estimation of good and truth; for all measures and weights, in the Word, signify the estimation of the thing treated of. That measures and weights have such a signification, is evident from the following passage in Daniel: There appeared a handwriting before Belshazzar king of Babylon, when he was drinking wine out of the vessels of gold and of silver which were taken out of the temple in Jerusalem, "Mene, mene, tekel, upharsin," that is, thou art *numbered*, thou art *numbered*, *weighed* and *divided*; whereof this is the interpretation; "mene, God hath numbered thy kingdom and put an end to it; tekel, thou art weighed in the balance and found wanting; peres, thy kingdom is divided and given to the Medes and Persians" (v. 1, 2, 26, 28); by drinking out of the vessels of gold and silver of the temple in Jerusalem, and at the same time worshipping other gods, is signified the profanation of good and truth, as also by Babel; by mene, or to number, is signified to know his quality as to truth; by tekel, or to weigh, is signified to know his quality as to good; by peres, or to divide, is signified to disperse. That the quality of truth and good is signified by measures and balances in the Word, is evident in Isaiah: "Who hath *measured* the waters in the hollow of his hand, and *meted* out the heavens with the span, and comprehended the dust of the earth in a *measure*, and *weighed* the mountains in *scales* and the hills in a *balance*?" (xl. 12). And in the Apocalypse: "The angel *measured* the wall of the Holy Jerusalem, a hundred and forty-four cubits, which is the *measure* of a man, that is, of an angel" (xxi. 17). — *A. R.* 313.

Pleasures of Life.

2206. There is no pleasure existing in the body which does not exist and subsist from some interior affection; and there is no interior affection which does not exist and subsist from one still more interior, in which is its use and end. Man, during his life in the body, is insensible to these interior delights which flow in order from what is inmost, many scarcely know that they exist, much less that all pleasure is thence derived. As it is however impossible for any thing to exist in externals unless it has an orderly connection with what is interior, therefore pleasures also can only be ultimate effects. This may be demonstrated to any one from the consideration of the sense of vision and its pleasures, for unless there were interior sight the eye could never see. Ocular vision derives its existence from interior sight, wherefore man sees equally well after death, nay, much better, than whilst living in the body, — not indeed mundane and corporeal objects, but those of the other world. Hence they who were blind here, see in another life equally well with those who were quick sighted; and hence also a man during sleep sees in his dreams as well as when he is awake; and by means of internal sight in the other world, I also have seen objects far more clearly than I do those which are here. Hence it is evident that external vision exists from interior vision, and this from vision still

more interior, and so on; and the case is similar with every other sense and every pleasure.

2207. Some suppose, that whosoever wishes to be happy in the other world, must in no wise enjoy the pleasures of the body and of sense, but refuse all such delights, urging in favor of this notion that corporeal and worldly pleasures abstract and detain the mind from spiritual and celestial life. They, however, who suppose so, and in consequence voluntarily give up themselves to wretchedness whilst living in the world, are not aware of the real truth. It is by no means forbidden any to enjoy corporeal and sensual pleasures, or those arising from the possession of lands, money, honors, and public appointments; those of conjugal love, and love towards infants and children, of friendship, and of social intercourse; the pleasure of listening to singing and music, or of regarding beauties of various kinds, as handsome raiment, well-furnished houses, magnificent gardens, and the like, all of which are delightful from harmony; — or the pleasure of smelling agreeable odors; that of tasting delicacies and useful meats and drinks; and the pleasure of touch; for all these are, as was observed, the lowest or corporeal affections, which have their origin from those which are interior. Interior affections, which are living, all derive their delight from goodness and truth, and goodness and truth derive theirs from charity and faith, and these come from the Lord, consequently from the very essential Life; wherefore affections and pleasures which have this origin are alive, and if genuine, or from this source, are never denied to any one. When pleasures are thus derived, their delight indefinitely exceeds that from every other origin, which is indeed comparatively defiled; thus, for example, when conjugal pleasure originates in true conjugal love, it infinitely exceeds that derived from any other source, yea, to such an extent, that they who are in true conjugal love are in some degree in the enjoyment of heavenly delight and happiness, inasmuch as this delight descends out of heaven. This truth was acknowledged by those who constituted the Most Ancient Church; for the delight arising from adulteries, and felt by adulterers, was to them so abominable that they expressed horror at the very thought of it; and hence may be discovered the nature of delight which does not descend from the true fountain of life, or from the Lord. That the pleasures above mentioned are by no means denied to man, yea, that so far from being denied, they first become real pleasures when connected with their true source, may further appear from this consideration, that very many who have lived in the world in power, dignity, and opulence, and enjoyed abundantly all the pleasures both of the body and of sense, are amongst the blessed and happy in heaven; for with them interior delights and happiness are now alive, because they originated in the goods of charity and the truths of faith towards the Lord. All their pleasures being thus derived, were regarded by them with a view to use, this being their end in the enjoyment of them; for use itself was to them most delightful, and hence came the delight of their pleasures. — *A. C.* 994, 995.

Not difficult to live a good Life.

2208. Some people believe, that to live a life which leads to heaven, which is called spiritual life, is difficult, because they have been told, that man must renounce the world, and deprive him-

self of the concupiscences which are called concupiscences of the body and the flesh, and that he must live spiritually: which things they do not otherwise understand, than that they must reject worldly things, which consist chiefly in riches and honors; that they must walk continually in pious meditation about God, about salvation, and about eternal life; and that they must spend their life in prayers, and in reading the Word and pious books: this they esteem to be renouncing the world, and living in the spirit and not in the flesh. But that the case is altogether otherwise it has been given me to know by much experience, and from conversation with the angels; yea, that they who renounce the world and live in the spirit in this manner, procure to themselves a sorrowful life, which is not receptive of heavenly joy; for with every one his own life remains. But to the intent that man may receive the life of heaven, it is altogether necessary that he live in the world, and engage in its business and employments, and that he then by moral and civil life receives spiritual life; and that spiritual life cannot otherwise be formed with man, or his spirit prepared for heaven: for to live internal life and not external at the same time, is like dwelling in a house which has no foundation, which successively either sinks, or becomes full of chinks and breaches, or totters till it falls. — *H. H. 528.*

2209. That it is not so difficult to live the life of heaven as is believed, is evident now from this, that it is only necessary for man to think, when any thing presents itself to him which he knows to be insincere and unjust, and to which he is inclined, that it ought not to be done because it is contrary to the divine precepts. If man accustoms himself so to think, and from so accustoming himself acquires a habit, he then by degrees is conjoined to heaven; and so far as he is conjoined to heaven, so far the higher principles of his mind are opened; and so far as those are opened, so far he sees what is insincere and unjust; and in proportion as he sees these evils, in the same proportion they are capable of being shaken off, for it is impossible that any evil can be shaken off until it be seen. This is a state into which man may enter from free will, for who is not capable from free will of thinking in this manner? But when he has made a beginning, then the Lord operates all goods with him, and effects not only that he sees evils, but also that he does not will them, and finally is averse to them: this is meant by the Lord's words, My yoke is easy and my burden light, *Matt. xi. 30.* It is however to be known, that the difficulty of so thinking, and likewise of resisting evils, increases in proportion as man from the will commits evils; for in the same proportion he accustoms himself to evils, until at length he does not see them, and afterwards loves them, and from the delight of love excuses them, and by all kinds of fallacies confirms them, saying that they are allowable and good: but this is the case with those, who in the age of adolescence plunge into evils as without restraint, and then at the same time reject divine things from the heart.

2210. There was once represented to me the way which leads to heaven, and that which leads to hell. There was a broad way tending to the left, or towards the north; and many spirits appeared going in it: but at a distance was seen a stone of considerable magnitude, where the broad way terminated. From that stone went afterwards two ways, one to the left, and one in an opposite direction, to the right: the way which tended to

the left was narrow or strait, leading through the west to the south, and thus into the light of heaven; the way which tended to the right was broad and spacious, leading obliquely downwards towards hell. All at first seemed to go the same way, until they came to the great stone at the head of the two ways, but when they came thither they were separated: the good turned to the left, and entered the strait way which led to heaven: but the evil did not see the stone at the head of the two ways, and fell upon it, and were hurt, and when they rose up they ran on in the broad way to the right, which tended to hell. It was afterwards explained to me what all those things signified. By the first way, which was broad, in which many both good and evil went together and discoursed with each other as friends, because no difference between them was apparent to the sight, were represented those who in externals live alike sincerely and justly, and who are not visibly distinguished. By the stone at the head of the two ways, or at the corner, upon which the evil stumbled, and from which afterwards they ran into the way leading to hell, was represented the divine truth, which is denied by those who look towards hell; in the supreme sense, by the same stone was signified the Divine Human of the Lord: but they who acknowledged divine truth, and at the same time the Divine of the Lord, were conveyed by the way which led to heaven. From these things it was again made evident, that in externals the wicked lead the same kind of life as the good, or go in the same way, thus one as easily as the other, and yet that they who acknowledge the Divine from the heart, especially they within the church who acknowledge the Divine of the Lord, are led to heaven, and they who do not acknowledge are conveyed to hell. The thoughts of man, which proceed from intention or will, are represented in the other life by ways. Ways also are there presented to appearance altogether according to the thoughts of intention, and every one likewise walks according to his thoughts which proceed from intention: hence it is that the quality of spirits, and of their thoughts, is known from their ways. From these things it was likewise evident what is meant by the Lord's words, Enter ye in through the strait gate; for wide is the gate and broad the way which leads to destruction, and many are they who walk through it; narrow is the way and strait the gate which leads to life, and few there be who find it, *Matt. vii. 13, 14.* That the way is narrow which leads to life, is not because it is difficult, but because there are few who find it, as it is said. From that stone seen in the corner where the broad and common way terminated, and from which two ways were seen to tend in opposite directions, it was made evident what is signified by these words of the Lord; Have ye not read what is written, the stone which the builders rejected is become the head of the corner? whosoever shall fall upon that stone will be broken, *Luke xx. 17, 18.* Stone signifies divine truth, and the stone of Israel the Lord as to the Divine Human: the builders are they who are of the church: the head of the corner is where the two ways are: to fall and to be broken is to deny and perish.

2211. It has been granted me to speak with some in the other life, who had removed themselves from worldly business, that they might live piously and holily, and likewise with some who had afflicted themselves by various methods, because they believed that this was to renounce the

world, and to subdue the concupiscences of the flesh. But most of these, inasmuch as they had thence contracted a sorrowful life, and had removed themselves from the life of charity, which life can only be led in the world, cannot be consoiated with angels, because the life of angels is a life of gladness resulting from bliss, and consists in performing acts of goodness, which are works of charity. These things are stated to the intent that it may be known, that the life which leads to heaven is not a life abstracted from the world, but in the world; and that a life of piety without a life of charity, which is only given in the world, does not lead to heaven, but a life of charity, which consists in acting sincerely and justly in every function, in every engagement, and in every work, from an interior principle, thus from a heavenly origin: and this origin is in that life when man acts sincerely and justly because it is according to the divine laws. Such a life is not difficult, but a life of piety abstracted from a life of charity is difficult, which life nevertheless leads away from heaven, as much as it is believed to lead to heaven. — *H. H.* 533-535.

There are those who can be reformed, but not regenerated.

2212. To be regenerated is said of those, who by the truths, which are said to be of faith, suffer themselves to be led of the Lord to the good of spiritual life; but to be reformed is said of those who, by the truths which are of faith, cannot be brought to the good of spiritual life, but only to the delight of natural life: they who suffer themselves to be regenerated, act from affection according to the precepts of faith; but they who do not suffer themselves to be regenerated, but only to be reformed, do not act from affection, but from obedience: the difference is this, they who act from affection act from the heart, and thus from a free [principle]; and also they act truth for the sake of truth, and good for the sake of good, and thus exercise charity towards the neighbor; but they who act from obedience do not act so much from the heart, consequently not from a free [principle]; if they seem to themselves to act from the heart and from a free [principle] it is for the sake of somewhat of self-glory, which makes it to be so apperceived; nor do they act truth for the sake of truth, nor good for the sake of good, but for the sake of the delight arising from that glory; thus neither do they exercise charity towards the neighbor for the sake of the neighbor, but that they may be seen, and that they may be recompensed. — *A. C.* 8987.

2213. They who do good from the obedience of faith, and not from the affection of charity, in the other life can never be brought to a state of good, that is, to act from good, for every one's life remains with him after death: such as man is when he dies, such he continues, according to the common saying. As the tree falls so it lies; not that he is such as he is about the hours of death, but such as he is when he dies in consequence of the whole course of his life; wherefore they who, during their life in the world, have been imbued with a principle of doing good only from obedience, and not from charity, remain such to eternity; they are perfected indeed as to obedience, but they do not reach to any thing of charity. — *A. C.* 8991.

A Sign of Reformation and Non-Reformation.

2214. The Lord continually flows into man with good, and in good with truth; but man either receives it or does not receive; if he receives, it is

well with him, but if he does not receive, it is ill with him: when he does not receive, if he then feels something of anxiety, which here is straitness of soul, there is hope that he may be reformed; but if he does not feel something of anxiety, the hope vanishes. For there are attendant on every man two spirits from hell, and two angels from heaven; for man, inasmuch as he is born in sins, cannot in any wise live, unless on one part he communicates with hell, and on the other with heaven, all his life being thence: when man is grown up, and once begins to govern himself from himself, that is, when he seems to himself to will and to act from his own judgment, and to think and conclude concerning things of faith from his own understanding, if he then betakes himself to evils, the two spirits from hell approach, and the two angels from heaven remove themselves a little; but if he betakes himself to good, the two angels from heaven approach, and the two spirits from hell are removed. When therefore man betakes himself to evils, as is the case with most in youth, if any anxiety is felt when he reflects upon the wrong which he has done, it is a sign that he will still receive influx by the angels from heaven, as also it is a sign that he will afterwards suffer himself to be reformed; but if nothing of anxiety is felt when he reflects upon what he has done wrong, it is a sign that he is no longer willing to receive influx through the angels from heaven, and also a sign that afterwards he will not suffer himself to be reformed. — *A. C.* 5470.

Each one regenerated differently.

2215. That every one can be regenerated, each according to his state, is because the simple and the learned are to be regenerated differently; and also those who are engaged in different studies and in different offices; those who are inquisitive about the externals of the Word, differently from those who are inquisitive about its internals; those who from parents are in natural good, differently from those who are in evil; those who from infancy have brought themselves into the vanities of the world, differently from those who have sooner or later removed themselves from them; in a word, those who constitute the external church, differently from those who constitute the internal. This variety is infinite, like that of faces and dispositions; but still every one, according to his state, may be regenerated and saved. That it is so, may be evident from the heavens into which all the regenerate come, in that they are three, the highest, the middle, and the last; and into the highest those come, who by regeneration receive love to the Lord; into the middle, those who receive love towards the neighbor; into the last, those who only practise external charity, and at the same time acknowledge the Lord as God, the Redeemer and Savior. All these are saved, but in various ways. That all may be regenerated, and thus saved, is because the Lord with his divine good and truth is present with every man; thence is the life of every one, and thence is the faculty of understanding and willing, and these have free agency in spiritual things. These things are wanting to no man; and also means are given; to Christians, in the Word; and to the Gentiles, in each one's religion, which teaches that there is a God, and precepts concerning good and evil. Hence this follows, that every one may be saved; consequently that the Lord is not in the fault, but man, if he is not saved; and man is in the fault because he does not cooperate. — *T. C. R.* 580.

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"PHILOSOPHY OF THE INFINITE;

Or, OUTLINES OF A PHILOSOPHICAL ARGUMENT ON THE INFINITE, and the Final Cause of Creation; and on the Intercourse between the Soul and the Body;" written in Latin before his *Illumination*, by EMANUEL SWEDENBORG, and translated by J. J. G. Wilkinson. This is printed in the form of Prof. Bush's Reasons, &c., and sold, one copy for 25 cents; five for \$1; and one hundred for \$15; while the English copy is sold at \$1 75 each. Some idea of the work may be obtained from the following

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CONTENTS OF SWEDENBORG'S PHYSIOLOGICAL and PHILosophical POSTHUMOUS TRACTS on the following subjects: Written before his Illumination, and translated by Dr. J. G. Wilkinson. London copy, \$1.33. This, in the style of "Prof. Bush's Reasons," is 12½ cents single, \$1 for ten, \$8 for one hundred.

I. *The Way to a Knowledge of the Soul.*

2. *The Red Blood.*

The blood contains all the organic forms, from the primary spiritual to the ultimate angular, &c. I. The blood is that thick, red, heavy humor which circulates through the heart, arteries, and veins. II. The parts of the genuine, or red blood, are spherical in shape, and consist of globules, surrounded with serum. III. Each globule contains within it, and carries in its bosom, details more numerous than the eye can ever discover, or the mind conceive. IV. The red blood globule admits of division into six lesser and pellucid globules. V. In the red blood globule, there are also a number of saline and urinous particles, of different shapes. VI. The redness of the blood arises from the interposition, in each globule, of saline-volatile particles. VII. The gravity of the red blood results from the same saline and urinous particles, which are contained in the globules. VIII. The warmth of the blood differs in different cases, and arises from different causes. IX. The genuine blood is relatively soft, and admits of extension and division; and its softness arises from the purer and white blood, which lies in the red globules. X. In the living body, the red blood undergoes perpetual dissolution, purification, and renewal. XI. The globule of the red blood contains within it the purer blood and the animal spirit, and the latter, the purest essence of the body, that is to say, the soul; whereby the red blood is a spirituous and animated humor. XII. The red blood partakes almost equally of the soul and the body, and may be termed both spiritual and material. XIII. The red blood may be called the bodily soul. XIV. There is a common and obscure life in the red blood. XV. From the red blood, we may judge of the nature of the purer blood; and from the purer blood, the nature of the animal spirit; and from the animal spirit, that of the soul; with the help, however, of the doctrine of forms, order, and degrees. XVI. There are three orders of blood, the gross blood, the purer, and the purest. XVII. The fabric or form, of the prior, or purer blood, is more perfect than the fabric and form of the posterior, or grosser blood. XVIII. The three bloods reign both conjointly and separately in the animal body. XIX. The animal spirit acts on the blood, and the blood on the spirit, by means of the vessels and fibres; whence the alternate and reciprocal action of the muscles. XX. The state of the red blood depends upon the state of the purer blood, and the state of the latter upon that of the spirits. XXI. Infinite changes of state happen to both the red and the purer blood. XXII. The blood of one individual is never absolutely similar to the blood of another. XXIII. The red blood is the seminary of all the humors of the body.

3. *The Animal Spirit.*

I. The animal spirit is that most pure humor which flows through the medullary fibres of the brain, and the nervous fibres of the body. II. The animal spirit is conceived and prepared in the cortical gland, and flows out therefrom into the fibres. III. The quality of the animal spirit may be known, from the quality of the fibre that it permeates, and vice versa. IV. The animal spirit is the intermediate substance which provides for the communication of the operations between the soul and the body; hence it is the mediatorial substance which provides for the communication of the essence of the soul, and of the essence of the body; that is to say, it is both spiritual and material. V. The animal spirit is identical with the purer, middle, and white blood. VI. As the animal spirit is conceived and prepared in the cortical glands, it follows, that the spiritual and material principles meet in it. VIII. The simple fibre, arising from its own simple cortex, pours into the minute cavity, or chamber of the gland, a substance of the purest kind, which is conceived and born in the simple cortex, i. e., the substance of the soul. And the finest vessels, which constitute the other portion of this simple or vascular medulla, supply a lymph, or serum, of the purest nature, capable of containing the purer corpuscles, or the first sulphuro-saline elements. From the marriage of these two substances, the animal spirit is born. IX. There is also a perpetual circulation of the animal spirits, from the cortical glands, through the medullary fibres of the brain, and the nervous fibres of the body, into the blood-vessels, and from the blood-vessels, or arteries, back into the cortical glands, and so again into the fibres. X. The soul, apart from the animal spirit, could never have constructed the simpler and middle organic forms of the body. XI. The soul, apart from the animal spirit, could never produce the heart; or the vessels, either arterial, or venous; or the red blood; or consequently, the ultimate organic form of the body. XII. Without the animal spirit, the soul could determine nothing into action, and could do nothing in the body. XIII. Without the animal spirit, the soul could feel none of the changes that happen to the body. XIV. The nature of the action and sensation, and even of the imagination and thought, in an individual, are correspondent to the nature of the animal spirit, and the circulation thereof in the body. XV. The animal spirit makes us both spiritual and corporeal. XVI. In the human microcosm, all that is above the animal spirit, constitutes the inner man; and all that is below it, the outer. XVII. The animal spirit is never absolutely similar, in any two individuals; on the contrary, it is different in all the subjects of human society, and always different at different times, in one and the same person.

4. *Sensation, or the Passion of the Body.*

I. Sensations are external and internal. II. External sensa-

tions communicate with internal, or the external sensoriums with the more internal, and with the inmost, by means of the fibres. III. No sensation is possible, without a convenient organic substance. IV. The nature of the sensation is as that of the organic substance; and vice versa. V. The nature of the external sensation is determined by the nature of the communication with the internal sensorium. VI. The form of the sensation is as the form of the organ. VII. The internal sensation can exist and live, without the external, but not vice versa. VIII. It is the soul alone which feels, perceives, and understands. IX. All sensation both external and internal, is a passion; hence, during sensation the soul is passive. XX. The modifications of the air and ether, in the world, correspond to hearing and sight in the animated body; and these modifications live, and become sensations, the instant they come in contact with a sensorial organ, conformable to them. XI. The ideas of the memory are similar modifications to the images of sight, but fixed in the organs, whereby they present themselves to imagination and thought, as external objects present themselves to sight. XII. By the instrumentality of sensations, the soul desires to know what is going on in the world below it, whether it descends, in forming the body, and the sensory and motory organs. XIII. The organs of the external senses are constructed with the most elaborate reference to the whole form of forces, and corresponding modifications.

5. *The Origin and Propagation of the Soul.*

I. The soul of the offspring comes from the soul of the parent. II. The soul of the offspring is conceived in the male, but clothed in successive order with the requisite organic forms of the posterior sphere, in a word, with the body, in the ovum and womb of the mother. III. The simple animal substances, or primary forms, are conceived and excluded by a transcendent process in the simple cortex, and so the soul is procreated in every living creature. IV. The body and the animal kingdom are at an end as soon as ever this living spring and perennial source of the soul are arrested.

6. *Action.*

I. The action of the whole body, its viscera, and their parts, is performed by the motive fibres and the muscles. II. The body is so articulated by the muscles, that there is no part without its peculiar motion and action. III. Each individual part of the animated body has its own proper motion, and each action consists of an infinity of motions as its parts. IV. The character of the action is determined by the nature of the muscle. V. The body lives in acting, and acts in living. VI. Without the animal spirit, and without the blood, or without the fibre and the artery, no muscular action can exist. VII. There are three general sources of motion and action, in the animal body; namely, the animation of the brain, the systole and diastole of the heart, and the respiration of the lungs; besides which, there are many specific sources, and innumerable particular ones. VIII. Speech is the action of the tongue, larynx, trachea, and lungs. IX. The cortical glands in the cerebrum and cerebellum correspond to the motive fibres in the muscles of the body; consequently, the action of the cortical glands corresponds to the action of the muscles. X. There is not a cortical gland in the cerebrum, but corresponds to a particular motive fibre in the body. XI. The cortical gland of the cerebrum and cerebellum cannot act on its corresponding motive fibre of the body, without an active or living force, that is to say, without expansion or constriction. XII. The cerebrum is articulated and subdivided in such wise, that it can excite to action a greater or lesser number of the cortical glands, and so produce, by the muscles, any action that it pleases. XIII. Voluntary action is a special and particular animation, or excitation, of the cortical glands of the cerebrum, subordinate to its general animation. XIV. Spontaneous and natural action proceeds from the general animation of the cerebrum and cerebellum, undistinguished by any particular animation. XV. Most of the muscles of the body are supplied with the fibre of both the cerebrum and cerebellum; and hence are capable of both natural and voluntary action. XVI. Action is determined by the cortical glands, by the process of expansion and constriction; nevertheless, the power, that expands and constricts the glands, or excites them to act, resides within the glands themselves. XVII. We view, and contemplate with the mind, the whole action before it exists. XVIII. An action is an idea of the mind, represented in the body by the ministration of organs; hence, the whole body is moulded to the image of the operations of the mind. XIX. Any habitual action recurs, in a manner spontaneously with the whole of its form, by virtue of the mere force impressed by the mind, almost in the same manner as a natural action. XX. There is both internal action and external, and an actual harmony is established on both hands between them. XXI. There can be no force without action, no action without change of state, no change of state without an idea of motion; that which thence results constitutes an effect. XXII. As action is change of state or of coexistents, so there is purely natural action, there is animal action, and there is rational action, or action proceeding from the understanding. XXIII. Rational action is that, in which an end is, at once, intended and foreseen, and which is free, and completely represents an idea of the mind. XXIV. No action can exist but from a substance; consequently, the nature of the substance determines that of the action; thus, the substantial form coincides with the form of the action. XXV. All the substances of the animal body are organic, and formed, subordinated and coordinated, to enable them to represent, in action, all the possible ideas of their mind. XXVI. Actions are perfectly rational, in proportion as the mind can the more purely regard the actions of its body, and the effects of those actions, as ends. XXVII. Actions are perfectly rational, in proportion as the mind views, and comprehends, a greater number of middle ends, conspiring &c., &c., &c. ***
The Soul; its harmony with the Body.

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